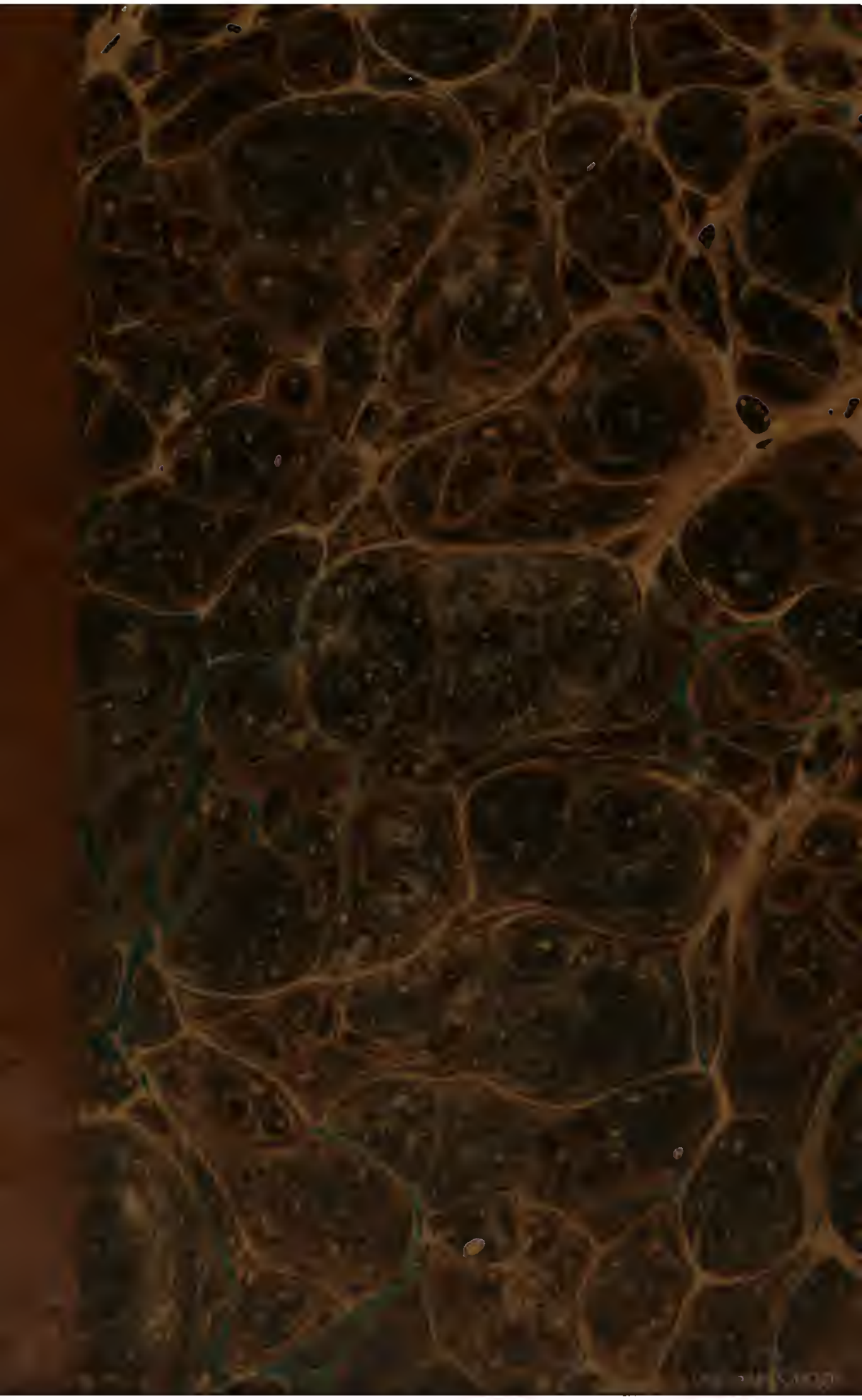

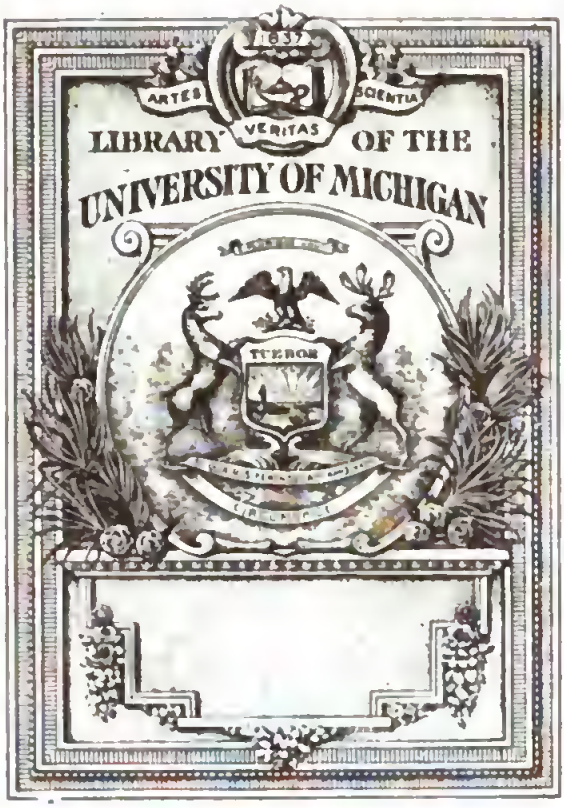

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THE

CHRISTIAN ADVOCATE.

CONDUCTED BY

ASHBEL GREEN, D. D.

VOL. XI.

FOR THE YEAR 1833.

—— By manifestation of the truth, commending ourselves to every man's conscience in the sight of God.—2 Cor. iv. 2.

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PREFACE.

In presenting to his readers the eleventh volume of the Christian Advocate, the Editor has little more to say, than to renew his devout acknowledgments to a merciful God, for the prolonging of his life, and for crowning it, as heretofore, with innumerable blessings, both temporal and spiritual; and especially for the continuance, at an advanced age, of some capacity for active employment in the service of his adored Redeemer; and while the Divine goodness is thus recognised as demanding the highest and warmest gratitude, to express also, the sincere thanks which he feels to be due to those who have long remained the steadfast patrons of this publication, as well as to those—a respectable number—who in the year past have added their names to the list of his subscribers.

Leaving the contents of the volume to which this preface is affixed, to speak for themselves, he will avail himself of the opportunity which it presents, to say a few words in regard to the future. Having completed the publication of the course of lectures on the Shorter Catechism, he proposes to substitute in their place, the monthly issuing of a popular sermon. Not certain, however, that this will prove acceptable to his readers generally, he will abandon the plan if, on experiment, he shall find that it would be more agreeable and useful, that the space assigned to the sermons should be filled with other religious communications, of a doctrinal and practical kind. The sermons inserted in the Advocate, when not otherwise stated, will be of the editor's own composition; of which a large number are lying by him, which were delivered to the people of his charge, during the six-and-twenty years that he sustained the pastoral relation, in the Second Presbyterian Church of Philadelphia. He once intended to prepare for the press as many of these discourses as would fill two volumes; but he now believes that all he shall publish, will be those that may appear in the Christian Advocate.

It is intended hereafter to insert a greater number of brief notices of new publications, than have been lately admitted into this

Miscellany; and the aid of literary friends in preparing such notices, and in furnishing reviews, as well as in contributing other articles, suitable for a Religious Journal, is very earnestly and respectfully solicited.

Imploring the Divine blessing on his humble labours, and requesting a remembrance in the prayers of every pious reader, for himself, and for a blessing on his work—that it may promote the glory of God, the welfare of his church, and the spiritual interests of all who read it, the Editor sincerely bids them—with all the meaning contained in a term too often used as a mere form—

FAREWELL.

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THE

CHRISTIAN ADVOCATE.

JANUARY, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIII.

(Concluded from page 524, of Vol. X.)

Let us now consider the position that the worthy receivers of the sacrament of the Lord's supper are, "not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits." The principle here asserted was intended both to correct an important error, and to inculcate a most important truth. The error opposed is, that monstrously absurd doctrine of the Romish church which is called *transubstantiation*—and of which enough, I apprehend, has already been said. The truth inculcated is, that it is by faith, the worthy receivers of this sacrament are made partakers of the body and blood of Christ, with all his benefits. To this truth I request your very serious attention. Some recurrence of thoughts already suggested, can scarcely be avoided; and on a topick so momentous, a degree of repetition seems rather desirable than objectionable.

Let our first inquiry be, who are the *worthy* receivers of this sacrament? In rebuking the Corinthian church, (1 Cor. xi. 23—34,) for a scandalous profanation of this sacred institution, the apostle Paul twice speaks of eating and drinking *unworthily;** and from this, the terms *worthy* and *unworthy* have come to be applied to communicants; and *worthily* and *unworthily*, to the manner in which they attend on the table of the Lord. The meaning of the apostle in the word *unworthily*, manifestly is, *a manner* UNSUITABLE *to the nature of the ordinance;* which, in the case of the Corinthians, was a grossly profane, carnal, and irreverent manner.

The general truth, therefore, taught by the inspired apostle, is, that all who partake in a manner suited to the nature of the ordinance, partake *worthily;* and that those who partake in any way or manner not suited to the nature of the ordinance, partake *unworthily*. Our English word *worthy*, is generally understood to denote *merit* or *excellence* of a high order, when applied to persons or character; and by thus understanding it, in reference to those who may properly partake of the Lord's supper, many humble Christians fear to approach it. But truly, if *personal merit and desert*, as these timid believers seem to suppose, were the qualifications demanded of those who might lawfully go to the table of the Lord, not one of our fallen race could ever be pre-

* ἀναξίως, in the original.

pared to appear there. Not one could ever affirm with truth, that he had any such excellence of character as to *entitle* him to claim this privilege as a right. Our Lord's parable of the Pharisee and the Publican, who went up to the temple together to pray, was intended to rebuke in the most pointed manner, every plea of personal merit, when a sinner stands as a party with his God; and if any man say that "he hath not sinned, he deceiveth himself, and the truth is not in him."

Deep humility of soul, self-emptiedness, and a simple reliance on the grace of God in Christ Jesus, with an impressive perception of the solemnity of the ordinance, constitute the temper, feeling and views, best suited to all who sit down at the table of the Lord; these therefore, are the qualities which constitute a *worthy* communicant. This point will receive a more particular attention in discussing the next answer of the Catechism.

Let us now consider that it is by faith, that worthy communicants partake of the body and blood of Christ, with all his benefits, in this sacrament. By the body and blood of Christ, figuratively represented in the Lord's supper, we are undoubtedly to understand his whole work of satisfying the justice of God in behalf of his peculiar people, which was consummated, or completed, when his body was broken and his blood shed on the cross of Calvary; together with the privileges and blessings resulting, both in this life and that which is to come, from their Saviour's finished work.

All these rich and inestimable gifts of divine grace, faith receives and applies in the proper celebration of this holy rite. Not that faith is, in itself, more excellent than its sister graces; for an inspired apostle says, on a comparison of faith, hope and charity, that the greatest of these is charity,* or true love to God and man. Neither is faith *separated* from the other Christian graces, either in receiving the sacred emblems of our Saviour's bloody death, or at any other time of its exercise; for evangelical faith always "worketh by love," and is never separated from a measure of hope. But yet it does exclusively belong to the actings of the grace of faith, to appropriate to the soul by which it is exercised, all the ineffable benefits of Christ's redemption exhibited in this precious ordinance; in which inspiration declares that Jesus Christ is evidently set forth, crucified before the eyes of his believing people. Is it then essential to salvation, that Christ Jesus should be seen in the glory of his mediatorial character? Faith is the eye which beholds this glory. Is it indispensable that the infinite value of the atoning sacrifice of Christ, and the perfect satisfaction which it makes to the offended justice of God, should be clearly perceived? This perception is obtained in the exercise of faith. Is it all important that the soul, in view of all its aggravated guilt and misery, should be delivered into the hands of the Saviour—in confidence that his blood will cleanse away its deepest stains, and remove the guilt of all its transgressions, and that his perfect righteousness will be upon it for its complete justification before the tribunal of eternal justice, and for giving it a title to that everlasting life which the King of Zion has merited, and will assuredly confer on all his faithful subjects? It is faith, in lively exercise, that surrenders the soul to Christ; it is faith that confides in the cleansing efficacy of his blood; it is faith that puts on the robe of his righteousness; it is faith that pleads it now, as a full answer to

* Αγαπη in the original.

all the demands of God's holy law; it is faith that looks forward to the eternal crown which the Redeemer will give to every one "that overcometh, when mortality shall be swallowed up of life;" and it is faith which antedates a measure of heavenly peace and joy—drawing them from the Saviour's fulness, into the soul in which its vigorous actings are in operation.

It is in the sacramental supper, in a pre-eminent degree, that faith effects all this for the Christian believer—while it looks through the sensible emblems, to the spiritual blessings they symbolize and assure to every worthy participant. Justly does our Confession of Faith declare, when speaking of this sacrament, that "the body and blood of Christ are as really but *spiritually* present to the faith of *believers* in this ordinance, as the elements themselves are to their outward senses."

O my young friends! what blessed visions of faith are those, in which this precious grace creates an ideal presence of the suffering, bleeding, dying, atoning Saviour—When Gethsemane, and Pilate's hall, and the cross, the thorny crown, the nails, the spear, the hill of Calvary, are in present view; when the astounding cry of the coequal Son of the Father, "My God, my God, why hast thou forsaken me," thrills through the ear to the heart; when the joyous voice quickly follows, proclaiming, "it is finished—Father, into thy hands I commend my spirit." Yes, it is here that faith sees the sinner's ransom amply paid; sees every divine attribute meeting, reconciled, illustrated and shining, on the cross—"mercy and truth met together, righteousness and peace kissing each other,"—and seeing all this, flings the believing soul under the droppings of atoning blood, and sees every crimson stain washed away; looks at the finished work of redemption, accepts it as offered, and says in holy ecstasy, *it is mine, mine forever;* and in sacramental emblems, seals it as its own, in the covenant of that God who cannot lie; triumphs in the promise, "I will never fail thee nor forsake thee;" looks forward to a victory over death, the grave, sin and hell; rises on her strongest pinions and enters within the vail; beholds face to face, the once crucified but now reigning Redeemer; prostrates herself at his feet, and begins the pæans of the adoring throng, that shall last while eternity endures.

Well may it be added, that "spiritual nourishment and growth in grace" must be the result of views and exercises such as these. Be assured, my dear youth, the people of God will testify that often, when they have held in their hands and pressed to their quivering lips the consecrated bread and the hallowed cup, their souls have been so refreshed and nourished, and they have felt their spiritual strength so increased and invigorated, that no duty appeared difficult, and no suffering by which their Saviour might be honoured, seemed appalling or unwelcome.

In closing this lecture, let me counsel such of you, my beloved youth, as are at present non-communicants, never to withdraw from the assembly of God's people, during the celebration of this blessed ordinance. Stay and witness its administration. Stay and observe attentively, and meditate closely and solemnly on what you see and hear. Think that the blessings represented in this ordinance are as necessary to you, as to those whom you behold receiving them. Think that without a personal interest by faith in that atoning sacrifice which you now see exhibited in its appointed symbols, you perish inevitably and eternally. Think on the command of the dying Saviour, "do this in remembrance of me." Think on

the ingratitude, as well as the danger, of continuing to disobey this command. Think of your sins, as concerned in the crucifixion of the Lord of life and glory. Think of his love in making an expiation for these sins, in behalf of all who truly repent and believe in him. Let earnest aspirations ascend to the throne of God's mercy, to enable you truly to devote yourselves to him, and cordially to take part with his people, in commemorating your Saviour's dying love; and purpose, in divine strength earnestly implored, to give no peace to yourselves till you belong to the church of God, both visible and invisible—the latter as preparatory to the former.

Again. I counsel such of you as indulge some hope—though it be but a faint and trembling hope—that you have passed from death unto life, not unduly to delay an approach to the table of the Lord. From a rash and hasty approach, I would indeed dissuade you. Do not take some lively impression of divine things, recently received and little examined, as a sufficient preparation for so solemn a transaction, as that of professing yourselves the devoted followers of the Redeemer. Take time enough to put your present excited feelings to the test of some endurance, and of much inquiry and examination. But if investigation, and suitable delay, and much prayer for divine illumination and guidance, result in a prevalent hope that you have chosen that good part which shall not be taken from you, hesitate not, although your hope be mingled with many fears, to turn your back on the world, and bind yourselves to the Lord by sacramental obligations. This decided step will save you at once from a thousand solicitations and temptations to forsake the path of duty, to which you will otherwise be exposed. He who wishes to be safe, should place as many guards around his virtue and fidelity, as lawfully he may; and not keep himself in a situation in which the ease of returning to a dangerous course, will operate as a constant temptation to do it. Besides, the sacraments are means of grace—means by which grace is increased, when any measure of it is possessed. The Lord's supper was intended for those who are weak in faith and babes in Christ, as well as for those whose faith is the most vigorous. Beware of being ashamed of that Saviour who bore so much shame, and scorn, and suffering for you. Remember his own fearful declarations in regard to all such. Disregard the sneers and ridicule of the profligate and profane, and resolutely determine to obey the call —"Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Finally, I counsel such of you as have already made an open profession of religion by coming to the table of the Lord, to be careful not to dishonour it, by yielding to any of the seductions to which your youth and inexperience will render you peculiarly liable. Treat all your young companions, from whom your profession of religion has, to a certain extent, separated you, with the utmost kindness and courtesy; and by your amiable and winning deportment, endeavour to recommend religion by showing them that it is not that gloomy and forbidding thing which its enemies represent it to be, but that it is the highest grace and ornament of every other excellence. Yet beware of injury to yourselves, even from the practice of this duty. Cautiously guard against giving your countenance to any criminal pleasures, indulgences, and frivolities of the young and the gay, by participating in them yourselves.

Rather bear your testimony against all these things, by showing—more by your conduct than by your words, and yet occasionally by the latter as well as the former—that you cannot in conscience take part, in what you have known by experience to be inconsistent with the love and service of God. Again, I therefore say, beware, that in attempting to win the world to piety, the world does not win you from your Saviour. O endeavour to live much in communion with him! Youth is the season when the affections are the most ardent; and you cannot so well consult both your temporal and eternal happiness, as by giving these ardent affections to your precious Redeemer and to his holy cause. Especially improve every communion season for this purpose. Meet every such season, so far as your circumstances will permit, with all the preparatory exercises that are calculated to render it at once the most impressive and most delightful. Endeavour to derive from every such season a greater depth, as well as a greater flow, to your religious affections; and a firmer, as well as a more lively purpose, to discharge with fidelity every Christian duty. Thus will you be sure to render your profession of religion most satisfactory and comfortable to yourselves, most honourable to your Saviour, most useful to the world, and most conducive to a triumph over death, and a joyful entrance on the rest and the rewards of the faithful followers of the great Captain of salvation. Amen.

CHRISTIAN DUTY IN THE HOUSE OF GOD.

We present to our readers the following discourse, never before published, on a very important topick, not often discussed in detail; and we hope that its appearance in the form of a sermon will not prevent its receiving an attentive and edifying perusal. The series of exercises in publick worship, referred to by the preacher, is that which is usually observed in the Presbyterian church.

Ecclesiastes, Chap. V. Verse 1.

"Keep thy foot when thou goest to the house of God; and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

These are the words of Solomon, the wise king of Israel. They form a part of several directions which he gives, in the beginning of this chapter, respecting the publick worship of the Deity. "The house of God," which he mentions in the text, was the temple at Jerusalem; where the solemn sacrifices were offered, and where other religious services were performed, and attended on by the people. By keeping the foot, while they were in this holy place, he no doubt intended to direct them, in a figurative expression, to guard against every wandering of the mind, and all levity of deportment, during the solemnities in which they there engaged. The meaning is, that as by keeping the foot from sliding or moving, the body is held in a posture of safety and firmness, so, by keeping the attention fixed and steadfast in the worship of God, we should preserve our souls from those dangers and injuries, which ever result from indulging to carelessness or dissipation of thought, in such a sacred employment. The term "*fools*," which appears in the passage before us, is used by many of the inspired writers, and especially and abundantly by the author of the text, to designate men of impiety and profanity; intimating that their practices are indicative, not only of guilt, but likewise of the highest degree of folly—or the want of true wisdom and understanding.

Having thus explained whatever in the text can be thought by any to need elucidation, I shall endeavour, in farther discoursing upon it at this time, to show that it is very applicable to the duty and deportment which we should observe, when we attend on the publick worship of God in our Christian assemblies. This, it is presumed, cannot be thought a forced or improper application of the passage. The church of Christ is surely as much the house of God, as the Jewish sanctuary; and the solemnities of Christian worship as worthy as the Mosaick ritual, to command our deepest reverence. Taken in this view, then, let us consider—

I. The reasonableness and importance of the precept.

II. Wherein consists that practice which may be esteemed an obedience to the command; and in what way we may most successfully attempt the cultivation of such a practice: and

III. Make a few observations, showing the detriment which must ensue, from a practice different from that recommended.

First, then, let us consider the reasonableness and importance of the precept contained in the text—"Keep thy foot when thou goest to the house of God." Reflect, my hearers, on the nature of the business in which we engage in our publick acts of religious worship. Think with whom we have then to do. It is with the infinite, the eternal Jehovah; the King of kings, and the Lord of lords: It is with Him whose presence filleth immensity; with whom "the nations are as a drop of the bucket, and are counted as the small dust of the balance: All nations before him are as nothing; and they are counted to him less than nothing and vanity:" It is with Him who is of purer eyes than to behold iniquity, or to look on sin without abhorrence: It is with Him who searcheth all hearts, and understandeth all the imaginations of the thoughts; so that there is not a thought of our heart, or a word on our tongue, but, lo! he knoweth it altogether. This is the Being with whom we have concerns to transact in the house of God. And in what manner do we transact them? Do they refer to Him only in a remote or indirect manner? Are they of the same nature as our ordinary business in the world? Or do we manage them by substitution, or delegation? No: we address ourselves immediately to God: He is one party, and we the other. It is in the most direct manner that we profess to perform his service and to hear his word. Every individual person is here for *himself*, to bring his sacrifice to the divine throne, and to hear for *himself*, what God, the Lord, will say. For these reasons, and these only, the place is called the house of God. It is consecrated to the sole and immediate service of the Deity. And who, and what are they, who thus assemble in the house of God? Are they beings of equal dignity with the Majesty of heaven? Are they even greatly exalted in the scale of existence? Nay, are they free from guilt?—are they perfectly innocent and spotless? With what energy does the very wording of these questions answer them in the negative? Creatures of a day; worms of the dust; a thing of very nought in the comparison, is man in the presence of his Maker. In addition, man is polluted with all moral defilement. He is a transgressor from the womb. He is unworthy to lift up so much as his eyes to heaven; inconceivably unworthy of the privilege which he enjoys in the house of God. Such is the character of every human being who enters his earthly temples.

And what is the nature of that business which is there performed?

Is it an unimportant business? Is it a trivial concern? Is it a matter which it is of little moment whether it be well or ill transacted—whether attention be bestowed upon it or not? Nay, it is a matter important beyond all description or conception. It is a matter in which eternal life or death is involved. It is to glorify the great Creator. It is to render him the homage, honour and praise, which are his due. It is to seek the pardon of sin. It is to obtain his favour. It is to hear his word. It is to learn our duty. It is to secure heaven and avoid hell. Such is the business, and these are the purposes, for which we enter this sacred place. Does the wise man then require an unreasonable thing, when he commands us to keep our whole souls intent on our errand, when we go to the house of God? Certainly not. Here is every circumstance that can give weight and propriety to the command in all its extent. Here is the greatest and best of Beings addressed. Here are the little and unworthy approaching Him. Here is a direct communication with Him. Here are the vastest and most important interests depending. In these circumstances, how loudly does reason proclaim and urge, that the soul should be all attention, all solemnity, all engagedness, all intenseness, all devotion. Never are these dispositions so much and so rightfully demanded as on this occasion. Never does man exhibit so criminal a thoughtlessness, and never is he seen so destitute of reason, as when he refuses them; never does he act so much like a fool as when he trifles with his God. It is the language of infinite propriety that "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are round about him." This consideration, therefore, I have first presented; that it may engage us the more attentively to consider—

II. Wherein consists that practice which may be esteemed an obedience to so reasonable and important a precept; and in what way may we most successfully attempt the cultivation of such a practice.

The first part of this division of our subject, you may observe, has been considerably anticipated. This was unavoidable, and therefore it will be unnecessary to detain you long with an attention to it here. Yet it seems necessary, for the sake of what is afterwards to follow, to give something more than that general and collateral view which has been taken of the duty. Examine then, for a few moments, what it is that this precept of keeping the foot, or preserving the mind from wandering, and having it wholly engaged in the worship of the Deity, must necessarily comprehend. Summarily it is this—that we perform every part of divine service with those views, apprehensions and feelings, and with no other than those, which its nature and intention require. If therefore the various parts of this service be specified, and their true design be considered, the practice in question must be fully understood. Consider then what are these exercises, and what dispositions they require.

Prayer is one. This is an immediate and solemn address to the Supreme Being. Its nature evidently demands that a sense of the divine presence should, in the liveliest manner, possess every soul which engages in it. Without this there can be no prayer. It is the last degree of absurdity, to suppose that we can ask a favour of a being of whom we have no thought or apprehension, when we make the request. Every word, therefore, which is spoken by the lips, without having God before the eye of the mind, is no prayer

in his estimation. It is rather a mockery. Hence the reproof of the Jews—"This people draweth near unto me with their lips, while their heart is far from me." Farther—The nature of this exercise requires that we should not only think of God, but that we should accompany every sentence which is uttered before him, with all the powers of our souls. In *adoration* the mind should contemplate, with real inward awe, with holy and devout affection, the attributes of God. In *confession*, it should actually feel a deep sense of guilt. In *petition*, it should truly and earnestly plead. In *thanksgiving*, it should, in very deed, exercise gratitude. In every sentence, or sentiment of the devotional part of the service, there should be an internal and hearty concurrence of the whole soul. It is this *mental exercise*, and this only, that the heart-searching God regards. Without this, what we utter is a species of fallacy. We say a thing which is not true: Or at least, we appear and profess to do that which we do not perform. He, therefore, whose practice corresponds with the command before us does this—he constantly realizes in prayer that he is speaking to God, and his mind truly and feelingly accompanies his lips in every sentence. As far as this is done, he keepeth his foot;—in whatever degree he comes short of this, to that extent he is deficient. Nor is it necessary, I would hope, to remind you, that each individual, in a place of publick worship, is as much concerned in this, as if he himself were the speaker. He who speaks is no more than the organ, through whom every individual should utter and prefer the sentiments and desires of his own heart. Our part it is, who minister in holy things, to see that we express nothing in which a truly devotional soul cannot join; and wo to us, if we do otherwise. But supposing the matter expressed to be suitable in itself, the wo is transferred to every one who does not make that matter his own.

2. Singing the praises of God, and sentiments of devotion, is another part of our business in his house. The correspondent internal temper and affections of the soul, must accompany these, if we would obey the precept. If our attention be transferred from the meaning to the melody, we make no melody in our hearts, we make none in the ear of God. He who keepeth his foot in this exercise, feels in his heart, every affection which the words express; and the language and the tune are only the vehicle, favourable indeed to the purpose, by which his soul goes out unto God.

3. Reading, speaking and hearing the truths of the sacred oracles, are other exercises in the house of God. He who obeys the command we consider, in regard to these parts of public worship, will receive divine truth as being in reality, not the word of man, but the word of God. He will not contemplate it as a matter of curiosity, which is intended only to amuse the fancy, or even to entertain the understanding. Awful must be the account of that minister of the gospel who composes, or delivers discourses, with this for his principal view. He inverts the Apostle's rule, and preaches himself and not Christ Jesus. And equally awful must be the account of those hearers, who seek for nothing more, or for little more than this, while they attend on the preaching of the word. He whose practice corresponds with the text, will listen to the reading of the Scriptures as to the voice of God. In hearing them, he will realize that the voice of God sounds in his ear. Every thing, of course, will appear important; and every thing will come to his mind clothed with all the

authority of heaven. In the preaching of the word, his great object will be to get real edification. His attention will be engaged to hear what God will speak. He will be absorbed in comparing the doctrines delivered, with the oracles of unerring truth; and where he perceives that they are sanctioned with a "thus saith the Lord," he will submit his whole soul to their authority. Whether instruction, reproof, consolation, encouragement or excitement be the subject, that will be the object which he will seek; that will command his powers; that will be the attainment which he will strive to make. The preacher, the manner and the mode of address, he will consider only as means and instruments; and no otherwise to be regarded, than as they are adapted to the purpose of edification, which if he can obtain, he will be satisfied.

4. A solemn benediction is a part of religious service. It is used by the Apostles in the close of their epistles, and is with propriety made the concluding part of public worship. And he who obeys the wise admonition before us, will not hear it merely as a ceremony. He will not think the service finished, and spend his time while it is uttered, in preparing and adjusting the circumstances of his departure from the house. He will as reverently attend on the benediction as on any other portion of the service. On his part, it will be a short, summary and affectionate prayer, which, in his inmost soul, he will offer for the divine blessing on himself and others.

Such is the practice which an obedience to the precept comprehends. It will, you observe, not leave a wandering or worldly thought to exist in the mind, while we are attending in the house of God. It will bring all to centre on the Deity, and on our duty to him. I say not, my brethren, that this is an attainment which, in fact, is ever perfectly made. But I say it is one at which we should all aim; and one towards which great advances may be made. It is precisely the meaning and spirit of the text, to recommend and enforce the advantage and importance of suffering no obtrusive thought to lead us from our God, while we are immediately and professedly engaged in his worship—Let me then possess your serious attention, while I endeavour to show in what way we may most successfully attempt and cultivate such a practice. And here I mention

1. A deep and habitual sense of the nature and importance of this duty. In vain shall any man endeavour to exclude improper thoughts from his mind, in the solemn acts of religion, who never meditates on the importance of doing so, till he is called to make the attempt. A deep and abiding impression of the nature of that duty which we owe to God, must settle on the spirit, and become a habit of the soul, with him who would keep his foot in the house of God. He must possess and cherish deep feelings of reverence for the Supreme Being—they must be companions and inmates of his mind. Think much of God, my hearers, in your daily walk; and endeavour to act habitually as in his presence, and you will find it less difficult to preserve the imagination from wandering in his immediate service. Especially, make it a point to meditate frequently on the solemnities of public worship. Let it be made a definite object to act in the manner you have heard described. Set yourselves to accomplish it. Need you wonder that you fail, if you do not carefully and earnestly aim at success. Let the attainment of composure and fixedness of thought in the house of God, be a thing on which you set your hearts and form dis-

tinct resolutions. But let it especially be so, for some time shortly before your coming hither. Let your minds dwell upon this duty when you have it in immediate prospect. Revolve it frequently in your thoughts, on the holy day devoted to religious service. As you walk to the house of God, consider whither you are going, and ask yourselves what is your business there? Let it then be present to your recollection, that your errand is to wait on the Lord of hosts; that this is the purpose for which you have come out. Think what composure and attention of mind such a concern demands. Coming with these views and impressions, you will naturally enter into the spirit of the service, and perform it without distraction.

2. Devout and fervent prayer, that you may wait on God in an acceptable manner, is an essential mean to the attainment we contemplate. He who neglects this, will find every other mean ineffectual. We should make it distinctly the subject of our petitions at the throne of grace, whenever we are going to the house of God, that he would meet us there; that he would bless the whole service; that he would deliver us from wandering thoughts; that he would grant us composure of mind, sensibility of the affections, and every needful aid, for serving him with acceptance and reaping benefit to our own souls. It is in answer to prayer that God bestows his gracious help, without which all our endeavours will fail of success.

3. A seasonable attendance in the house of God, is a very useful mean in the cultivation of the temper and practice we consider. He who neglects this—and alas! it is a frequent neglect—will necessarily have to join abruptly in the duty, which is a great hindrance to composure. He will be likely, moreover, to have more or less of a hurry of spirits, from the very circumstances in which his entrance is made; and he will perhaps be the unhappy instrument of unsettling the attention of others. How earnestly is it to be desired, that these considerations had the weight and influence which they deserve? Accidental delays will sometimes detain the greatest lover of order. But every person with whom they are habitual, or even frequent, is undoubtedly and highly criminal. Great—great indeed, is the advantage, to have the mind collected and anticipating the service; that when it begins, the soul, being as it were in unison with the duty, may readily enter into it, and be carried along by it.

4. We should, during the service, avoid every thing which has a natural tendency to catch and carry away the attention. What I refer to here is, all unnecessary moving of the body, or change of attitude; all roving of the eyes, and observation of the appearance of others; and even all unnecessary attentions in the way of civility, to any fellow-worshipper. These observations, I know and acknowledge, must be taken with some qualifications, which every rightly disposed mind will easily make. At the same time, they are important observations, and very extensive in their proper import. He who does not keep his foot, in the literal sense of the phrase, will never do it in that important spiritual sense, which the text intends. The bodily organs and sensations necessarily produce, by their change and exercise, perceptions in the mind; and they must be kept composed, if we desire the mind to continue in a right state.

5. Care should be taken to *watch* against the rovings of the mind, and to recall it when they are perceived. Habit will render this a successful endeavour. The transitions which are made from one part of service to another, should

not be suffered to break our attention, or make it flag. But we should strive to enter into each, with that comprehension of its nature, and attention to its end, which propriety and utility dictate.

6. It will be an important mean, in making the acquisition aimed at, always seriously and attentively to *review* our conduct in the house of God. This, by exhibiting our deficiencies, will place us on our guard in future. Nothing helps our improvement in any thing, more than calling ourselves to an account, and examining wherein we have come short. It makes the failure palpable; it renders it a beacon to us in time to come. Recollection of the exercises which take place in the house of God, is, in every view, a most important employment. Be much in this practice, my hearers. Ask yourselves what advantage did you receive? Were your minds really engaged in the devotional parts? And what can you recollect of the word preached? The prospect of this will naturally engage you to attend and hear with carefulness.

These, then, are the means to be made use of for the acquisition of the important habit I have described. In the use of these we may be said to be "ready to hear." And let me add, that he who justly estimates the value of the attainment, will not think these means irksome; he will not think them too much to be done, that he may serve God acceptably, and with profit to his own soul. This will appear more fully

III. From a few observations showing the detriment which unavoidably ensues from a contrary practice. This, you observe, is pointedly noticed in the text—Offer not "the sacrifice of fools, for they consider not that they do evil." An inattentive mind will certainly subject us to this inspired rebuke. I contemplate three degrees of the folly in question, in all of which there is evil.

1. Say that you are simply inattentive in mind, while every exterior appearance and circumstance is decent and composed. Still, my hearers, there is a great evil; there is a most important omission; nay, there is active criminality. Whoever comes to the house of God, professes to worship him; and not to do it is to deal falsely. In this place, the mind ought to be intent on God; and if it be not, an infinitely inferior object is made his rival; it supplants him in his own sanctuary. Yet how many are there, alas! who think that their very bodily presence in the church, is a very meritorious service; and who thus satisfy their consciences. What, my hearers!—is this the sacrifice that God requires! Is it to present him an offering in which there is no heart! The inspired penman treats this idea very abruptly, in the text. He calls it "the sacrifice of fools." And truly it is a most senseless imagination to act, or think, in this manner; to think that we ever perform God's service, unless the heart be engaged. Of such persons, the text says, "they consider not that they do evil"—that is, they do evil, and do not think of it. This is strictly true. They may not have a positive intention to be criminal, but by their careless inattention, they are actually so: and that in a high degree. They mock the Majesty of heaven, by professing to serve him, when they do not. They refuse him the honour he requires. They treat him with a disrespect and irreverence which they would blush to manifest to a fellow creature. Yet how much—how very much of publick worship is of this description! May God, of his mercy alarm those whose con-

sciences testify against them in this particular, and lead them to a better practice.

2. A still higher degree of this evil is chargeable on those who exhibit any visible levity of conduct in the house of God; though it be not done with a deliberate disrespect to the service. All whispering, smiling, the use of significant gesticulations; moving from one place to another, going out of the church or coming in, without urgent necessity—every thing of this kind, is what I here intend. This is an evil both with respect to God and man. It is a most impious and detestable profanation of his service; and it is a trespass on the feelings of every serious person who beholds it. The party who is guilty of it, is deficient in decency of manners, as well as in piety towards his Maker. Oh that such transgressors would consider the hour, the hastening solemn hour, when they must stand at the bar of that God, whose name and worship they thus openly profane!

3. The highest degree of this evil is exhibited by those who behave irreverently in the worship of God, from a positive dislike to it, and with a design to treat it with contempt. This is folly in every sense of the term. It argues a most awful degree of moral depravity, while it discovers a pitiable weakness of the understanding. I speak this most deliberately, my hearers; and the testimony even of sensible infidels, (for in such a case their testimony is to be admitted,) corroborates the opinion. He who openly treats contemptuously any act of publick worship, shows, by the suffrages of all, a weak mind, as well as a bad heart. "He has not learned—say unbelievers—to respect the prejudices of men. He does not understand mankind—he is foolish to expose himself, without an object.—Ah! and he is most horribly profane, exclaims the Christian. He is an awful instance how a person, forsaken of God, will dishonour his understanding by the vileness of his heart."

Thus have I finished the discussion of this subject. I have endeavoured to make it, as far as I could, *application* throughout.—O, that God may apply it! Would God, it might be the means of correcting any improprieties of an external kind, which may occasionally appear in this place. And O, that it might, in an especial manner, stir us all up to a more serious inward engagedness in this sacred service. Then, by worshipping more devoutly, we should do it more acceptably to God, and more profitably to our own souls. For this let us now most earnestly pray——

MUTATIONS OF THE WORLD.

"As a vesture thou shalt change them, and they shall be changed; but thou art the same, and thy years shall not fail." *Psalm* cii. 26.

A vessel was passing the calm summer seas,
And its streamers were floating and fanned by the breeze,
While the radiance above, the bright waters beneath,
Smil'd a promise of joy and of safety from death;
And it seem'd as it sailed along gallant and free,
A bright spot on the wavas of eternity's sea:
Where now has that vessel gone? Sunk in the wave,
And the billows roll over its crew in their grave.

A city once stood in its power and its prime,
Which mock'd at the rude devastations of time,
While its pinnacles high, and its banners unfurl'd,
Seem'd to threaten with slavery half of the world:
Where now is its glory? 'Tis crushed to the ground,
And its mouldering ruins lie fading around;
While the breeze, as it sighs through the moss on the walls,
Where the shout of the free often peal'd through the halls,

Speaks a tale to the soul of long ages gone by—
And a voice whispers thence "Every creature must die."

I thought on the heart once so light and so gay,
With smiles like the beams of a bright summer's day,
Each year as it came brought more bliss than the last,
And the hopes of the future were bright as the past,
Those years of the future are still flowing on,
But where is that cheerful heart?—broken and gone!

These hopes once so brilliant are hushed in the grave,
Disappointment's chill blights all the fruit that they gave.

I looked on the starry sky, boundless and free,
And it seemed in its vastness an emblem of Thee;
Though clouds may sweep o'er it, and tempests may lower,
They but sully its brightness, and calm for an hour;
While all earthly things vanish, their pride and their fame,
Still Thou art immutable, ever the same!

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY VIII.

"*The king himself is served of the field.*"

This is the declaration of one who knew from what resources the power and wealth of kings are derived. We might smile, perhaps, to see the Chinese emperor repairing, in the vernal season, to some appointed field, and there handling the plough, and depositing the seed of the future harvest. But the custom evinces the truth of the maxim, that agriculture is of essential service to states. It is recorded of one of the kings of Sicily, that he would lead armies on one day, and on the next reap the harvest, and expertly bind his sheaves.

It is far from our design to enter into any comparative views of agriculture and commerce. There have been rulers who have married their states to the sea, and the cable of commerce has kept many a nation steady, on the agitated ocean of war.* By the channels of commerce, the productions of the Delta, and the riches of the Levant, the gems of Chersonesus, the gums of Arabia, the barks of Quito, and the gold of Peru, find their way to the profoundest dells of Albion. The ruby and dun coloured deer, from distant lands, rove in the parks of her Norman castles; and birds of all dyes and notes warble in the lawns of her woodbine cottages. But we leave with civilians all questions of this kind, and proceed to say, that a peasantry of the right stamp, must constitute a prominent part of the strength of states.

In the organization of states, it is of the utmost importance, whether their peasantry be ignorant or enlightened.

In lady Morgan's France, there is a pleasing account of the civility and courteousness of the French peasantry. But it is of incalcula ble moment, that the peasantry of our country should be placed under the light of purer religious systems, than those which prevail in that kingdom. The rural population of a country, contribute not a little to its resources, even in times of tranquillity; but in times when national defence is necessary, this population are the right arm of the state. They are capable of being deeply embued with the love of

* See Anderson's learned History of Commerce, and Dr. Young's Merchant.

country;* and when they are so, they endure every hardship and privation, sooner than surrender their freedom. For their altars, as well as their firesides, they have often contended, even to desperation.

Nothing takes stronger hold on the minds of men, than their religious rights. Oceans of blood have been shed, to secure the privilege of worshipping God according to the dictates of conscience. When this privilege is once guaranteed, in the compacts of society, it is not often surrendered without a struggle. History illustrates this truth; it shows that this population have at times, started up from their rural haunts, and repelled, with promptitude and decision, the impious invader. They have, when overcome in former battles, still hung on their upland declivities, or retreated to caves and dens; and moistened with their blood the fastnesses of their mountains.

They who dwell among the luxuries of sequestered life, are not well fitted for the hardships of the field. When entrusted with the confidence of their country, and having their reputation to sustain, they have indeed encountered perils to admiration. But although with them is the *mind* to direct, with them is not the *arm* to execute. This, as we have said, belongs to the peasantry; and hence the importance that this class of society should be enlightened by knowledge and influenced by religion; for nothing is plainer than if the peasantry may be essentially serviceable to communities, they may also be dangerous in the extremes. All power does in fact reside in the people; and it is with them when they choose, to strip kings of their diadems, and noblemen of their stars and coronets. Let the vindictive passions of the peasantry, even in republican states, be once aroused against existing forms and institutions, and they will appear in incensed hordes, pausing at nothing but the attainment of their purpose.* It is not so easy as some suppose, to quell popular tumult, and stand at the confluence of those inundations, which sometimes course furiously over the face of society. But we turn from scenes of insurrection to repeat, that the peasantry of every country are capable of moral cultivation and religious restraints; and that, when well taught, no class of men are more susceptible of romantick national attachments. Such, in fact, are the attachments of the Caledonian peasantry; and when Burns rises to the dignity of the true Scottish peasant, and depicts his religious habits, we feel that—

"From scenes like these old Scotia's grandeur springs."

The "Sabbath," of Grahame, and the "Cotter's Saturday Night," of Burns, are pictures purely Scottish. Their authors did not wander out of their native land, to find materials for their construction.

It would give us inexpressible pleasure, to see the peasantry of the American union displaying the traits of a solid religious character; for a wider difference cannot be imagined than between a vicious and a moral peasantry. Nor in the eye of the true philanthropist, is any sight more pleasant, than a rustick population, conforming itself with enlightened views to the laws of the great Creator. Let our poets, therefore, from time to time, look out upon the character of our rural population; and their exertions may

* See the good yeoman, in Fuller's Holy State.

* See Robert Hall's Sermons on the French Revolution. A pleasing description of the religious habits of the Scottish islanders, may be seen in a late poem, called Arran.

achieve much in elevating them;* and it is surely worthy the attention of legislators, to devise schemes for the promotion of their moral and intellectual character. Raise the tone of morals and intelligence among them, and we shall also practically elevate the standard of polished circles: and it will put scepticism at defiance, when our men of wealth shall be seen girding themselves round, with a tenantry obedient to their Maker's commandments.

But if much may be done by legislators for the benefit of this population, still more may be done by the gospel ministry. Our Saviour did not disdain the kindest offices towards the humble orders of society. The gate of opulence did not allure his footsteps. He was pleased to assume for himself the appearance of a Galilean peasant; and he associated exclusively, for the first thirty years of his abode on earth, with the peasantry of Judea. His faithful servants in every age, have copied his example.

In our recollections of Fenelon, his contests with kings, and with those whose crosiers were powerful as sceptres, are forgotten, whilst we dwell with tears of delight on his acts of condescension to the peasantry of his diocese. This, said they, after his decease—"this was the chair which he occupied. This was the elm under which he read; this was the lawn on which he greeted us; this was the closet in which he prayed; and this was the chamber in which we lost him." Similar acts of kindness to the peasantry of the Isle of Wight, embalm the memory of Legh Richmond, at the present hour. The picturesque scenery of that island has received hues from his pious deeds, sweeter than the blushing pencil of the artist can give. The peasantry of Aston Sandford, too, will long cherish the memory of Scott; and that of Hodnet will not soon forget him, who left its green alleys to carry the light of Christianity to—

"India's coral strand."

Our national independence may be lost. History reads in our hearing its solemn monitions. It tells us of states once free, whose freedom is irrecoverably gone. It tells us of kingdoms whose monarchs, stately even in distress, and whose queens beautiful even in captivity, have served but to grace the triumphal retinue of their conquerors. Had Persia preserved her ancient simplicity, she would never have yielded to the power of Greece. Greece was herself once free. But her soft skies have for ages been suspended over a land of slaves, bondsmen of dejected mien and downcast eye. Had Rome preserved her integrity, as in the days of Cincinnatus and Fabius, her fair heritage would never have been devoured by swarms of northern barbarians. Spain was possessed of martial fire, when she resolved on the expulsion of the Moors; and there was a time when the Swiss peasant climbed the steeps of the Helvetic republic, with the elastic step of the freeman.

But notwithstanding these examples, can there be any necessity that our liberties should ever be lost? Remote from the vortex of European politics, embracing within our own limits adequate resources of self-defence, aspiring to no foreign conquests, with a constitution prescribing rotation in office, and the elective privilege guaranteed to all, we should hope that our independence would be insured as a sacred deposit, by the

* We have a few; Percival, Bryant, Mellen, Tappan, Paulding, Hillhouse, Hill, Brooks, Willis, Sigourney, Neal, Pinkney, and at least one or two hundred versifiers. Irving and Cooper seem averse to rhyme, but their works are a good deal tinged with romance. Perhaps Bishop Berkley's prediction may one day be fulfilled, that the Muses will take refuge in America.

Ruler of nations, so long as our graceful rivers mingle with the sea, or as our peerless mountains run in blue lines, midway between heaven and earth.

To secure a result so desirable, we must multiply the lights of knowledge. Universal education would prove a source of national strength, and therefore its blessings should be secured to all. A university might indeed lift its towers at the seat of the general government, but in the course of time, that university might become the chartered hall of literary noblemen. It is the poor and forlorn who ought to receive the greatest measure—we say not an exclusive measure—of help, from the pecuniary resources of the state. We should especially aid them in acquiring knowledge. The state ought to foster its poorer orders, were it for no other reason than that genius of the highest class has often risen from poverty. Let our peasantry be well educated, and then should our liberties be threatened, some future Wallace, Bruce or Tell, would make a last stand in freedom's defence, with an enlightened soldiery in their rearward. The people, especially in such a nation as ours, are all powerful, either for the protection or overthrow of government; and next to religion, education has the best influence in subduing the cause of popular passions. Religion and education combined, or a thorough and general *religious education*, would render our free institutions imperishable. Nothing could have so benign an influence in assuaging the fury of party spirit, as the blended influence of religion and education. We admit that a measure of party spirit may be useful in a republic, if properly regulated; but if in the lapse of every few years in our national history, that party spirit which should resemble a gentle and fertilizing stream, swells into torrents and is broken into cataracts, it will ultimately sweep away all our cherished and inestimable institutions.

To the Ruler of nations we must look. The Arabs keep their independence by a divine pledge. Their territory extends from Aleppo to the Arabian Sea, and from Egypt to the Persian Gulf. But he who decreed that the descendants of Ishmael "should dwell in the presence of all their brethren," may be considered as saying to all nations, what he said to Israel of old, "I am with you, while ye are with me." Let it be our character as a people, that we reverence the institutions and obey the revealed will of the God of the whole earth, and our happiness and peace will flow like a river, and our country will flourish while the sun and the moon endure—Its prosperity will terminate only with the consummation of all things.

LETTER ON THE APPLICATION OF PROPERTY.

The following letter, it appears, was actually sent from one professing Christian to another. We wish to send it, through the medium of our pages, to every reader whose conscience should say to him, or her—*it applies to me*—We extract it from the Evangelical Magazine.

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My dear Sir,—I have long thought that one of the most important services which one professing Christian can perform to another, is faithfully to point out to him whatever may appear in his habits or conduct at all inconsistent with the Christian character. This is a kind of fidelity which, I fear, is not often to be met with; but if it were more generally exercised, and received in a proper spirit, it

would tend much to remove many of those inconsistencies which we find among professors, and which so often fortify worldly men in the neglect of the gospel, and cause them to speak reproachfully.

You will at once, I dare say, apprehend that this is a preface to my exercising a little of that fidelity which I so much approve. It is; and be assured it is with no feeling but that of the most sincere Christian regard that I express my regret at the observations I have heard made, respecting the limited scale on which you appear to contribute to advance the cause of the gospel, when compared with your well-known ample fortune. Perhaps you say you give privately. If you say so, I do not question it; and if it be in some fair proportion to *your* means, it is well. But I appeal to yourself, if, in this case, you do not mistake the path of duty. Many do not distinguish between *ostentation* and *publicity* when they quote that text, "Do not give your alms to be seen of men." It is the former, not the latter, our Lord here condemns. We are called to watch over our motives, to see that we do not give alms *in order* to be seen of men. On the other hand, *publicity* in acts of benevolence is inculcated in the precept, "Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Now, how are we to glorify God by others seeing our good works, unless they really do see them? An opulent Christian is expressly called to set an example of the way in which property ought to be used for the glory of God. Not that others are not called to do so likewise. But a wealthy Christian stands on vantage ground. In the good providence of God, he has it much more in his power than others, by being able to do things on a larger scale, to show how he considers property as a talent committed to his trust, and which he is called to employ, according to the measure in which it is bestowed, for the glory of the church.

Now I hold that, with every Christian, it ought to be a matter of serious and conscientious inquiry, Am I, as in the sight of God, employing the property he has given me, to the extent to which I ought, in relieving the distresses of others, and in promoting the interests of the Redeemer's kingdom? No one will deny that such a question every Christian ought to put; and the plain rule of Scripture is, to give *as the Lord has prospered us*. There must evidently be a proportion between what we *give* and what we *possess;* and while no express measure of that proportion is mentioned, as the situation of individuals is very various, we should endeavour to discover, from the whole spirit of the gospel, what duty, in our particular circumstances, requires. I should tremble at the thought of being found, on a death-bed, or at the judgment-seat, to have retained any part of that which I ought to have given for the glory of God in the world. Were this kept in view by many who profess the religion of Christ, there would be no complaint of want of funds for promoting, far more extensively than is at present done, the interests of his kingdom.

But where one who professes our orthodox creed, and is even perhaps strenuous in the defence of it, is never seen to contribute, except on a very limited scale (limited for him at least), for purposes of Christian benevolence, there is far more injury done than from the mere want of his pecuniary aid. It creates a prejudice in the minds of men against the very creed he holds. He is apt to be accounted not very sincere in his professed zeal for divine truth,

while that zeal does not more effectually reach his pocket. I have often heard, with regret, those who made no particular profession declare they could not bear to hear such persons speak about religion, while it was manifest it had so little influence on their conduct; as they were plainly as much attached to the world as those who made no such pretensions.

It is but the part of Christian fidelity to say, that I have heard these or similar remarks made in reference to yourself. I have heard them made by those who were connected with you in church-fellowship, and in closer habits of intimacy than I am. I have told such persons what their duty was in such a case. But it is from having reason to fear that what they so readily expressed to others, they had not the honesty to express to yourself, that I have felt it my duty to write you this letter.

I have now performed, my dear sir, what from our long acquaintance I felt to be a duty, though far from a pleasant one. Believing that you and I are travelling together to the judgment-seat of Christ, should it be found, when we appear there, that you had been living in the neglect of an important part of the will of the Judge, and that, though I had reason to fear that this was the case, I had not pointed out to you the evil, I should certainly be found not to have treated you with that fidelity with which it becomes one professing Christian to act towards another; there can at least be no harm in bringing this subject under your notice. If you think I have judged severely, forgive me this wrong. If you knew the sincere Christian regard, and the earnest desire that you may appear at last accepted of God, by which I am influenced in writing you, I am confident you could not be offended at this communication.

In conclusion, I would simply say I invite you to make reprisals. You may find in me as great inconsistencies, in some other things, as I have endeavoured to point out in you. If you do, I will cordially thank you to mention them. Whatever unhallowed feelings might at the moment spring up (feelings to which we are all too subject when any thing is presented to us in the form of reproof), I trust I shall ever consider it the highest favour that you or any one can do me, in the spirit of the gospel to guard me against evils into which, from the deceitfulness of the heart, I am apt to be betrayed.

With the very best wishes for you and yours, and earnestly praying that we may be directed, in our different spheres, in all things to walk so as to please God,

I am, my dear Sir,
Yours, &c.

SPECULATION THE BANE OF PIETY.

In the Evangelical Magazine for Octoher last, there is an excellent paper "On the importance of increased prayer at the present time." We give the following short extract, as exceedingly applicable to the present state of things in the Presbyterian and Congregational churches of the United States.

Speculation has ever been the bane of piety. It leads to a strife of words, and excludes from our thoughts the truth of Christ. When men plunge from the plain facts of revelation into the airy fields of speculation—leave the simplicity of the gospel for the creations of their own fancy—Satan exults, and Zion mourns. Satan fears the cross of the Saviour, not the speculations of the disciples. The cross is to destroy his empire. Let us, then, arise and

pray; let us pray feeling our sinfulness, relying upon Christ, and entreating his Spirit, in its convincing, converting, sanctifying, edifying, and consoling power. Let us go to his throne, not doubting but he will give us more grace; let us expect that we may receive; let us pray that we may be rendered blessings to the church, the country, and the world.

From the Christian Observer.

DEFINITION OF USEFUL KNOWLEDGE.

Will one of your able correspondents be kind enough to inform a plain simple man what is meant by "useful knowledge?" I used to think that to learn to know and serve God, to fear him, and to keep his commandments, was very useful knowledge; and I was accustomed to consider the bible as containing the most useful knowledge extant; and even your pages I thought not wholly useless, as I often gained a hint from them for reproof, correction, or instruction in righteousness.

But all this, I am told, was my rustick ignorance; that useful knowledge means, to know all about rail roads, and steam engines, and elephants, and hippopotamuses, and other things which in our village no more concern many of us than a sermon preached twenty miles off. I admit that they are very entertaining as a recreation; and that they may also keep a man from the publick house, and enlarge his mind; and in these and other respects be very serviceable; and I would not quarrel with the title of "useful knowledge" applied to such things, if I did not see a disposition among some of my neighbours to suppose that other knowledge must therefore be use*less*—particularly a knowledge of the bible, and every thing that respects the soul and eternity—just as you hear some men speak of "the useful classes," as if no person were of any value in society who does not earn his living by manual labour. But why should not even parsons be reckoned among the useful classes? I am sure our clergyman has been of more use to me and my family, both in body and soul, than if he had taught us the names of all the parrots and monkeys in the Zoölogical Gardens; and that his religious tracts on our shelves, and his broad-sheets with very respectable pictures on our walls, have done more to make us wise, industrious, religious, and happy, than the most useful wood-cuts of the Seven Wonders of the World, and the history and representation of both the giants in Guildhall to boot.

I think, sir, you will see, upon reflection, that deception lurks under such exclusive titles. Why, are not tract and bible societies, "useful knowledge" societies? I can hardly persuade myself that the assumption of such an epithet in relation to things merely temporal, is not meant as an indirect slight to things spiritual and eternal. Had it been said, "secular" knowledge, or "physical," or "scientifick," or "literary" knowledge, it would have been very proper; but to call that knowledge exclusively "useful," which leaves out all that is useful to the soul and beyond the grave, is a perversion of terms which I cannot but think a symptom of the religious scepticism of these our unhappy days. Is it of no use to know how to get to heaven? I am the more anxious to have the subject considered, because some of my neighbours tell me that Mr. Hume, or some other great man, intends to get a system of national education constructed upon the "useful knowledge" principle. Let us, before we begin upon this plan, really understand what useful knowledge

is, especially to those whose time for reading is very limited. The bible says that "the fear of the Lord is wisdom; and to depart from evil is understanding." Might it not be worth inquiring whether this is true?

A RUSTICK CHRISTIAN OBSERVER.

CHARACTERISTICKS OF THE SCOTTISH THEOLOGY.

Under this title, there is a very interesting paper in the Orthodox Presbyterian, for May last. From this paper we take the following extract; which, while it contains a notice of two distinguished worthies in the Scottish church, mixes with the account of Dr. Chalmers some remarks which strike a hard blow—we wish it were a death blow—to theological error, folly, and corruption, in the Presbyterian Church of the United States.

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There was no man more instrumental in bringing *vital* orthodoxy into repute than the late lamented Dr. Andrew Thomson. In debate irresistible, in controversy terrible, in pulpit eloquence clear and persuasive, he stood forth on every occasion as the champion of the church's best and dearest interests. We deny not that he had faults. He himself never concealed them, and they were those of a generous and unsuspecting temper. He never used the stiletto. He was no cowardly assassin, afraid to strike, yet determined on revenge. He always wielded his terrible sword in the open field, and in fair combat. Meanness or subterfuge was to him an utter abomination, hence the vehemence with which he sometimes expressed himself, and the apparent acrimony which pointed his arguments. Though harsh, and frowning, and sarcastic to the enemies of the truth, he could be engaging as a little child to the friends whom he loved, or the companions whom he delighted with the sallies of his wit. There was a nobleness about his whole deportment, which shone alike in his manly gait, and in the strongly marked features of his intellectual countenance. He was a *man every inch*, whether trampling down indignantly the flimsy defences of ingenious sophistry in the apocryphal controversy, or storming the citadel of moderatism in the General Assembly. His sermons and lectures were masterly specimens of the didactic style of preaching. They exhibited luminous and forcible statements of divine truth; every difficulty was met in a spirit of the utmost candour, and few, indeed, could escape untouched from the grasp of his mighty intellect.

We have long thought that this distinguished divine concentrated in himself more of the peculiarities of the Scottish Theology, than any other of his day. He had all the shrewdness and metaphysical acumen of his countrymen, their deep and thorough knowledge of the Scriptures—and to all this was superadded a certain chivalry of character, which made him choose the most arduous station for the sake of encountering the difficulties which belonged to it. The structure of some minds leads them to glory in danger, and to esteem only that victory which is obtained by the most perilous struggle.

Such was Dr. Thomson, whose sudden death, almost in the prime of life, threw a deep and solemn gloom over the crowded city which had so often been the scene of his intellectual prowess. There was reason in the celebrity which he had acquired, and sincerity in the lamentations which were uttered, on his departure into "the rest that remaineth for the people of God." Before his time an unhappy association had grown up between great talent and great cold-

ness and formality in religion. Truth compels us to confess, that some of the most distinguished names in the churches of Scotland sunk their characters as divines in that of philosophers. They seemed more ambitious to acquire the fame of sages of morality than teachers of the Gospel of Christ. Their sermons were chaste and elegant compositions, adorned with all the flowers and graces of rhetoric, but destitute of any vitality or savour of godliness. Similar essays, with similar efforts, might have proceeded from the Lyceum of Plato, or the porch of Aristotle. They had merely this distinctive peculiarity—their motto was a Scripture text, and their audience Christians by name and profession. It is evident how frigid and vain such ministrations must have been to those who were "dead in trespasses and sins." To save souls from the error of their way, requires altogether a different style of preaching.

The eloquence which kindles the soul into enthusiasm as it falls from the academic chair, is but a poor and sorry substitute in the pulpit for the message of peace and reconciliation in Jesus Christ.

Now we know of no man in the Scottish Church, who raised such an arm of might in the battles of the faith, and achieved such splendid triumphs, as Andrew Thomson. He turned the tide in favour of Evangelism in the metropolis of Scotland. We have seen him, in the Assembly, surrounded by his brethren in the ministry, who heard with breathless attention the words which fell from his lips, and as his eye flashed fire, and his whole frame quivered with emotion, and his voice rose stormy and clear amid those venerable Scots, in the same sphere of action where, in days of persecution and bloody strife, Knox thundered forth his anathemas against the superstition and sins of the people, and we have then thought that no other more fitting representative could be found of him whose epitaph it was—"He never feared the face of man." And now when the narrow house holds that frame which so recently we have seen instinct with vigour, and active in all the duties of a true Christian patriot, we would say with the psalmist, "Help, Lord, for the godly man ceaseth, and the faithful fail among the children of men."

It is an invidious task to mention the living. The dead, in all their sacredness, are yet public property, in so far as they have *lived* public men; but when we speak of the living, there is danger either of unjust censure or undue panegyric. But in noticing the salutary reform which has been lately commenced in the Scottish Kirk, around which some of our dearest recollections are entwined, it would be a worse than prudish modesty to pass by the name of Dr. Chalmers, who now presides over near 200 theological students in the University of Edinburgh.

The very mention of some great men is sufficient to excite attention. Their name is their eulogium, and a watchword of spirit-stirring power. Who does not feel within him, at the name of Chalmers, a thrilling admiration, excited as much by that spirit of meek and gentle holiness which adorns his character, as by his gorgeous eloquence and transcendent genius. He consecrates both philosophy and poetry at the shrine of religion. The one when he vindicates theology as the "Queen of the sciences," and the other when he collects from the treasures of his imagination flowers of paradise, wherewith to deck and beautify the garden of the Lord. Providence has now placed Dr. Chalmers at the fountain-head of theology in his native land.

He has the future ministry of the Church of Scotland under his guardianship; and without either fear or flattery, we hesitate not to affirm, that its rising clergy will become "scribes well instructed in the mysteries of the kingdom." One of the most useful lessons taught by this minister in Israel is, to subordinate all our reasonings to the facts and findings of Scripture. This he contends is true philosophy; for with our glimmering of knowledge, to attempt to fathom the counsels and secrets of eternity, would be a species of profane madness. Christians know, from sad experience, that their most difficult lesson is humility. The pride of human reason urges them to speculate, and the cant so common in the present day about freedom of inquiry in religion, would lure them, step by step, into the paths of the destroyer. No mental quality is so invaluable as a sober and sound judgment; it preserves us alike from being carried about by every wind of doctrine, and from running into the forlorn depths of impious speculation. We can testify, from experience, that the course of divinity now taught in the University of Edinburgh, is calculated to impress the mind with a devout reverence for Scripture, as "all given by inspiration of God, and profitable for doctrine, for reproof, for correction and instruction in righteousness." We know not a more magnificent spectacle in this degraded world, than the man of lofty science, learning, even as a little child, in the service of his Lord, and submitting the dogmas of his philosophy to the doctrines of the Gospel. It may surely put to the blush those puny theologians who wrangle about a word, or write treatises on a particle, or spend whole months in flimsy, neological speculations, and yet scout all that is worth keeping in the Bible, its scheme of atonement through the blood and righteousness of our incarnate God, that in Chalmers, the Plato of pulpit eloquence, (to use his own expressive words, as applied to Sir I. Newton,) "the highest science is united with the deepest sacredness." It is impossible to calculate the precise effects which his prelections shall produce on the rising ministry of Scotland; but of this we are certain, that dark must be the understanding, and perverted the moral affections of that individual who could listen to the powerful argumentations of this great professor on the side of orthodoxy, without imbibing, at least, some portion of the "sal evangelicum," which is so profusely scattered over all his theological preparations.

Thomson and Chalmers together, presented a front which error and sophistry could never penetrate. One has already fallen in the combat, a good soldier of the cross. May the other long be spared to shed a glory on that church, of which he is the brightest living ornament; and to lead successive generations of Scotland's Ministers to the fountains of living water.

The present day is distinguished for rash and adventurous speculations in religion. But while mists and clouds have settled on some of the lesser mountains, the Andes of theology, still display their summits in the skies. And in the midst of that temporary dimness and darkness which have obscured some lesser lights, it is refreshing to behold the great luminaries of the church continuing to shine with unclouded splendour. The present storms and dissentions will purify the religious atmosphere, and restore the sanctuary to its primitive healthiness. The Lord hath scattered some of the cedars of Lebanon, but the stateliest are yet untouched in all their luxuriance.

INTERESTING TRAIN OF INCIDENTS.

The following account is given by the Rev. Legh Richmond, as having been related by a minister in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drink on the brink of the sea. His little son by him, three years of age, being very hungry, solicited him for something to eat. The miserable father, conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair, hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him and the plank into the sea.

A British man-of-war, passing by, discovered the plank and child; and a sailor, at the risk of his own life, plunged into the sea, and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man-of-war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life.

The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me, I give you this only treasure that I am possessed of—(presenting him with a bible, bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it, and it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his bible; and, among other enormities, how he once cast a little son, three years old, into the sea, because he cried to him for needed food!

The young officer inquired of him the time and place, and found here was his own history. Reader, judge if you can, of his feeling, to recognise in the dying old man, his father dying a penitent under his care! And, judge of the feelings of the dying penitent, to find that the same young stranger was his son—the very son whom he had plunged into the sea; and had no idea but that he had immediately perished! A description of their mutual feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel. On closing this story, the minister in the meeting of the Bible Society, bowed to the chairman, and said, "*Sir, I am poor Jack.*"

INTERESTING LETTER FROM THE REV. THOMAS BARR.

We extract the following letter from the *Presbyterian*, of the 9th inst. We are aware that that publication, and the Christian Advocate go to a considerable number of the same individuals. But we must preserve this letter in our pages; and duplicate copies will injure no one. Paternal feeling has given to some sentences of this letter a touching pathos. But we are sure the respected author is far more desirous to promote foreign missions, in our beloved church, than to enlist sympathy for himself. The cause he advocates is one that we have been pleading, almost alone, for years past; and we cannot consent to lose, to any extent whatever, the

aid of such a coadjutor. If appeals like this fail to rouse the Presbyterian church to united and vigorous action in behalf of foreign missions of her own choice and sending, we shall fear that the lethargy of death is upon her.

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Letter from the Rev. Thomas Barr, to one of the Professors in the Theological Seminary at Princeton.

Monroe, Butler Co. Ohio, Nov. 22, 1832.

Rev. and dear Sir,—Your very affectionate and Christian communication, forwarded in September, by my dear son, was received, and in some measure appreciated at that time; but much more so, since his removal in so sudden a manner, and at so eventful a moment. It has been, and is a severe trial to my feelings, and my faith. Mourn I must; murmur or repine, I think I do not. At least I pray and guard against so doing. *It is the Lord:* and he doeth all things well, in this case, as in every other act of his most righteous government. This I believe, and cry "Lord, help thou mine unbelief!"

By the short interviews enjoyed with my son, just on the eve of departure, (for Africa, as was then thought,) and the opportunity then afforded of knowing more of his spirit of piety and acquirements, he had become more endeared to my heart; and I parted with him, in the fulness of hope and expectation, that if the Lord should spare his life, "he would become (to adopt a sentence from your letter) eminent in the missionary field." While I have the consolation arising from a well founded trust, that though absent from the body he is now present with the Lord, whom he loved and served; I also indulge the animating hope, that God will overrule his death, to a greater advancement of *that missionary enterprise* to which he was so ardently devoted, than even an ordinary life of successful labour might or could have effected. To my own heart, that mission now seems to be doubly consecrated; and my prayers flow more frequently for its success, than before this mournful event. And will not this be the case with all who knew, and took an interest in its commencement? Will it not be that many others, who shall come to the more distinct knowledge of the same, by the circumstance of his death on the very eve of embarking, will feel an interest in this cause, beyond all that they felt or manifested formerly? Especially, do I hope and pray that this may be the result, to a great extent, throughout the Presbyterian church, now first commencing, in her own distinctive character, a mission to the heathen of foreign lands. And, highly revered friend, will you not use your influence in the Presbyterian church, to arouse them by this event, to prayerful exertion in behalf of the enterprise? Hitherto, to a great extent, as to individual members, the work of sending the gospel to the heathen, has been overlooked, or but partially regarded. And it has long been my opinion, that *until the Presbyterian church, in her own name and character, engaged in the work of missions, a general interest among her members could never* (humanly speaking) *be excited.* The present juncture, it strikes my mind, is favourable, if seized and managed aright, for awakening a deep and lasting interest in the work of missions, in many within the Presbyterian church, as well as other Christians.

There has been too great a dread of mere sectarianism, among many of influence in the church, for her good, and that of the general cause. So I think, with all due deference to the opinions of others. If the Presbyterian corps, in the army of the Lord of hosts, is ever to give

that aid in the contest for the conquest of this world to its rightful Owner, which their numbers and means would seem to render them capable of giving, they must be kept together, disciplined and drilled in their own peculiar manner, and marching under their own standard. I feel much on this subject; not out of envy or jealousy lest other denominations should do too much in this good cause. No, far from this, I have rejoiced, and do still rejoice in what the Lord of the harvest is doing by the instrumentality of any of them, and all of them; and in this cause, I say to them, "God speed!" But I think it both the sin and the shame of the Presbyterian church, that, as such, she has been lagging behind, while many of her sons, instead of inciting her to this glorious enterprise, have deserted her, and gone into other corps of the Lord's army; leaving her naked and bare, so to speak, of any part of the glory of sharing in the triumphs of this cause, as a consolidated host. My *beloved Joseph* and I often interchanged thoughts on this subject. He had his fears that I had too much sectarianism in my views; and I mine, that he was not sufficiently aware how important a due measure of the *esprit du corps* is, in carrying on a good cause. He forgave what he thought a little erroneous in me; I did the same towards him. Yet I urged him to keep his eye upon the subject, before the W. F. M. S. of the Pittsburg Synod was formed, hoping that by the time his course of studies should be completed, a door might be opened for his entrance into the missionary field, as a messenger of the Presbyterian church. The Lord granted me this thing also; and while I feel individually rebuked, by the stroke of God's hand, in his early removal, I still desire to trust and hope, that one end I had in view, in desiring my son to be a missionary of the Presbyterian church, will be answered, viz. a greater and more united effort by this denomination than heretofore, in the missionary work.

I received, this week, a very interesting letter from Mr. and Mrs. Gordon, at whose house Joseph deceased. The details were given which a parent in such circumstances would like to know, mingled with those Christian sympathies and consolations which tend to calm and soothe the afflicted mind. I have reason to hope that my dear child left a sweet savour of godliness behind him, in most places where he has been.

I was somewhat strikingly affected at the *first* perusal of your letter. The solemn, admonitory consolations you presented, seemed then such as I supposed you would have written, had you been giving me an account of his death. Since that event (oh how soon after!) I have thought that your consoling sympathies, with the testimony you were pleased to give of his character, conduct, and worth, in your estimation, were something like *anointing him before hand for his burial.* I was not worthy of him, and the Lord hath chastened me sore by his removal. I beseech you to remember me in your prayers, that I may not only be supported under this affliction, but that I may be so exercised thereby, as in due time to receive the fruit in peace, and in righteousness. May the Lord reward you for the respect and kindness you have shown "to the dead, and to me." With sentiments of affection and respect,

Yours in the Lord,

THOMAS BARR.

Review.

The following paper has been sent to us as a review, by a correspondent, and we insert it in this department of our work; although it is scarcely more than an abridgment of the memoir which accompanies the edition of Leighton's works, lately published. We shall add a few remarks at the close.

THE WHOLE WORKS OF ROBERT LEIGHTON, D. D., *Archbishop of Glasgow. To which is prefixed a Life of the Author, by the Rev. John N. Pearson, M. A., of Trinity College, Cambridge. In 2 vols. 8vo. London:* 1828.

From the copious memoir which is before us, we propose to select such incidents as shall acquaint our readers with the history and character of one who was perhaps the brightest ornament of the age in which he lived. ROBERT LEIGHTON was born in 1611, probably at Edinburgh, where his father, Dr. Alexander Leighton, was for some time Professor of Moral Philosophy. Respecting his early life, there is little to record. It was marked with seriousness, and an almost total exemption from the follies and vices of that period. After having passed through the University with singular diligence in study, and irreproachable conduct, he spent several years in foreign travel. Of the utility of this he entertained a high opinion; remarking while advising his nephew to a similar course, that "there is a very peculiar advantage in travel, not to be understood but by the trial of it; and that for himself, he nowise repented the time he had spent in that way."

At what period he dated the renewing influences of the Holy Spirit on his soul, we are not informed. He did not enter on the work of the ministry, until he was thirty years old, believing that "some men preach too soon;" a belief which, without any danger of error, we think may be entertained at the present day. He was ordained on the 16th of December, 1641, and took charge of a retired parish in Midlothian. The manner in which he discharged the duties of his office may be learned from the fact, that Burnet's beautiful discourse on the "Pastoral Care," was correctly copied from the lively pattern exhibited by Leighton.

It will be recollected that this was a period of excitement, when most ministers spent more time in descanting on the covenant, than in preaching the prominent and essential truths of the gospel. This fault Leighton cautiously avoided, and continued sedulously to watch for souls, seldom leaving his parish to attend the frequent meetings of the Presbytery. By this means he gave offence to some of his more zealous brethren, who caused him to be publickly reprimanded in the synod, for "not preaching up the times." "Who," he asked, "does preach up the times?" It was answered that all the brethren did it, except himself. "Then," he rejoined, "if all of you preach up the *times*, you may surely allow one poor brother to preach up Jesus Christ and eternity." The following fact shows that his neglect of politicks was the result of principle, and not of timidity of disposition. In 1648, he felt himself bound to set his flock an example of loyalty, by acceding to the engagement for the king; though he clearly foresaw that such a step would be attended with peril. He was delivered from the trouble which

would have befallen him in consequence of the failure of the enterprises to which the engagement gave birth, hy the interposition of a powerful friend, and by the acknowledged sanctity of his character.

About this time, he seems to have inclined towards episcopacy; as we find him in correspondence with several of the episcopal clergy, especially with the father of bishop Burnet. The conclusion at which he arrived on this subject, was, that "no particular mode of ecclesiastical polity was a point of sufficient moment to occasion a schism; yet he regarded the episcopal mode as the best adapted to the edification of the church universal." He at length withdrew himself wholly from the meetings of the Presbyterian judicatories, and finally relinquished his charge in 1651.

Soon after this, he was chosen principal of the University of Edinburgh; "a situation which he was induced to accept, as it was totally unconnected with the church as a body politick." It was hardly possible, that at such a period of civil dissention, his election should be unanimous, yet such was the homage paid to his uncommon merit, that it encountered no direct opposition.

One of his earliest acts, in his new situation, was to revive the obsolete practice of reading Latin lectures on theological subjects in the publick hall. These, we are informed, were heard by large audiences with *great delight;* we presume they would have been heard with equal intelligence had they been in English, a language into which, happily for the present generation, they have since been translated.

That he was not destitute of talents for efficient action, appears from his promptly removing from the neighbourhood of the college all incitements to dissipation, and increasing the revenues of the institution by a personal application to the Protector at London. Perceiving that many students were deficient in the elementary branches of education, he exerted himself to promote the establishment of grammar schools in the several Presbyteries, with proper endowments, and the compilation of suitable elementary treatises. He continued to discharge his duties as Principal of the University, with great reputation, for ten years, when he resigned, in consequence of his acceptance of the episcopal office.

Charles II., as destitute of gratitude as of every other virtue, resolved to force episcopacy on those Covenanters who had lavished their blood in his behalf. The means by which he attempted to accomplish this object, were as impolitick, as the object was unjust. The commission was given to the *Earl of Middleton*, "a man of base origin, and baser manners, —obstinate, cholerick, licentious, and cruel." His coadjutor was *James Sharp*, whose vile character and tragical end, are well known. Sharp secured to himself the primacy through the favour of Lord Clarendon; and hence the appointments to the inferior sees were principally made by him; and as Burnet remarks, and as facts abundantly prove, the individuals selected, were, with the exception of Leighton, as bad as could well have been found. Leighton's appointment seems to have been owing to his relative, *Sir Ellis Leighton*, an intriguing, ambitious man, who thought that a mitre in his family would lead to its aggrandizement, and so contrived to get his nephew recommended to the king. Leighton was at first unwilling to accept, and was finally induced to do so only by a peremptory order of the court "to accept, unless in his conscience he considered the episcopal office unlawful." His acceptance was at-

tributed to mercenary motives by some of his former friends, but there can be no doubt of his honest attachment to moderate episcopacy, and of his sincere desire "to serve the church in the best manner he was able." At this time he entertained a confident expectation of effecting a union between the Episcopalians and Presbyterians, on the ground of mutual concession. This fact shows his freedom from the party spirit of the times; and also, how little he knew of the tenacity with which religious opinions are held, when they have been hallowed, as it were, by persecution.

There is one part of Leighton's conduct in this affair, which is open to just exception. It was his receiving the orders, first of deacon, and then of priest, from English bishops, previously to his consecration. It was required by the Bishop of London, on the ground of the invalidity of his Presbyterian ordination. Leighton denied the soundness of this objection, yet "being little scrupulous about the circumstantials of ecclesiastical polity," he yielded; not reflecting on the impression which this compliance would produce. The view he took of the ceremony imposed upon him was, that "the reordaining of a priest ordained in another church, imported nothing more than that they received him into orders according to their own rules; and did not infer the annulling the orders he had formerly received." He should have foreseen that others would not put the same construction on it. But those possessed of the honesty of Leighton, are seldom suspicious of misconstruction on the part of others.

Leighton, at his own request, was appointed to the inconsiderable see of Dunblane, in Perthshire. He was anxious to proceed immediately to healing the disorders of the church, by uniting the parties which divided it; and by removing whatever was opposed to the progress of true piety. But he found no assistants among his colleagues. They were intent only on establishing a hierarchy. Instead of adopting the conciliatory plan for union, proposed by Leighton, an act for the abolishment of Presbyterian judicatories was passed before they left London; which was immediately followed by an act asserting the king's supremacy, reinstating the bishops in their parliamentary privileges and civil dignities; in short, establishing prelacy of the highest kind.

This mode of procedure, together with a more intimate acquaintance with their characters, on the part of Leighton, so discouraged him, that he remarked to Burnet, that "in the whole progress of this affair, there appeared such cross characters of an angry Providence, that how fully soever he was satisfied in his own mind, as to episcopacy itself, yet it seemed that God was against them; that *they* were not like to be the men that should build up his church; so that the struggling about it seemed to him like a fighting against God."

When the bishops were invited to take their seats in Parliament, Leighton alone declined. It was his resolution from the beginning, never to mix in Parliament, unless some matter affecting the interests of religion was in agitation. Accordingly, his first appearance there, was on the question respecting the oath of supremacy. As the oath was worded, it required nothing but what the covenanters were willing to admit; viz. that the king should be recognised as the civil head of the church, as well as the state. The phraseology was no doubt intentionally made equivocal, for the purpose of bringing some of the covenanters under the penalties of disloyal-

ty. When some of them required a qualification of it, it was refused. Leighton advocated their cause, acknowledged that the oath was susceptible of a bad interpretation, and insisted that something should be done to guard against it.

Leighton discharged the duties of his episcopate in the manner which his uniform piety and moderation would lead us to expect. "He was constantly passing from parish to parish, catechising, preaching, and correcting disorders, especially among the clergy; knowing that spirituality would never abound among the people, until the pulpits were filled with holy men." The following letter, to the heritors* of the parish of Stratton, illustrates his manner of proceeding in filling the vacant benefices.

Worthy Gentlemen and Friends—

"Being informed that it is my duty to present a person fit for the charge of the ministry now vacant with you, I have thought of one, whose integrity and piety I am so fully persuaded of, that I dare confidently to recommend him to you, as one who, if the hand of God do bind that work upon him amongst you, is likely, through the blessing of the same hand, to be very serviceable to the building up of your souls heavenward; but is as far from suffering *himself* to be obtruded, as I am from obtruding any upon you: so that unless you invite him to preach, and, after hearing him, declare your consent and desire towards his embracing of the call, you may be secure from the trouble of hearing any further concerning him, either from himself or me; and if you please to let me know your mind, your reasonable satisfaction shall be to my utmost power endeavoured, by your affectionate friend

and humble servant,

R. Leighton.

He recommended to his clergy, a plain and practical mode of preaching, adapted to "the character of the audience, which is made up, for the most part, of illiterate persons." After hearing a plain homely sermon, he expressed the highest satisfaction; "for the good man," said he, in reference to the preacher, "seems in earnest to catch souls."

It appears that he took no prominent part in the settlement of the church in the early part of his episcopate, hoping that the result of his pacific efforts might induce the other bishops to follow his example. But he soon found that his hopes were vain; and seeing them totally destitute of the Christian graces, he designated them in scriptural language, "empty vines, bringing forth fruit only to themselves." "I have met," he would say, "with many cunning plotters, but with few truly honest and skilful undertakers. Many have I seen who were wise and great as to this world, but of such as are willing to be weak that others may be strong, and whose only aim it is to promote the prosperity of Zion, have I not found one in ten thousand." Thus discouraged, he resolved to lay down his charge, "which he had taken up not as a dignity, but as a cross and burden." He first resolved to lay before the king a faithful picture of the state of things in Scotland. He accordingly went up to London, and in an interview with the monarch, "he declared that the severities practised upon objectors to the new establishment, were such as his conscience could not justify, even for the sake of planting Christianity in a heathen land: and much less could he agree to them for an end comparatively so insignificant, as that of substituting one form of ecclesiastical government for another. He therefore sought permission to resign his bishoprick, lest by retaining it, he should seem a party to violences, at which his principles and feelings revolted." The king professed to disapprove of the conduct of Sharp, and pledged himself to stop the application of the secular sword; but would not permit Leighton to vacate his see.

* The heritors of a parish are the owners of the real property within it.

He therefore returned to Scotland, and laboured to promote those pacifick measures which the king had engaged to sanction.

In 1669, the Assertory Act, an act greatly increasing the royal prerogative, was laid before the parliament of Scotland. It asserted that "all things relating to the external government of the church belonged to the crown, and that all things relating to ecclesiastical meetings, matters and persons, were to be ordered according to such directions as the king should send to his privy council." *Lord Tweedale*, and the other moderate men, were less opposed to this measure, as they thought it was designed to remove the impediments out of the way of the pacifick measures the king had entered on; as it would supersede the tedious formalities and contentious proceedings of parliament. Leighton did not give it his suffrage till after stating many objections, and causing several modifications. When it came out with the royal sanction, it was found that a number of clauses had been added, and that the modifications he had caused, were omitted. The conduct of Leighton in voting for this act was severely censured, and even he, "to the end of his days, reflected on this affair with self-reproach, and bitterly regretted that his judgment should have slumbered on such an occasion."

The first exercise of the royal prerogative, was the removal of Archbishop Burnet from Glasgow, "in which he had earned but a sorry reputation for episcopal virtues," and the offer of the place to Leighton. At first he was unwilling to accept it, but when he saw, that by increasing his influence, it might enable him to accomplish the object of his heart, the union of parties, he finally consented, and received in consequence a summons to court. There he made known the state of affairs, and represented the "great advantages which would accrue to his majesty's governments, if the people of Scotland could be brought to a better temper." His plain sound sense and honesty seem to have made an impression on the king, who acceded to the propositions he presented, and caused a paper of instructions to be drawn up and transmitted to the minister, together with an order to obtain the enactment of corresponding laws. Leighton's next effort was to create such a spirit in his diocese, as should favour his conciliatory operations. For this purpose he held a synod of his clergy, but they "were loud in their complaints of desertion and ill usage, and craved immediate redress. This appeal was answered with promises of compelling the people to attend church, and inflicting fines and punishments on the contumacious." "Leighton," says Burnet in his History, "in a sermon he preached to them, and in several discourses both in public and in private, exhorted them to look up more to God; to consider themselves as the ministers of the cross of Christ; and to bear the contempt and ill usage they met with, as a cross laid on them for the exercise of their faith and patience; to lay aside all appetite of revenge; to humble themselves before God; to have many days of secret fasting and prayer; and to meet often together that they might quicken and assist one another in those holy exercises; and then they might expect blessings from heaven upon their labours." He also visited the most influential Presbyterian ministers, and endeavoured to win them over by gentleness and argument; informing them of the propositions which would soon be laid before them in a regular form, and entreating them to use their influence in "uniting all parties in the bonds of amicable forbearance at least, if

not in perfect unanimity." But he was every where received with coldness and distrust. They had been too often deceived, to regard even the promises of Leighton. He proceeded, however, to call "a solemn official congress with the Presbyterian leaders, in hope that some might be brought to enter into his measures for a union; if not, that it might be discovered to the nation at large, with what party it rested that the breaches of the church were not healed."

We must here remind our readers that the troubles complained of, were occasioned by the violent thrusting of episcopacy upon those who had before enjoyed in peace and unity the Presbyterian form. It was well known to the nation at large by *whom* the breach was occasioned.

The first meeting was held in Holyrood House, in Edinburgh, and was attended by a large number of the principal persons of each party. Concessions were offered by Leighton, till episcopacy was reduced to a mere name; yet the Covenanters saw in that no reason why they should abandon their form. A second meeting, held a few months after, was attended with no better success. He then sent Burnet (the professor of divinity at Glasgow) with five other of the Episcopal clergy, who were "in the highest esteem for erudition and piety," on a tour through the western counties, to "argue on the ground of accommodation." But they, as was to have been expected, produced no impression. It is a matter of some surprise that Leighton, with his characteristic soundness of judgment, should have looked for success from these measures. But he was not possessed of the sterner feelings of human nature; and hence was not prepared to estimate their force in others, especially when excited by continued duplicity and persecution.

Having thus failed in his efforts at conciliation, he thought his work was done, and began to think of retiring to private life. "On scrutinizing his own heart, he could not perceive that he was prompted to this measure by successive disgusts; by impatience of the cross; by wounded pride; by secret indignation at Providence; or by his natural propensity to a quiet, studious, and contemplative privacy. Was it not a duty, rather than a fault, to renounce a portion of anxious dignity, and barren usefulness, for one more favourable to prayer and meditation, to communion with God, and to preparation for eternity?" Accordingly, he repaired to court, and tendered his resignation, which was at first refused; but afterwards the king gave him leave to withdraw at the end of a year. Having gained this point, he went back delighted, observing to Burnet that there "was now but one uneasy stage between him and rest; and he would wrestle through it the best he could." At the end of the year he went up to London, and laid down his archiepiscopate; after which, he resided for a short time in the college of Edinburgh, and thence retired to Broadhurst, the residence of his sister. He here resumed the duties of a parish minister, in one of the neighbouring churches, and continued to discharge them until the time of his death, which happened in 1684, when he was in the 74th year of his age. On a visit to London, he was suddenly seized with a pleurisy, of which he died in a few hours, at the Bell Inn, in Warwick lane.

From the facts that we have thus presented, the reader will be enabled to form an estimate of the character of this extraordinary man. We shall add a few lines from Burnet's history of his own

times. He speaks of Leighton as "a bishop, that had the greatest elevation of soul; the largest compass of knowledge; the most mortified and most heavenly disposition, that I ever yet saw in mortal; that had the greatest parts, as well as virtues, with the perfectest humility, that I ever saw in man; and had a sublime strain in preaching, with so grave a gesture, and such a majesty, both of thought, of language and pronunciation, that I never once saw a wandering eye where he preached; and have seen whole assemblies often melt in tears before him; and of whom I can say with truth, that in a free and frequent conversation with him, for above two-and-twenty years, I never knew him say an idle word, or that had not a direct tendency to edification; and I never once saw him in any other temper, but that which I wished to be in in the last moments of my life. For that pattern which I saw in him, and for that conversation which I had with him, I know how much I have to answer to God."

The above, though written with the warmth of friendship, appears to us a true picture of Robert Leighton.

Our limits will allow us to say but a word respecting his writings, none of which were published until after his decease. They are all of them worthy of attentive study, from the spirit which pervades them, and the valuable thoughts they contain. Though he paid no attention to the graces of composition, yet he often wrote with great beauty and elevation. He not only puts us in possession of valuable thoughts, but excites the mind to action: his thoughts have the property of *suggesting thoughts*, which is the surest mark of a superior mind. Of his works, which consist chiefly of practical comments on various portions of Scripture, sermons, and theological lectures, the commentary on the First Epistle of Peter, is the most valuable; a work, which is probably as deeply endued with the spirit of piety as any other in the English language.

We subjoin the additional short sketch of Leighton's character, by his partial friend Bishop Burnet, as given in the New Edinburgh Encyclopedia.

"He was accounted a saint," says Bishop Burnet, "from his youth up. He had a great quickness of parts, a lively apprehension, with a charming vivacity of thought and expression. He had the greatest command of the purest Latin that ever I knew in any man. He was a master both of Greek and Hebrew, and of the whole compass of theological learning, chiefly in the study of the Scriptures. But that which excelled all the rest was, he was possessed with the highest and noblest sense of divine things that ever I saw in any man. He had no regard to his person, unless it was to mortify it by a constant low diet, that was like a perpetual fast. He had a contempt both of wealth and reputation. He seemed to have the lowest thoughts of himself possible, and to desire that all other persons should think as meanly of him as he did of himself. He bore all sorts of ill usage and reproach like a man that took pleasure in it. He had so subdued the natural heat of his temper, that in a great variety of accidents, and in a course of twenty-two years of intimate conversation with him, I never observed the least sign of passion but upon one single occasion. He brought himself into so composed a gravity, that I never saw him laugh, and but seldom smile. And he kept himself in such a constant recollection, that I do not remember that ever I heard him say one idle word. There was a visible tendency in all he said to raise his own mind, and those he

conversed with, to serious reflections; he seemed to be in a perpetual meditation. And, though the whole course of his life was strict and ascetical, yet he had nothing of the sourness of temper that generally possesses men of that sort. His thoughts were lively; oft out of the way and surprising, yet just and genuine. And he had laid together, in his memory, the greatest treasure of the best and wisest of all the ancient sayings of the heathens as well as Christians, that I have ever known any man master of; and he used them in the aptest manner possible."

Our estimation of the sound theology of Archbishop Leighton, as it appears in his published works, with which we have been long familiar, as well as our admiration of his fervent piety, are, we think, hardly surpassed by his warmest eulogists. Yet his change, if change it may be called, from Presbyterianism to Episcopacy, has always surprised us. We have wondered that he was not so shocked and disgusted by the treatment which his pious father received in the Episcopal church of England, (then of a far different character from what it is now; and wholly unlike that church in the United States) as to render the very naming of Episcopacy, revolting to him as long as he lived. The first sentence of the article under the word *Leighton*, in the Edinburgh Encyclopædia, stands thus—"Leighton, Robert, was the eldest son of Alexander Leighton, a native of Scotland, but a minister in England, whose publications in support of the Puritanical tenets, drew upon him the vengeance of Bishop Laud, and subjected him, (besides the indignity of having his ears cut and his nose slit) to a cruel imprisonment of *eleven years*."

Far be it from us to insinuate that Bishop Leighton did not act with the approbation of his conscience in receiving ordination, both priestly and prelatical, in the established church of England. Yet we much suspect that the censure he received in the Synod, for not "preaching to the times," had more influence in this business than he was conscious of himself. And after all, he was not more than half a Prelatist; for he considered his Presbyterial ordination valid, and only consented to its repetition by a bishop, to satisfy others, while for himself he was already satisfied—a singular proceeding surely for a good and conscientious man. At the same time, this act threw him entirely out of the Presbyterian church, and destroyed all his influence in it. Thus the very object which appears to have had the principal influence in this whole proceeding—the desire and expectation of uniting two adverse religious denominations—was rendered less likely to be compassed by him, than by almost any other man. In endeavouring to please both parties, he displeased and lost the confidence of both—the common result of all such attempts; which it would seem that a very moderate knowledge of the world, which Leighton had largely seen, should have taught him. But the truth is, his desire to restore peace to the distracted religious community in Scotland, appears to have been a kind of ruling passion, that swallowed up every other consideration, and urged him to a course seemingly inconsistent both with sound judgment and stable principle; and which issued in destroying much of his usefulness, marring all his peace, and in one or two instances at least, sorely wounding his conscience.

There is a *firmness*, as well as a *meekness*, which the Christian, who would best sustain his character and have the most influence, and do the most good, must be careful to maintain. No love of peace must shake this firmness, nor lead to any compromise of

principle—If it does, the loss will assuredly be far greater than the gain. Duty is ours, the ordering of events belongs to God—We are not to attempt to force them into a conformity with our wishes, by any unlawful compliances. Always, certainly, Christian duty ought to be performed with the spirit of meekness; and for "speaking the truth in love," we have an explicit command. But all this, is not only consistent with "contending earnestly for the faith once delivered to the saints," but is favourable to such a contention. We verily think and greatly fear, that the Presbyterian church, at this hour, is in danger from the cry of *peace, peace*, when there is no peace. Would that every minister of that church held the sound doctrine, and possessed the pure and sublime piety of Leighton; and if to this, all should add his peaceful disposition, our discord would vanish like mist before the meridian sun. But take things as they are, and the Leightons who attempt to reconcile all parties, will, we augur, bring about the one or the other of two undesirable events; they will either get a majority of the church to sacrifice principle to peace; or labour in vain, and lose the confidence of their brethren. We would rather the latter event should be realised than the former, but we deprecate both. We believe that our church will never have purity and peace in union, till it is purged by discipline of the false doctrine which defiles it, and the false measures which distract it; and we long to see all the *real* friends of the doctrines and ecclesiastical order laid down in our publick standards united, and marching to this object with firmness without rashness, with unwavering determination as to the issue, but with all the precaution, kindness and concession, of which the case will properly admit.

Literary and Philosophical Intelligence, etc.

Gas Works.—An investigation of considerable interest has lately been concluded at Boston. A number of persons residing and owning property in the vicinity of the Gas Works in that city, presented to the public authorities a remonstrance against their continuance, as being a "public nuisance." They complained that they were injurious to health, and annoying, in consequence of the bad odour arising from them; that there was great danger of explosion, and that the effect of those causes combined had been to reduce the value of real estate in their neighbourhood. The subject was referred to a committee of the Board of Aldermen, who have just concluded their inquiries and made public the result. They consulted several of the most eminent physicians of the city, who concurred in the opinion that nothing had come to their knowledge which would warrant the belief that the works were injurious to health; on the contrary, it was their belief that they would tend to counteract epidemic diseases produced by atmospheric influence. It is stated that persons residing in the vicinity of the Gas Works at Paris, were more exempt from the Cholera than any other class in the city. The same gentleman gave their opinion that there was not the slightest danger of explosion at the works, except for a very short time at their commencement, and cited the authority of Sir Humphrey Davy, and other distinguished scientific persons to the same effect. On the other two points, as was to be expected, there was great diversity in the testimony before the committee, but the evidence of inconvenience and injury to property was not, in their opinion, sufficiently strong to call for the interposition of the public authorities, especially as the general comfort and welfare are greatly promoted by the use of Gas Lights.

Winter Evenings.—We observe with pleasure, that arrangements have been made, or are making, in many of the principal cities of the United States, and in not a few smaller places, for courses of lectures on useful branches of knowledge,

for the approaching winter evenings.—Most of these appear to be designed to excite general interest, and to diffuse instruction among different classes.

A little forecast now exercised, in almost any town and village in the country, might insure similar benefits to the inhabitants. Scientific individuals are not required, nor even is a college education indispensable, to render a lecturer, or the writer of communications to be read to a mixed audience, at once acceptable and instructive. Practical information is almost always listened to with greater attention than theoretical speculations or general results, and is far better fitted to lead the mind in a useful train of observation and reflection. In almost every neighbourhood there are some individuals capable of instructing those around them; and it should certainly be regarded as an object of general interest and exertion, to procure such a course of instruction, and a respectable audience to receive it. The general good is in various ways promoted by such means. Those who have their time and their attention less occupied with useful subjects, have less inclination and leisure for foolish, expensive and vicious amusements. The peace, the *harmony*, the prosperity, and the security of society are thus promoted; and these are objects in which every individual is personally interested. Good parents, good friends, rulers, magistrates, the promoters of temperance, morality, instruction and religion must regard with favour plans of a nature analogous to those which we advocate.—*N. Y. Daily Adv.*

An article has been going the rounds of the papers, illustrating the immense centrifugal force acquired by a revolving body, by the bursting of a grindstone at the U. States Armory in Springfield. An accident of a similar kind, though on a larger scale, occurred a short time since at the Manufactory of Mr. J. C. Hedenburgh, in the upper part of this town. An immense stone, weighing upwards of a ton and a half, was revolving with great rapidity, when it broke into four parts, one of which struck the ceiling above, and, in its fall, grazed and considerably injured the person who was engaged in grinding. Another part flew off at right angles and struck a pier with such a force as to displace a stone about two feet over; and the remaining two parts descended into the wheel pit below. One of the most singular circumstances is the very near equal division of the stone, the four pieces having been ascertained to weigh 957, 930, 915, 895 pounds. On examination, no traces of any old cracks or flaws could be discovered in the stone, which had been in use about a week; but the rupture appeared to have been owing entirely to the velocity of the revolutions.—*Newark Daily Adv.*

The three most brilliant planets of our system (Venus, Jupiter and Mars) may be seen between 5 and 6 o'clock in the evening. Mars is in the east, near the Pleiades, and about 18 degrees above the horizon; Jupiter nearly the same distance from the meridian, and Venus in the west, about 12 degrees from the horizon—so that as the observer faces the south, he has Mars on his left, Jupiter nearly in the front of him, and Venus on his right; and he may amuse himself by trying to discover the comet.

The completion of the Ohio Canal has opened an uninterrupted internal communication by water, between New York and New Orleans. The channels are the Hudson river, the Erie canal, the Lake, the Ohio canal, the Ohio river, and the Mississippi—a distance of 2500 miles less than the route by the Atlantic and the Gulf of Mexico. The Ohio canal is more than 300 miles long, and the Erie canal nearly 360.

The Bosphorus—A Sketch.—The stranger whose felicity it has been to float between the shores of the Bosphorus, will often glance back with mingled feelings of regret and satisfaction to the memory of those magical waters. This splendid strait, stretching from the harbour of Constantinople to the mouth of the Euxine, may be about twenty miles in length, and its ordinary breadth seldom exceeds one mile. The old Greek story is, that one might hear the birds sing on the opposite shore. And thus two great continents are divided by an ocean stream narrower than many rivers that are mere boundaries of kingdoms. Yet it is strange that the character of these two famous divisions of our earth is no where more marked than on the shores of the Bosphorus. The traveller turns without disappointment from the gay and glittering shores of Europe, to the sublimer beauty and the dusky grandeur of Asia.

The European side, until you advance within four or five miles of the Black Sea, is almost uninterruptedly studded with fanciful ornamental buildings; beautiful villages, and brilliant summer palaces, and bright kiosks, painted in arabesque, and often gilt.—The green back ground to the scene is a sparkling screen of terraced gardens, rising up a chain of hills whose graceful undulations are crowned with groves of cypress and of chestnut, and occasionally breaking into fair and delicate valleys, richly wooded, and crossed by a grey and antique aqueduct.

But in Asia the hills rise into mountains, and the groves swell into forests. Every thing denotes a vast, and rich, and prolific land; but there is something classical, antique, and even mysterious, in its general appearance. An air of stillness and deep repose pervades its less enlti-

vated and less frequented shores; and the very eagles, as they linger over the lofty peak of "the Giant's grave," seem conscious that they are hunting some heroic burial place.

Bible in Central Africa.—From their "Monthly Extracts of Correspondence," for August, we learn, that the Directors of the British and Foreign Bible Society have recently received one of the most interesting applications probably ever made to that institution. It was for ten Arabic Bibles, and fifty Arabic Testaments, for the expedition that is now fitting out in Liverpool, to proceed up the river Congo under the guidance of those interesting young men, the Landers, whose journal of their voyage down the river, has recently been published. The books are intended to be presented to the African Kings and Chiefs, whom they may visit in their progress to the interior. Six of the Bibles were directed to be splendidly bound, corners plated, and clasped; four were to be bound less expensively, colour of the binding to be chiefly green (the favourite colour of the natives) and scarlet; and the Testaments were to be neatly bound in the same colours. The following is an extract from the latter of Mr. Laird, the gentleman who made the application:—[*N. Y. Observer.*]

"The Bibles and Testaments in the Arabic, which I have ordered, I intend to send under charge of my son, Mac Gregor Laird, who goes out with Mr. Richard Lander, in charge of the Expedition to Central Africa. The cost of these books, bound as I have ordered, I will pay myself. Should the Society be disposed to send any more, either for sale or distribution among the natives, I have no hesitation in guaranteeing the cost price, to the extent of fifty copies of the New Testament.* Mr. Lander informs me that the Chiefs, with a few exceptions, read and write the Arabic; and such as do not, have Arab secretaries to do it for them:—so that a wide field is opened for the introduction of the word of God into a hitherto unknown land—unknown at least to Europeans."

Sir David Brewster was born at Jedburgh, in Scotland, in 1781, and was designed for the church, in which several brothers now have livings. After graduating at the University, where he had the advantage of the instructions of Robison, Playfair, and Stewart, he commenced the study of optics at the age of 19. From that period to the present he has been the indefatigable, and untiring investigator of Natural Philosophy. Among his numerous works, are the Edinburgh Encyclopædia which he edited, a Treatise on New Philosophical Instruments, on the Polarity of Light, the Life of Sir Isaac Newton, a Treatise on Optics, the Properties of the Lever. But there is an immense number of papers on important subjects from his pen, which are to be found in the scientific journals of Great Britain for the last twenty-five years.

Among his inventions are several practical improvements in philosophical instruments. The Kaleidoscope, one of the most beautiful toys of modern times, and which was pirated, notwithstanding a patent right, to an immense extent; a hydraulic tube, by which objects can be seen in the ocean at any depth, and a variety of other instruments of utility and beauty.

He has established and sustained several valuable journals, founded a number of scientific societies, delivered a great number of lectures, and in all has proved himself a great man. He has received various literary honours in the form of medals, appointments and money. He was knighted in March last, and is now residing on a small estate in Scotland, pursuing his philosophical career, which thus far has been a happy one, notwithstanding it has been per tantos casus, per tot discrimina rerum.

* The Committee sent 100 Arabic Testaments, and 100 Arabic Gospels, in plain bindings.

Religious Intelligence.

The following condensed and connected narrative of the origin, progress, and present state of the Mission at Travancore, we extract from the London Missionary Chronicle, for November last. These historical summaries are less calculated than particular details to produce excitement, but they contain far more information, and may be relied on as generally more authentick. The Travancore Mission has for us much interest. It is not only one of the most important, but hitherto the most successful of any one in India. It is also in the neighbourhood, and, we believe, in occasional correspondence

with the American Mission in Ceylon, to which there appears to be a friendly allusion, at the close of the article. We confess that it was surprising, as well as gratifying to us, to find that this Mission now numbers nearly 4,400 professing Protestant native Christians. Without injury to the narrative, we have been able somewhat to abridge it.

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TRAVANCORE.

The kingdom of Travencore is situated on the western side of the southernmost part of the peninsula of India, and between the 8th and 10th degrees of north latitude. It was for some time, at the beginning of the present century, under the government of a *Ranee*, or queen, who held the supreme authority as regent, in trust, for her nephew the present Rajah, then in his minority. No correct census has been taken of the population of the kingdom, but it has been calculated to contain about 1,500,000, of which, it is computed, from 60,000 to 70,000 are Syrian Christians. The number of Protestants is between 4,000 and 5,000; but neither the number of the Roman Catholics, nor that of the Jews is known. The rest of the population consists of Hindoos, whose religion does not essentially differ from that of the Hindoos in other parts of India; but, in consequence of Travencore being the only portion of Hindostan which was not subjected to Mohammedan conquest, its mythology (as is also the case with its customs and manners, and the style of its buildings,) retains more of its ancient character than that of any other part of India. The metropolis of the kingdom is Trivanderam. It is that part of the country, by far the most populous one, which lies southward of the capital, extending from thence to Cape Comorin, that constitutes the principal scene of the Society's operations in this part of the East Indies.

Nagercoil, the principal station of the Society's mission in this quarter, is situated about 14 miles from Cape Comorin, in a populous vicinity; centrical as to a considerable number of the out-stations belonging to the mission, possessing the advantages of a comparatively temperate and salubrious climate, and surrounded by scenery both of great beauty and of extraordinary magnificence.

The Society's mission in Travancore was commenced by Mr. Ringeltaube in 1806, under the auspices of Colonel (now General) Macaulay, the British President, who rendered valuable aid to the infant cause. Mr. Ringeltaube was the first Protestant missionary in this part of India. His highly useful labours, which were chiefly of an itinerant character, commenced in the Tinnevelly country, but were afterwards prosecuted partly in that district, and partly in Travancore, and, at length, in Travancore only. Here he fixed his head quarters at Malandy. In one of his earliest itineranoies in the Tinnevelly country, he made a circuit of about 400 miles, during which he visited the Syrian Christians scattered throughout the district, endeavouring, as far as possible, to promote the purification of their churches, and the appointment of more efficient catechists.

In the prosecution of his great object in Travancore, he opened places of worship at 6 or 7 different stations, which he constantly visited—commenced school operations—distributed the Scriptures in different languages, with good effect, and by these, and every other means within his power, exerted himself to diffuse a knowledge of the gospel among the natives. He continued thus to labour alone for several years, in the course of which he admitted to baptism many hundred persons who had renounced idolatry and embraced Christianity. In 1812, the number of these amounted to 677, which, in following years, was considerably increased.

In 1818, the Rev. Charles Mead arrived in Travancore, shortly after Mr. Ringeltaube had left the station, and, for a short time, resided at Malaudy. In September, the same year, he was joined by the Rev. Richard Knill. These brethren successively took up their residence at Nagercoil, in a dwelling-house, presented to the Society for the use of the mission by the Rannee, and which had been previously occupied by the British Resident, the late Colonel Munro, who, during the time he resided in this part of India, warmly patronised the missionaries, showed them much personal kindness, and rendered substantial services to the mission.

In the same year a considerable number of the natives, who had professedly renounced heathenism, manifested an earnest desire to be instructed in the knowledge of Christianity; and, during that and the following year, about 3,000 of them placed themselves under the instruction of the missionaries with that view; exclusive of about 900 who had been previously brought into connexion with the mission under Mr. Ringeltaube. In 1819, Mr. Knill, compelled by ill health, returned to England, where he arrived in November that year. The Rev. Charles Mault joined the mission in December, 1819; and Messrs. Ashton and M'Ally, who had received their education under a Protestant missionary in India, were engaged as assistants in 1820.

Native Services, &c.—In 1820, places of

worship were opened at Tittevelly and Agatesurum, and about 500 natives baptized. In 1821, the benefit resulting from the preaching of the gospel was evinced by the marked difference which was apparent between the conduct of those natives who had embraced Christianity and that of those who still continued idolaters.

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In 1831, the number of congregations was, in the eastern division, 30, and, in the western division, 43. From the returns received since the report made at the last anniversary of the Parent Society, it appears that the number of congregations, in the eastern division, has increased to 50, and that of the members of the same, on an average, to between 1,500 and 1,600; and that the number of congregations in the western division has increased to 60, and the members belonging to the same to 2,532; making a total, including both divisions, of one hundred and ten congregations, containing above four thousand individuals.

The brethren have, from time to time, reported the improved attendance of the people on public worship—their serious deportment and attention in the house of God—the decisive evidence which has appeared of not a few having received the grace of God in truth—the happy deaths of several who have died in the faith of the gospel—the desire manifested by many to promote the salvation of their friends and neighbours—the improved observance of the Sabbath, and an obvious amelioration of the temporal condition of many of the natives.

Native Schools.—The native schools, which had been commenced by Mr. Ringeltaube, continued, from time to time, to increase, after the arrival of Messrs. Mead, Knill, and Mault (with the exception of the years 1822 and 1823, during which period they, from different causes, fluctuated considerably), viz., from 10 to 15 in 1820, to 32 in 1821, and, in 1824, to 48, containing 1,327 children.

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In 1830, the number of children in the schools, in the eastern division, was increased to 1,700 (exclusive of the female schools, of which one only, containing 50 girls, was reported in that year;) and that of the schools in the western division to 37, and the scholars to 954. In 1831, the number of the schools in the eastern division was 49, the number of scholars having increased to 1,792, of whom 107 were girls; and that of the schools in the western division to 43, but with a reduction in the number of scholars to 859, being 95 less than the number returned for 1830. According to returns received since the report of the Society at its last anniversary, there is, in the schools of the eastern division, an addition of 149 scholars; and, in the western division, additions of 5 schools and 303 scholars, making a total, including both divisions, of ninety-seven schools, containing upwards of three thousand and one hundred scholars.

Besides the schools above enumerated, there is an Adult Female School; among those included in the enumeration, are a school called the Bazaar School, for the instruction of the children of Mohammedans as well as of Hindoos; an Orphan School, supported by friends in India; and a School of Industry. Of the native female schools, of which there are five, one is situated at Nagercoil, under the superintendence of Mrs. Mault, and the other at Noyoor, under that of Mrs. Mead. The rest are situated at three different outstations. But the most important school is the Central School, or Seminary, at Nagercoil, established in 1819, the immediate design of which is to impart to boys of superior natural abilities, selected from the other schools, besides Christian instruction, an acquaintance with general literature, and a grammatical knowledge of Tamil. It was designed that they should be also instructed in English, for the purpose of opening to them the vast stores of theological and other knowledge contained in our language; but this part of the design failed, from the want of a suitable tutor, which deficiency has lately been supplied by a recent engagement with Mr. Roberts, to whom has been confided the sole charge of the institution. This seminary has usually contained about 30 boys. Another of a similar character has been lately commenced at Noyoor.

The benefits conferred by the native schools scattered over the whole face of the country, from Trivenderam to Cape Comorin, are valuable, numerous, and diversified. While the children have been imbued with divine and other useful knowledge, and raised in the scale of society, their parents, impressed with the improvement which has taken place in their minds and manners, have themselves been led to inquire into the nature of the Christian faith. The advantages of female education are now far better appreciated by many of the natives than formerly; and the repugnance to the instruction of their daughters, generally prevalent among Hindoos, has been in Travancore so far overcome as to admit of the applications for the reception of girls into the schools to be, in repeated instances, more numerous than the funds would meet. Several, both among the boys and girls, have afforded evidence of decided piety; and the moral and social improvement evinced, generally speaking, by the children educated in the schools (which are all Christian schools) is very gratifying and encouraging. While the Protestant schools have been themselves thus useful, the Ro-

man Catholics, apparently from a spirit of jealousy, have been stimulated to multiply their own schools.

Native Teachers, or Readers.—The employment of a considerable number of teachers, or public readers of the Scriptures, tracts, &c. (not to mention assistant readers, who are numerous), supported by annual subscriptions from benevolent individuals in our own country, is a very important and interesting feature of this mission. The evidence of personal piety, and of zealous and useful labours, in regard to not a few of these native teachers, whose character and proceedings have been described in the reports from time to time inserted in this *Chronicle*, cannot but have afforded much satisfaction in the perusal, to the members of the Society in general, and especially to those individuals who, from year to year, so generously contribute to their support. The number of native teachers, or readers, employed in this mission is, according to the last returns, in the eastern division of it, 16; and, in the western division, 14, making a total of 30, exclusive of assistant readers.

Printing Offices, &c.—There are two printing establishments belonging to this mission, one at each of the two head stations, Nagercoil and Neyoor. That at the former station was established in 1820, and that at the latter in 1831.

At the Nagercoil establishment, beside numerous tracts, catechisms, school-books, &c., there have been printed, in the Tamil version, St. Paul's Epistles to the Romans, Ephesians, Galatians, Colossians, and those to Timothy and Titus; also the General Epistles of Peter.

Numerous copies of the Scriptures in Tamil, thus printed, have been circulated, in separate portions, besides many thousands, annually, of religious tracts, the beneficial effects of which distribution have been extensive. Beside the direct benefit imparted in the perusal, they have, in many places, proved the means of awakening the attention of the natives to the subject of religion; and, in some, have induced them to throw away their idols, and to send their children to the mission schools.

The Deputation, who inspected the state of the Travancore mission in 1827, describe, with peculiar delight and satisfaction, this extensive field of important operations, which, traversing from one end of it to the other, they surveyed and examined with equal interest and attention. Afterwards, when writing to the Directors, they thus expressed themselves in reference to this mission:—"There is nothing, as far as we have seen, equal to it in all India, and we are strongly reminded of what we had so often witnessed in the South Seas."

Since this very favourable testimony to the state of the Travancore mission, in 1827, was borne, by visiters who had surveyed the scene of its operations in the length and in the breadth thereof, and had attentively examined into, and on the spot recorded the details of those operations, the number of professing Christians, in connexion with it, has increased from 2,350 to nearly 4,400, and that of the native schools from 59 to 90, and the children belonging to the same, under Christian instruction, from 1,890 to 3,900; while the evidence as to the extent of good effected has been increasingly satisfactory, and the prospects of the efficiency, in future, of the extensive operations carrying forward, is continually becoming more and more animating and encouraging.

The members of the Society, we feel assured, will not fail earnestly to pray that the moral and spiritual results of those operations may be proportionate to their magnitude and extent; and that from the southern extremity of India (in some of which missionaries from another Society also labour with great and increasing success) pure Christianity may progressively advance, till, in all directions, and throughout the entire region of Hindostan, it shall, at length, have extended its peaceful triumphs, and established its holy and righteous dominion. Amen.

Austin Friars, 22 October, 1832.

THE BIBLE IN INDIA.

The following communication, relative to the success of the Bible cause in the East Indies, is encouraging, and will be gratifying to all who labour and pray for the progress of the gospel. It is taken from "The Monthly Extracts of the British and Foreign Bible Society, for October last;" and we subjoin the excellent remarks of the Committee by whom those extracts are published.

From the Eleventh Report of the Madras Auxiliary Society for 1831.

The Rev. C. Rhenius, of Palamcottah, writes as follows:—

I have the pleasure to state, that the word of God, in the Tamil language, continues, if not exactly to "run," yet to walk on steadily, and to be glorified in this district. It meets with many obstacles in its way; it is sometimes reviled, and oftener disregarded: still there have been also, in this year, instances of its being hailed

and welcomed as the only and sure guide to holiness, peace, and heaven. Among the congregations, many souls rejoice at it as the pearl of great price, and derive light and comfort from the glad tidings of salvation contained in it: many who were formerly heathen, and Roman Catholicks, "sit now under its shadow with great delight, and its fruit is sweet to their taste." I only wish I could say that it is universally so: to too many of the inhabitants of this district it is still a closed or sealed book. Still, even among the heathen, it gains more and more respect; and we are encouraged to hope, that, by the gracious influences of the Holy Spirit, it works silently and secretly more good than we as yet perceive.

* * * *

One of our Catechists was in March last at the great Idol Feast in Tritchendoor, where he met, among others, with many pupils from Travancore. He spoke with them about the vanity of idol worship, and about Christianity; when a man in the crowd called upon his boy to tell what he had learned. The boy repeated a Christian Catechism. The catechist was surprised; and, upon inquiry, found that he had learned it in one of the mission schools belonging to Nagercoil. Being pleased with the boy, he wished to make him a present; and asked him what he would have, expecting nothing else but that he would ask for money or a cloth: but the boy quickly said, "Give me the Gospel of St. Luke." He gave him one immediately, with much joy. Such instances are not rare in this district, and show that the pupils like to read the gospels.

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The Rev. W. Miller of Nagercoil has supplied the following statement:—

You are aware that in this part of Travancore a missionary apparatus has long been in operation, and some happy results exist. We have, over a wide extent of country, many flourishing schools, and congregations gathered from the heathen to worship the True and Living God. But without the aid afforded by your society, we could never accomplish the object of our schools, to any considerable extent.

* * * *

It is exceedingly delightful to us, and would, I am sure, be so to you, to witness the proofs of attention, and the knowledge of these sacred records, which many of them have acquired. Thus do "the oracles of God" supersede the absurd and abominable stories of heathen ignorance; and thus will the Madras Bible Society, eventually, be instrumental in filling this land with the light of the knowledge of the glory of God.

* * * *

Among the heathen part of the population, much scriptural knowledge is diffused. This good effect we attribute chiefly to the Sacred Scriptures with which your society liberally furnishes us; for these Scriptures are used in all our schools, they are read in public by our readers, and they are occasionally distributed to such as appear qualified to receive them. By these means, many heathens, respectable for their rank, property, or other circumstances, have acquired such a knowledge of divine truth, as would be sufficient, under the sanctifying operation of the Holy Spirit, to save their souls.

* * * *

The Rev. P. P. Schaffter makes the subjoined remarks, in a recent comunication:—

It is with much pleasure that I communicate to you some of my observations respecting the distribution and the happy effects of the word of God in the Tinnevelly district, as I have been enabled to make them during the seven months of my residence here.

If ever a sincere Christian could doubt of the good effects of the gospel upon a heathen land, I would propose to him, as a means to solve his doubts, to come and reside for some time in the Tinnevelly district; and to inquire into the mental state and conduct, both of these who have not received the word of God, and are comparatively ignorant of it, and of those who have received it: having no doubt whatever, that the result of the inquiry of such a man would clear up all his doubts.

* * * *

In our congregations, very much good has been done by the word of God: their very existence is a proof of this. Among our Christians, the gospel is read and explained every day, and bears fruit. It is true, and to be lamented, that the remains of idolatry are perceptible, and sometimes awfully striking, even in our congregations; but with this it ought to be remembered, that they are but just emerging from idolatry, and that the disease is just curing. It must however be said, to the praise and glory of God, that a great change has taken place in the conduct and character of those who have received the word of God: they now assemble every day to hear it, they abhor the idols they formerly worshipped, lying and deceit are less found among them than formerly, and their conduct is in every respect more and more regulated by the dictates of the word of God and of conscience. We have also some truly, I hope, regene-

rated souls in our congregations, who feel and exhibit the power of the word of God, and who, something like David, meditate on it day and night. A woman of Edieneoolum, who shows by her conduct that her words are not vain words, told me, "The word of God is very sweet to my soul: when I hear it, I forget all my troubles: when I am in trouble, I think how much Jesus has done for me, and this gives me consolation: therefore I send my girl to school, that she may learn to read this good word." This woman is now one of the sweetest Christians I know, and is of great edification to the congregation with which she is connected; but all the graces and blessings she enjoys, she attributes to the word of God.

* * * *

The Rev. Mr. Howell of Cuddapah makes the following observations [on the Teloogoo Scriptures] in a letter which has just been received from him:—

At Kanigherry (35 miles east of Combum), I met with a man whom I had seen in the Cuddapah jail some years ago, when he received a copy of Matthew's gospel: this he now brought to me in many pieces, telling me, that the book had gone into several hands, and had been transcribed by them on palmyra leaves; so anxious were those who read it to possess a copy of it for themselves. I was glad to find he had committed parts of it to memory; and some texts he quoted while I was engaged in conversation with the people; such as, "Do men gather grapes of thorns, or figs of thistles?" and the parable of the sower also, with propriety. He is a man of the Mala or Pariar tribe; and might do much good among his own people, if under the influence of the word. I gave him a few more copies of the gospels, for which he felt very thankful.

* * * *

Whilst the committee earnestly long for greater things than any they have yet seen, they would not be unmindful of the goodness of God in doing through them, and by other means, what is too obvious to be denied, if viewed without prejudice. To expect a rapid change of mind in an uninformed, prejudiced, and unthinking people, the great mass of whom are too ignorant to read, and whose minds are too untutored to reflect deeply on any subject, would be to expect miracles. But when we see a greater desire on the part of natives to learn, and not a few instances in which persons are to be found who understand very correctly the leading doctrines of the Bible; when we find many who are able and glad to read the Scriptures, and some willing to purchase them; when instances multiply of a knowledge of the Sacred Scriptures, being found in situations where it was supposed they had never been sent; when we see men of influence and talent who have not only emerged from idolatry themselves, but, from a conviction of its wickedness and absurdity, have proclaimed an exterminating war against it, have sacrificed the endearments of kindred ties, and have published, and are statedly publishing, to their countrymen the conviction of their own minds against the abominations of Hinduism;* in a word, when we find numerous instances in which the Sacred Scriptures, with other means, have been made instrumental in the conversion of sinners—instances wherein they have been embraced as a solace in affliction, a rule of conduct, and a guide of life—we are constrained to say, that much has been done, whilst we give all the praise unto God.

The committee believe that the knowledge of the truth is slowly and silently working its way into many districts of this immense country; that it is, on many occasions, the subject of conversation amongst the heathen; and that it is gradually exciting a spirit of inquiry amongst them. They have much evidence, in proof that readers could more readily be found for the Scriptures, than Scriptures for all readers. Those, however, who know the condition of the natives are aware that the poverty of many precludes the possibility of their obtaining the Bible, except

* The committee here allude to some recently-established periodical works in Calcutta, edited by natives.

by gratuitous distribution. The few who are in better circumstances have their hearts so closed by covetousness, and are besides so insensible of their spiritual condition and necessities, that if they are ever led to the knowledge of the truth through the circulation of the Scriptures, it must be by the Bible coming to them "without money and without price." The committee desire to submit these considerations to all who have been made stewards of God's bounty, and especially to all whom He has blessed with a saving knowledge of his truth; that they may be excited to supply the means of affording that revelation of mercy to the heathen, on which alone their own hopes of salvation depend. It would indeed be an awful charge in the last day, for heathen to make against this generation of Christians: "I was able and willing to read that book which might have made me wise unto salvation; but you bestowed the bounty wherewith God had blessed you on your own aggrandizement or luxury; and I perish in my sins."

DOMESTICK.

From the Missionary Herald for December.

CHEROKEES.

EXTRACTS FROM THE JOURNAL OF MR. BUTRICK.

Notices of a persecuted Family.

The history of Old Field here given commences about the period when the troops of the United States, having been sent by the President to the borders of the Cherokee nation for the purpose, as was supposed, of preventing encroachments upon the Cherokees by the inhabitants of Georgia, were withdrawn, and the troops of the state of Georgia took their place. The laws of Georgia then began to be executed against the Cherokees. This family were compelled to remove from Hightower, which lies in that part of the nation claimed by Georgia, to the neighbourhood of Candy's Creek, lying within the chartered limits of Tennessee. The history of this family is not very unlike that of many others.

"*August* 1, 1832. Visited Old Field's family, from Hightower, with whom Peggy resides, who is a member of the church, and also mother of Old Field's wife. The history of this afflicted family is briefly as follows. Old Field (this is his name, meaning a worn-out field) has long been among the most respectable and influential Cherokees at Hightower. He was formerly captain of the light-horse, and since the adoption of the new Cherokee government, has been a member of the national council. He and his family were industrious, and had acquired a handsome property. He was a firm friend of Mr. Ross, and adhered strictly to his advice; resolved to keep his ground and suffer the consequences. When the United States troops were last in this country, a lieutenant told the Cherokees to bring him any Georgians who might be found in the country violating the intercourse law. Such were soon after found, and taken to the encampment, though then released. Old Field was one of the number who took them, and has lately been sued by them for false imprisonment, and had every thing taken from him, except his clothing, and some articles of bedding, hid out in the woods. His cattle, horses, hogs, provision, and the produce of the field, ripe and unripe, were all taken. His family still continuing in the house, his wife was threatened, taken, shut up, then dragged about with a rope round her neck, &c., until at length, finding all their exertions to defend themselves fail, they resolved to leave that part of the country. Peggy, probably 80 or 90 years old, lived with another daughter, whose husband was a white man. He had, as we understand, enrolled, and had all her property or nearly all valued. This occasioned a difficulty between them, in which, it is said, she struck him; and on that account, in order to avoid being taken by the Georgia officers, was obliged to flee to the woods, and leave all she had for an inhuman wretch to squander as he pleased. One night when the family of Old Field had to flee from the Georgians, the poor old woman attempted to follow, but fell, and cut her arm so that the wound still remains unhealed. All these persons with their little ones, are now within a mile of us, reduced in a day, from what might be called affluence in this country, to complete beggary and want. Old Field had determined to maintain his ground in defence of the rights of his country. This drew the attention of those who wanted the country, and excited, no doubt, their cruelty; so that if any one deserves commiseration for suffering in behalf of the

Cherokees, it is, I think, this family. Yet I fear but few will regard their distress, even among those who urged the course which has occasioned it.

5. Sabbath. Attended a meeting of the session of this church. Lucy, a black woman, was examined, and received as a candidate for church membership. The usual prayer-meeting was attended at ten o'clock. About noon I preached from Matthew vi. 31, 32. Baptized Lucy and received her to the church. Tiger made a confession for drinking, which was accepted; we then celebrated the holy communion. After publick worship, the session spent some time in conversation with two Cherokee women who wish to unite with the church.

State of the people in the neighbourhood of Carmel.

The mission families, it will be recollected, were driven from this station as well as Hightower by the authorities of the state of Georgia, nearly a year ago. A demoralizing influence, similar to what is here described, has been exerted by the intrusion of abandoned white men, and the sale of intoxicating liquors, through all that part of the nation claimed by Georgia, and where the laws of the Cherokees have been rendered inoperative, by extending the jurisdiction of that state over it.

Aug. 9. With my wife, and sister Fuller, rode to Carmel. Here we learn that two members of the church had lately been drinking, and conducting in a very shameful manner. One of these was once suspended a long time for this crime and again restored. The other members, as far as we can learn, have been supported in their Christian walk. The people generally seem to be sinking in dissipation. Stores (of white men) crowded with liquor are multiplying, and tempters are not wanting to draw all the poor Cherokees, old and young, into vice of almost every description.

11. Partly in reading—partly with Cherokees from Chickamaugah who came yesterday.

Andrew, a Cherokee brother, seems convinced that it will not be his duty to stay here much longer without a school. The youth generally are carried away by temptation, as with a flood. His family excepted, very few can be found, who are not already involved in the evils of gambling, drinking, &c. I told our friends I could not advise them to stay long and keep their children exposed to such temptations as were placed before them here. At candle-light we enjoyed a pleasant season of prayer at the school-house.

12. Sabbath. The day was rainy, though a good congregation assembled. We first held a prayer meeting; then brother J. Sanders, and a brother from Chickamaugah addressed their people. About noon I spake from John i. 11, 12, and administered the Lord's supper. Evening we held a meeting at the mission house, when I addressed the brethren and sisters on the importance of immediate exertion, &c.

Remarks respecting the condition and prospects of the Cherokees.

After his return from Carmel to Candy's Creek, Mr. Butrick makes the following remarks, which seem peculiarly just.

During this tour, by the remarks of some white people respecting the poor Indians, we have been reminded of the wisdom of Solomon, "All the brethren of the poor do hate him; how much more do his friends go far from him. He pursueth them with words, but they are wanting to him." Prov. xix. 7. Let a man be stripped of his earthly inheritance by the highway robber, or by a national foe, whom he stood in the way to resist, or by any other means, how honourable and glorious soever, yet the moment he appears in the garb of poverty, a glance of pity, passing with the speed of lightning, can scarcely reach him, before the eye of scorn and contempt is immovably fixed upon him.

Thus it is easy for people now to begin to conclude that the "Indians are destined of heaven to destruction." So a gentleman told me the other day, to whom I replied, If it is determined that the United States shall continue to prosper in a course of oppression and cruelty, till they have time to destroy all the Indians, they will doubtless do it; but should they learn to be just, nothing apparently would stand in the way of the improvement and salvation of these children of the forest.

The situation of the Indians is now peculiarly dangerous. Their enemies in America, have ever been ready to ascribe every failure of missionary exertions among them, to their nature, and some secret decree of heaven for their destruction; and the exertions of weak Christians have too often been paralysed by such remarks. On the other hand, the Indians have generally seen nothing but avarice, fraud, and cruelty in Americans, because the wicked have always been very officious, and kept as a bar between all good people and the Indians; so that the latter have scarcely seen a virtuous man in his true character, and of course have considered all as traitors. For a few years past the wicked have seemed to step back, and Christians have come forward, and found the Indians generally kind, ready to receive instruction and susceptible of every kind of improvement. But now the wicked are roused again to action, and

seem determined to thrust every honest man from the heart and confidence of the Indians, and to cover the Bible and all divine institutions with reproach, and thus lead the poor Indians to swear eternal enmity to religion, as well as to those who profess to be its followers. Thus, while good people are tempted to withhold their assistence, the Indians are tempted to detest all their offerings, and say, Bring no more vain oblations. We will never receive another offering at your hands.

ARKANSAS CHOCTAWS.

EXTRACTS FROM A LETTER OF MR. WRIGHT, DATED SEPT. 26TH, 1832.

Arrival at the new Choctaw Country.

When Messrs. Wright and Williams, with their wives, were proceeding to the new Choctaw country last winter, the former was detained on his way at Little Rock, nearly 200 miles east of the Choctaw boundary, by sickness. This affliction kept him from his missionary labours among the Indians for about six months.

Through the kind care of a watchful Providence, I am permitted to write you from this distant land. We left Little Rock August 30th, and arrived here on the 14th instant. We were much favoured on the way. The weather was in general pleasant, and my health daily improving. I am now so far restored that I cherish the hope of being able to resume my labours among this people. And although I cannot labour with my hands, nor bear any violent exercise, yet riding on horseback agrees well with me, and speaking does not injure me. With proper care and attention to my health, I trust I shall be able to preach as much as I have formerly done. The Lord has raised me up from the borders of the grave and brought me to this land, and I trust it is that here I may labour and glorify his name in winning souls to Christ.

Since my arrival here, I have visited the Six Town people, who are settled from 30 to 40 miles from this place, and was cordially welcomed by them. They had heard of my partial recovery, and were anxiously waiting my arrival among them. The members of the church, with one or two exceptions, have, as far as I can learn, continued to adorn their profession. It was good to meet with them again after so long a seperation, and unite with them again in praise to God for his redeeming love.

There has been much sickness among the Choctaws generally, and especially among Mr. Nail's and Nitakechi's parties. Thirty-four of Mr. Nail's party have died since they left the old nation; more than half of these, however died on the way. Mr. Nail's party are settled in two divisions—the Six Town people on Little river, and the Chickeshahe people on Red river, and both these sections of country have proved very unhealthy. The present amount of sickness, however, does not probably afford a just criterion for determining the sickliness of the climate; as there is much more sickness than usual this season throughout the Arkansas Territory.

The portions of the Choctaws mentioned above, are those that inhabited the southern parts of the old nation, among whom Mr. Wright performed most of his missionary labours.

EXTRACTS FROM A LETTER OF MR. WILLIAMS, DATED AUGUST 21, 1832.

Circumstances seemed to render it expedient for Mr. Williams, and his family, when they reached the boundary of the new Choctaw country last spring, to remain some months in the adjoining white settlements, until they should ascertain where it would be best to open a station, and could make other necessary arrangements for residing among the Indians.

Removal into the Nation.

During our stay in the white settlements adjacent, I visited the emigrant Choctaws as I could, but found many hindrances in the successful prosecution of missionary labour among them while thus situated.

After a delay of about four months, and prayerful consideration of the subject, I concluded to settle on what is called by the white people the Mountain Fork, an important branch of Little River. By the Choctaws, this beautiful stream is called Nunnih Hacha—Mountain river. It is only about ten miles west of the territorial line, and has its source in the mountains between this and the Arkansas. A great many people are settled on this stream and its tributaries, within three miles of me, and also a large body are and will be permanantly located on a stream six miles west. Thence on further west, and north, and south, the country will unquestionably contain many hundreds—probably 1,000 or 1,500 inhabitants, within 25 miles.

I had taken my axe on my shoulder with a view of commencing a new place in the woods, when an opportunity presented of purchasing an old improvement formerly occupied by a white man. The site seemed to me in almost every respect a suitable one, and the terms advantageous. It was occupied by a Choctaw, who relinquished his claims, and gave me almost immediate possession. We have also an unfailing spring of good water near our door. I have thought proper to name the place Bethabara. I removed my family to this place on the 12th of July.

School.

Within twelve days after our removal, Mrs. Williams commenced a school in our own house. Mrs. Clough still continues to teach in the white settlements. Several of our neighbours felt unwilling to wait until they could get time to build a school-house, and were willing their children should be taught any where, even if it were in the woods.

Their disposition relative to the education of their children may be judged of, by the fact that they have agreed to pay four dollars a quarter for each scholar taught the English language, and three dollars for each one taught the Choctaw only. They are to pay in such things as I may want and they have to spare. The school now contains about twenty-five scholars, more than half of whom study the English. It is, strictly speaking, a private district school, having no connexion whatever, with the national school fund.

After the expiration of the present quarter, it is probable that a school-house will be erected, and the school much enlarged under the care of Miss Clough, with a native assistant.

The new Choctaw books, will, I think, find a ready sale.

In a letter dated September 11th, Mr. Williams remarks:

The good cause in which we are mutually engaged for the benefit of this tribe, is advancing. The wall is rearing fast, I think, even in these troublesome times. God himself works by powerfully inclining the hearts of hundreds even of those now here, to attend to instruction, and especially, I may say, to the knowledge of letters in their own language. Several of the principal men who once were bitterly opposed to the Choctaw books, now decidedly and warmly favour them. Light is increasing by this means, faster than in any other way. Some of the full-blooded heathen chiefs or captains, have learned to read almost without our knowledge. They teach each other, and soon learn to read and write. The new books are well received, by many, indeed, with strong expressions of joy. The Methodist mission calls for a considerable share. There is as yet no difficulty in selling them.

A new edition of the Choctaw Hymn Book, of which 2,000 copies were printed three years ago, is now much needed, and is ready for the press, as are also some other small works. The Hymn Book will probably soon be reprinted. The first edition contained fifty-nine hymns. Considerable additions will now be made.

Organization of a Church.

As the church members who emigrated from the old nation, had not been formally dismissed from the churches to which they belonged there, and some had conducted disorderly, Mr. Williams thought it expedient to examine all the candidates for church membership anew, and to organize a church out of such persons as he could find giving good evidence of repentance and faith in Christ. All, however, except one, who became members of the new church, were formerly members of churches in the old nation.

The religious prospects in this part of the nation have been quite encouraging of late. I might say that for two months past there has been an unusual attention to the means of grace, and about twenty persons have been for the first time awakened. Several backsliders, and some of them whose cases had appeared hopeless, have also returned, I trust, even to the Lord. Christians have been stirred up and quickened in their souls. I might say more—but I would rather fall short of the whole truth, than exaggerate. In short, such was the state of things, that I felt it a duty to take steps for the administration of gospel ordinances. Christians seemed greatly to desire it, expressing themselves as being hungry, famishing for such spiritual feasts as they used to enjoy at Hikashnbbaha in the old nation.

On the 17th instant a meeting of my appointment commenced in the woods, about ten miles west of this station, and closed on the 20th. Some of the natives spent four nights on the ground. A beautiful and spacious arbour with good seats, was prepared, and several tents were pitched around the spot. The place was given to God by a solemn act of dedication, and as much of the time as possible was spent in religious exercises. I had no white assistance except two discourses through an interpreter, delivered by a Methodist brother.

I had previously drawn up and translated the articles of our faith, and a covenant, to which also I annexed an article requiring total abstinence from the use of ardent spirits, except as a medicine, in cases of extreme necessity. One new member was received and baptized.

This little church now contains 57 Choctaws; and Mrs. W. makes the 58th member. Several others were examined, and appear worthy candidates, but were prevented attending by sickness.

It is probable that the Mayhew church, who are yet to emigrate, will bring letters, and thus be received into this church.

In a letter, dated October 12, 1832, lately received from Mr. Kingsbury, he writes that the Indians who are remaining in the old nation "are about starting on their long journey towards the setting sun." The removal of the Indians will probably be completed during the present fall and winter.

View of Publick Affairs.

EUROPE.

European advices so late as the 4th of December, have reached this country. The prospect of a general war in Europe, we are sorry to say, is threatening—Still we have hopes that the storm which seems to be gathering, may pass away without producing a wide spread desolation.

Britain.—The British parliament, which had been in recess since August last, was dissolved on the 3d of December, by the king's proclamation; and writs were ordered to be issued for the election of members to compose a new parliament, to meet on the 29th of January. On the 6th of November, the British government, by an order in council, imposed an embargo on all Dutch vessels then in British ports; and requiring British ships of war to seize and bring in all Dutch vessels, wherever they should be found. It was not intended, however, that either vessels or cargoes should be confiscated, till it should be seen whether Holland would yield to the award of the five great powers, relative to the settlement of her controversy with Belgium—Holland was required to surrender Antwerp to Belgium, and Belgium to give up Venloo to Holland. A detachment of a number of vessels, British and French, from the combined fleet at Portsmouth, had, at the date of last accounts, entered the Scheldt, prepared to co-operate with the French army, which had arrived in the neighbourhood of Antwerp, to be employed in reducing the citadel, still in possession of the troops of Holland; and which the Dutch commandar, General Chasse, positively refused to surrender—declaring that he would defend the citadel to the last extremity. It was feared that by a bombardment he would destroy the city; and all who could leave it were hastening their departure. We have seen a copy of the convention between Britain and France, which was signed at London on the 22d of October, by the plenipotentiaries of the two powers—Lord Palmerston for Britain, and Talleyrand Parigord, &c, for the French. They intimate very distinctly, their disappointment and dissatisfaction that Russia, Austria and Prussia, "are not at this moment prepared to concur in the active measures called for, in order that the treaty may be carried into effect; on fulfilling, in that respect, without any further delay, their own engagements." The truth is, that these three great powers do not wish the treaty, to which they properly regret that they ever consented, should be carried into effect. Their armies appear to be in motion to sustain the refusal of the Dutch; and hence the danger of a general war. Still we hope that the known pecuniary embarrassments of all the parties, and other considerations dehorting from war, may prevent the fearful catastrophe. The union of two such mighty powers as those of Britain and France, (both now in favour of reforms in government,) is seen with jealousy and alarm by the rulers of all absolute governments. Lord Tenterden, the Chief Justice of England, died on the 3d of November, and Sir Thomas Denman was appointed to succeed him. It has been remarked that all the counsel for the late Queen Caroline have been promoted to the most distinguished stations: Mr. Brougham, Lord Chancellor; Mr. Denman, Lord Chief Justice; Dr. Lushington, Judge of the Consistory Court; and Mr. Wild, Solicitor General. The war with Holland is unpopular in England, and the alliance with France is not universally pleasing.

France—The French legislative chambers were opened on the 19th of November, by a speech delivered by the king in person, in the chamber of deputies. The speech relates to a variety of topicks, which we shall not give in detail. It dwells at the greatest length, and with the most emphasis, on the efficiency of the government in putting down all attempts at revolution or insurrection. It decisively maintains the course which had been pursued in regard to the attempted insurrection in Paris, in June last, and in suppressing the rising of the Vendeans in the west of France; and in general, the measures taken in opposition to the wishes of the Liberals. The plans of the late minister, M. Perrier, are referred to with approbation, and his death is lamented. It briefly alludes to the marriage of the monarch's eldest daughter with the king of Belgium, and to the treaty formed with the United States, and anticipates happy results from these two events: and still more from "the intimate union which has been formed between France and Great Britain," which, it is said, "will be to both nations a fertile source of welfare and of strength, and to all Europe a guarantee of peace." He says, "I have every reason to reckon on the pacifick dispositions of foreign powers, and on the assurances which I every day receive;" and yet he says, "our army has arrived under the walls of Antwerp. My two sons are in the ranks." For ourselves, we do not well understand this peaceable way of making war.

An attempt was made to assassinate the king on his way to the Chambers to deliver his opening speech; and the attempt would probably have been successful, if the arm of the assassin had not been seized by a woman, at the moment of his firing a pistol at the king, distant from him only a few paces. Fortunately, no one was injured by the

discharge. The villain instantly dropped the pistol, as well as a second one deeply loaded, threw himself violently into the crowd, which was closely surrounding the king, and with his accomplices, vociferated *vive le Roi*, with the rest of the multitude; and thus escaped for the time. There was, however, a probability of his ultimate detection. The king manifested great fortitude. When one of his attendants remarked that a musket had been fired at him, he said, "No, it was only a pistol, I saw it plainly;" and when some agitation of the crowd began to be manifested for his safety, he took off his hat, and swung it round his head, and cried, "I am not hurt." He proceeded to the chamber, and delivered his speech in a steady and unfaltering voice. The attempt to assassinate him was not fully known in the chamber of deputies, till after the delivery of the speech; but when known, it produced great excitement; and without delay, both deputies and peers proceeded in a body to the palace, to express their joy for his safety, and their abhorrence of the detestable attempt made on his life. A considerable number of individuals were arrested, and were under examination at the date of the last accounts. It was expected that the woman who had seized the arm of the guilty man, would be able to identify him. She has become the object of much publick and private attention.

There is no longer any doubt that the Duchess de Berri, who had so long been engaged in a Quixotic enterprise to produce a revolution in France in favour of her son as the heir apparent to the crown, has been apprehended, and is now in the safe custody of the government. Under various disguises, and in the endurance of many hardships, she had traversed a large portion of the western part of France, and at length was apprehended in the city of Nantes. She had, when discovered and arrested, two male attendants, and one female. The governmental spies traced her to the house in which arrangements had been carefully made for her concealment, by an iron back to a fire-place, which turned on hinges on a pivot, and was the entrance to a very small apartment. Into this apartment she and her attendents had retired, when the authorities of the city came to search the house. Fires were burning in several rooms, and a large one in that which had the chimney which communicated with the secret apartment. Having fully ascertained that the Duchess had recently entered this house, and had not left it, the search was continued till the danger of suffocation from a close and small room, intensely heated, compelled the royal personage to come forth and declare herself. She and her companions were taken into custody, but treated with great tenderness and respect. She appears to have been betrayed by a man to whom she had shown favours, and whom she had treated with confidence. It seems that the government are embarrassed to know what to do with her, now that she is in their power. A common person in her circumstances would be consigned to the courts of justice, and tried for treason; and this is the course which many think and say ought to be pursued, without any regard to her quality. But the government, fearful, it is probable, of the issue, intend to refer the whole case to the legislative chambers. The far-famed Viscount de Chateaubriand has addressed a letter to the Duchess, earnestly soliciting her to name him as one of her counsel, on her trial; and it appears that M. Hyde de Neuville, once, and long the minister of the French court in this country, has made the same request. Chateaubriand has published his letter, and sent a copy of it to the minister of justice. In the French chambers, all the measures of the court and ministry are borne out by an overwhelming majority. The liberal party appears to have less support than it had before the new election. The French troops have entered Belgium to the amount of from 80 to 100 thousand men. Marshal Gerard is commander-in-chief, and as already stated, Antwerp, or its citadal rather, is besieged.

Holland & Belgium.—The courts both of Britain and France have taken care to have it publickly understood, that it is on the *invitation* of Belgium that they have undertaken to enforce the arrangements, made by the five great powers, to settle the controversy between the conflicting states. Their ministers at the court of the Netherlands, demanded to know, distinctly and immediately, whether Holland would agree to that arrangement or not. The answer was, that a hope was still entertained that the dispute might be settled by further friendly negotiation. Both the adverse parties appear to have been very anxious that a war, if it did ensue, should be imputed—not to me, says the king of the Dutch—not to us, say the British and French—I am still seeking peace, says the Dutch king;—we enforce the arrangement of the five powers, say the courts of Britain and France, that we may preserve the endangered peace of Europe. The bombardment of the citadel of Antwerp commenced on the 30th of Nov. On that day, marshal Gerard summoned the citadel to surrender, and entered into a statement, or argument, of considerable length, to show the impolicy and ultimate futility of attempting a defence; declared he would not attack the citadel on the side of the city, although most easily accessible in that quarter, and deprecated a bombardment of the town, as barbarous and contrary to the laws of war among civilized nations. We have not seen the official answer of general Chasse, but

its substance was, that he would defend the citadel to the last extremity. He is known to be a determined and even dasperate commander; and we have seen it suggested that sooner than surrender, he will probably blow up the fort and perish with it. The French began their lines of circumvallation, and the Dutch commander fired the first gun. We fear there will be a horrible carnage before the fort is taken, which, it seems to be agreed on all sides, it will be in the issue; although it is thought the siege will be more protracted than was at first expected. It is believed that the king of Holland hopes that it will hold out till the Prussian troops come to his aid. Bell's Weekly Messenger, a paper of great credit, speaks of a general war as all but unavoidable, and insists that the English will not long be satisfied with this French alliance.

RUSSIA, AUSTRIA & PRUSSIA.—We have little to chronicle in regard to these powers, beyond what we have already incidentally stated. Russia is prevented by the season of the year from marching her armies to the scene of conflict. Austria is preparing; and Prussia has a large body of troops in the neighbourhood of Belgium. There is a mortal grudge between the military corps of France and Prussia, from the recollection of what preceded and eventuated in the battle of Waterloo. The king of Prussia has issued a kind of manifesto, the purport of which is that he never considered himself obliged to enforce the London protocol, or arrangement, by military operations. It is stated that the northern European powers are endeavouring to form a combination for the support of monarchical government as it now exists among them; and to put down by force all attempts at change, or what is called reform.

From GREECE we have nothing to report for the present month.

SPAIN.—The last intelligence from Spain, represents the health of the King as returning, and that it had been so far restored as to enable him to make a public entry into his capital, where he was received with great rejoicing. It is represented, nevertheless, that his late severe attack of gout has terminated in a dropsy of the chest, which sooner or later must prove fatal; and that he has taken effectual measures, that in the event of his demise, his queen shall be regent till his daughter is of age to wear the crown. It would seem that almost the whole of the arbitrary measures which he has hitherto pursued, have been abandoned, and that the Constitutionalists, under patronage of the Queen, are likely to regain at least a portion of influence; and that, with few exceptions, those who have expatriated themselves, will be permitted to return to their country, without danger—The universities have been restored. *Carlos*, who plotted against his brother when sick, and who expected probably to be in a short time his successor to the throne, has addressed to the king what purports to be a very respectful and affectionate letter, and he asks permission to retire with his family "to the capital of the Christian world"—that is, to Rome, the Apocalyptic "mother of harlots." We hope the permission will be freely granted.

PORTUGAL.—The expedition of Don Pedro, to recover for himself or his daughter, the crown of this kingdom, of which we have always spoken doubtfully, seems now less likely to be successful than it was some time since. By the erection of batteries at the mouth and on the banks of the river Douro, the passage by shipping to Oporto is in a great measure prevented. A British vessel, carrying military stores for Don Pedro, was fired on and driven back; and Col. Hodges, a British officer of great skill and merit, has retired from Pedro's army in disgust. If Britain or France do not speedily interpose, we suspect that the Emperor of Brazil will find himself in a worse predicament than when he left Rio Janeiro.

TURKEY.—A negotiation between the Sultan and his rebellious Egyptian Pacha, which had been going on for some time, has lately terminated. The demands of the victorious Pacha were so extensive and humiliating, that the Sultan, rather than submit to them, resolved to risk all the consequences of a continuance of the war. The result remains to be seen.

We find we have filled our space without carrying our View beyond Europe. We had, however, nothing of great importance to add—Our own country is in a perilous situation, but if we had room for discussion, we doubt whether it would be proper to do more than to inculcate, what we have heretofore advised, that there should be much calm reflection, guarded speech, temperate action, and earnest prayer that our rulers may act with wisdom, and that the good providence of God, which we have so often experienced in times of danger, may again interpose to save us from disunion, and all its ruinous consequences.

ERRATA IN OUR LAST NUMBER.

Preface, p. 1, 18th line from bottom, for *We believes*, read We believe, (in a part of the impression only).

Page 541, 2d column, 5th line from bottom, for Θιλημα Θιλημα.

Page 542, 1st column, 27th line from top, do. do.

THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIV.

The answer of our Catechism now to be discussed, is thus expressed—"It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves."

In our last lecture, a general explanation was given of the terms *worthily* and *unworthily*, as applicable to the manner in which the sacrament of the Lord's Supper may be received; and it was intimated that in illustrating the answer now before us, this point would receive a more particular consideration. This I shall attempt by showing—

I. That self-examination is an important duty, in coming to the table of the Lord.

II. The subjects of this examination.

III. The danger of neglecting the duty prescribed.

First, then, let us consider that self-examination is an important duty, in coming to the table of the Lord. The truth of this position is clearly taught in the apostolical injunction—"Let a man examine himself, and so let him eat of that bread and drink of that cup;" and it is on the result of this examination, that each individual must form for himself the important decision, whether he can *worthily* partake of this holy ordinance or not. The ordinance requires that every participant should possess some good evidence of his being in a gracious state; and the examination of which I am speaking essentially consists in a careful inquiry as to this fact, and forming an impartial judgment respecting it, according to evidence derived from the Scriptures of truth. "Examine yourselves whether ye be in the faith;" says St. Paul, "prove your own selves; know ye not your own selves, how that Jesus Christ is in you except ye be reprobates." And as the word of God is to be the rule and test of the trial, so the Holy Spirit, who indicted that word, is to be earnestly implored to enlighten, assist, and guide us to a right conclusion. In the scrutiny we contemplate, the prayer of every communicant should be that of the Psalmist—"Search me, O God, and know my heart; try me and know my thoughts: And see if there be any

wicked way in me, and lead me in the way everlasting."

Self-examination is at all times a duty of great importance, and one in which every Christian ought to be much employed. No day should ordinarily pass, without some attention to it; and no Lord's day should go by, without attending to it more particularly. But in the immediate prospect of the holy communion, unless prevented by uncontrollable circumstances, there ought to be a formal, extensive and thorough examination. Every part of duty, and every relation of life, as well as the existence and exercise of those graces which are presently to be specially noticed, ought to be the subject of careful review, and of serious search. However frequently such an examination as this may have taken place in time past, it ought, when practicable, to be renewed at every communion season—by the oldest communicant, as well as by the youngest. I have said that this ought to be done *when practicable;* for it should be understood, that Christians may sometimes be in such circumstances, as not to admit of much deliberate premeditation. When absent from home, they may have an unexpected opportunity to go to the Lord's table; and when at home, events in providence may occasionally forbid retirement, or much abstraction from active and social duties—In all such cases, there should be no hesitation to approach the Lord's table; for where there has been no *voluntary* neglect, we may always hope for *special aid*, in attempting any duty to which we may be called. It has sometimes been said, that an habitually holy life is the best of all preparations for going to the holy communion: And this is unquestionably true; for such a life can never be led without much self-searching, and a special attention to it, whenever it is practicable, at communion seasons.

II. Let us now consider the subjects of examination, as they are specified in the answer under discussion—

1. *Of our knowledge to discern the Lord's body.* This must imply, in all cases, that the party who contemplates going to the Lord's table has knowledge enough to distinguish the use of the bread and wine in the sacrament, from the purposes which they serve as ordinary food, or in a common meal. Hence, in the Protestant church, these sacred symbols are never dispensed to idiots, to infants, or to any who are grossly ignorant of the fundamental principles of the Christian religion, whatever may be their age. All such individuals are absolutely incapable of that examination which the divine command explicitly enjoins. But those who are not incapable of discerning the Lord's body, from idiocy, or infancy, or ignorance, may still neglect to do it, from carelessness or inattention; and this was the very abuse which the apostle so severely reprehended in the Corinthians. They went to the Lord's table as they would have gone to a carnal feast; and, shocking to repeat! "one was hungry and another drunken." All such excesses as these are utterly impracticable in our day, from the manner in which the communion is celebrated. Yet alas! it is neither impracticable nor, it is to be feared, very uncommon, for this holy rite to be attended on, by some who never look through the sensible signs to the spiritual objects which they signify. A part of the necessary examination therefore, consists in a very serious inquiry into our *practical knowledge* of the spiritual significancy of the broken bread, and the wine poured forth and received, in this precious institution —an inquiry whether we do *know*

and recollect that they are the sacred emblems of the broken body and shed blood of the dying and atoning Saviour; and are to be received by us as the most solemn and sincere profession of our reliance on his sufferings and death, as the sole and all-sufficient expiation of our sins, and the only possible ground of our justification and acceptance with God. Without this, we cannot be prepared for an examination—

2. *Of our faith to feed upon him.* In the course of these lectures, the graces of faith and repentance, and the nature of new or evangelical obedience, have been fully considered; and the operations of faith in the sacramental supper, were shown at considerable length in the last lecture. On these topicks, therefore, I must refer you to what has already been said, with some short additional remarks, bearing directly on the duty of self-examination, in the immediate prospect of the sacrament we consider. In the near view of an approach to the table of the Lord, there should be an inquiry into the reality and genuineness of our faith, and whether or not it is in present exercise; and if not in present and lively exercise, whether there is at least a strong and earnest desire, that it may be called into such exercise, and that an attendance on the sacrament may be the blessed means of producing this effect. Fisher says, justly, that "to feed upon Christ in the sacrament of the supper, is to receive into our souls all the spiritual good exhibited to us in the promise, (John, i. 16,) of his fulness have all we received, and grace for grace.—That faith feeds in this sacrament upon all those discoveries of him that are made in the word; such as his person, offices, mediatorial characters and relations—and that to know whether we have that faith which feeds on Christ in the word and sacrament, we must consider that where there is true and saving faith, it is of an appetizing nature, whetting the spiritual appetite after more and more of him; it purifies the heart; accounts all things but loss for Christ; and is careful to maintain good works." Have I any measure of a faith of this description, and a strong desire after a greater measure?—is the question that each communicant should put to himself, when about to go to the table of the Lord.

3. *Of our repentance.* Our repentance ought to be renewed on going to the Lord's table, by calling to remembrance, so far as we are able, the sins of our whole life, and especially those which have been committed since the last renewal of our covenant vows in this sacrament. The sins of his people were the cause of the awful sufferings and death of their Redeemer—"He bare our sins in his own body on the tree:" And it is peculiarly incumbent to mourn for them, with deep contrition, and to renounce them renewedly and with the sincerest abhorrence, when we attend on an ordinance which brings into view the tremendous agonies which the Lord of life and glory endured, when he made an expiation of them. A contemplation of the evil of sin as it is seen in the cross of Christ, is at such a time peculiarly proper.

4. *Our love*—Love to God, and love to man, should be the subject of special inquiry and self-examination, in preparing for a worthy participation of the Lord's Supper. Every communicant should put to himself such questions as the following. Is my love to God really supreme? Has he the highest place in my affections, so that I would forfeit and forego any thing, and every thing else, rather than give up my love to him, and lose the hope of his love to me. Am I not able, at some favoured seasons, at least, to say with truth and sen-

sibility, what was said by the inspired Psalmist—"Whom have I in heaven hut thee, and there is none on earth that I desire beside thee?" Do I love all the attributes of God—his justice, truth, and holiness, as well as his goodness, grace, and mercy? Do I love to think of God, as of a being in all respects such as he is represented to be in his holy word? Do I especially delight in contemplating the divine attributes, as they meet, and harmonize, and shine, in the work of redemption by Jesus Christ? Do I here find the perfections of God displayed in the most glorious and transcendent manner? Is God in Christ the ohject of my warmest love, my highest delight, the theme of my sweetest meditations?

Do I love all mankind, with the love of benevolence? Do I so love them, that I am willing to lay myself out, to promote their happiness?—so that I am willing to part with property to relieve their wants; and to use personal and even painful efforts to do them good? Is the salvation of the souls of men a thing that I most earnestly desire? Can I think of the multitudes around me who are living in sin, or the greater multitudes who are deprived of gospel ordinances, and the unnumhered myriads of the heathen world who have never heard of the name of a Saviour, without a very painful anxiety that they should receive and emhrace the offers of salvation? Am I in charity with all mankind? Do I forgive, wish well to, and pray for my enemies? Can I even go to the tahle of the Lord with one who I know is my enemy;* having freed my heart from all malice against him, and feeling that I sincerely desire that he may he forgiven of God, and be prepared to meet me in that blessed state where there is no enmity? Do I love the people of God with a pure heart fervently? Do I love them because they are the people of God, and hear his image? Do I delight in their company? Are they in my esteem "the excellent of the earth, in whom is all my delight?" Do I hope to hold with them the communion of saints, in the ordinance immediately in prospect—to mingle my faith and affections with theirs, in looking to our dear and common Lord, and to feel toward them as my brethren and sisters in Christ?

5. Finally—*of our new obedience*—so called, because it proceeds from that new principle of sincere love to the law and commandments of God, which no unsanctified man possesses; and which is yielded only by grace and strength derived from Christ, as the source of all divine influence; while his perfect merits, and not any ohedience or deserts of our own, are relied on for acceptance with God. Am I, let the professing Christian ask, conscientious in the discharge of every known duty hoth to God and

* It is a gross, and yet a common perversion of the text, Matt. v. 23, 24, when Christians make it the ground of abstaining from the table of the Lord, because a personal injury hae been received from an individual, or several individuals, who will be present there. The text is completely inverted. It says—"If thy hrother heth ought against thee;" not, "if thou hast ought against thy brother." If I have injured my brother, *he* has aught against *me*—I heve sinned against my neighbour; and as the evidence of my sincere repentance, I must go to him, confess my faolt, and ask his forgiveness, before I can go to the communion table with a clear conscience. But if my Christian brother has, without guilt on my part, injured me, I may and ought to forgive him from the heart, pray for him, that he may repent and obtain forgiveness of God. Doing this, I may go to the table of the Lord, let his feeling or conduct toward me be what it may. It would be strange indeed, if, in addition to the injury I have received, it were in the power of the injurious party to deprive me of a precious privilege, and an inestimable benefit.

man? Am I conscious of pleading for no indulgence to a favourite lust? Do I watch against easily besetting sins, and grow in the strength of my desires to be delivered from them? Have I, since I last went to the table of the Lord, gained some advantage over my spiritual foes? Or have I not rather so fallen into sin, that I need on this occasion specially to bewail my guilt, to be deeply humbled on account of it, and to look to the atoning blood of Christ for a fresh cleansing, and earnestly to implore the aids of his Holy Spirit to strengthen and keep me in all time to come?

III. We are to consider the danger of neglecting the duty prescribed—"lest coming unworthily, says the answer before us, we eat and drink judgment to ourselves." You perceive that the framers of our excellent catechism, in quoting the apostle here, have avoided the terrifick term "damnation," and taken the word "judgment" which our translators unhappily placed only in the margin. It is much to be regretted, that the marginal reading of this passage, which is unquestionably the proper one, had not been originally placed in the text; for standing as it does, it has often been a sad stumbling block to tender consciences—keeping away from the table of their Redeemer, for a season at least, if not for the whole of life, some whom the Saviour himself would certainly have welcomed there. You have only to read to the end of the chapter, (1 Cor. xi.) to see from the apostle's own showing, that it was not eternal damnation, or final perdition, which the Corinthians brought on themselves, by even the shocking abuse of this ordinance with which they were chargeable. It appears that temporal calamities, "weakness and sickness," had been sent upon them, to bring them to deep and thorough repentance, for their great sin in so shamefully and awfully profaning this holy sacrament; and that this was done, "that they should not be condemned with the world." It also seems to be intimated, that those who had even died under the diseases inflicted, had not been finally lost; since their death is called "a sleep," the term commonly used in the New Testament, to denote the *rest* from sin and suffering of those who die in the Lord.

But do not suppose, my dear young friends, that by any remarks I have now made, I would, in the close of this lecture, abate any thing I have previously said, on the importance of self-examination, as preparatory to an attendance on the sacrament of the Lord's Supper; or speak lightly of the sin of those who partake of it in a careless and irreverend manner. They who do so, are expressly declared "to eat and drink judgment to themselves;" that is, they will bring upon themselves the judgment or displeasure of God; unless it be prevented by sincere contrition and repentance. God may correct them, as he did the Corinthians, by inflicting on them temporal calamities, as a chastisement that shall render them sensible of their guilt, and humble and penitent on account of it. And if this effect is not produced, by some of the methods by which God restores his backsliding people, those who have been guilty of the sin of profaning this sacred ordinance, will suffer his judgment for it, in common with all their other aggravated sins, in a future state of misery and perdition. On the whole, therefore, be sensible of the danger of communicating unworthily, and endeavour to avoid it, by a proper attention to the self-examination which I have endeavoured to explain and inculcate in this lecture. Carefully seek to avoid all errors and extremes, in regard

to this most interesting concern. Remember what the apostle Paul says to Timothy—"God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Pray for this sound mind—for a sober judgment, heavenly wisdom, and firmness of purpose, so that you may neither be kept away from this sacrament by unnecessary and unwarrantable fears, nor come to it rashly or carelessly; but coming with suitable preparation, you may partake of all the inestimable benefits, which it was intended and is calculated to convey to every sincere disciple of Christ.

THE SIN OF MEN.

The following translation of a part of the fifteenth chapter of Mark's Medulla, has been in our hands for a long time. It is extremely difficult to render this invaluable compend into English, so as to convey the true sense of the original, and yet preserve its conciseness—we doubt indeed if it be possible; on account of the wide difference between the Latin and English idioms: and if paraphrase be admitted, not only is the spirit of the original lost, but the author's meaning is in danger of being misrepresented. For this reason, after inserting in our work, some years since, a translation of some considerable portions of Mark's Medulla, we have suffered the following, as well as several other communications of a similar nature, to lie by unnoticed. We have determined, however, on a review of the subjoined exhibition, in an English dress, of Mark's explanation of the introduction of sin into the world, to lay it before our readers. He reasons but little; but he does what is infinitely better. He quotes a plain and pertinent passage of the unerring word of God, in confirmation of his positions; and this is unspeakably more satisfactory to a truly Christian mind, than all the philosophizing on the subject which has ever been given to the world. Our readers will see how widely different are the scriptural views of the old Calvinistick writers here presented, from those Pelagian notions which are now pervading our country, and corrupting the Presbyterian church—If Amplias will send us a translation of the remainder of Mark's 15th chapter, we will give it an insertion.

The Sin of Men.

I. Another state is that of the *fall, nature and misery;* to which pertains the two-fold *evil* of *sin* and *punishment.* Rom. iii. 23—"for all have sinned, and come short of the glory of God. Rom. v. 12—As by one man sin entered into the world, and death by sin. Rom. viii. 2—For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

II. *Sin,* called by various emphatick Hebrew and Greek names, especially חטאה, αμαρτια, or *aberration,* and ανομια, or *illegality* and *injustice,* is not here taken metonymically for punishment, as perhaps it is in Gen. iv. 13—"My punishment is greater מנשא than I can bear"—nor for sin offering, as in 2 Cor. v. 21. "For he hath made him to be sin for us who knew no sin," but for the transgression itself of the law, formally viewed.

III. It is defined, "*A defection of man from the prescription of the divine law, wisely permitted of God for the demonstration of his glory, and at the same time rendering man obnoxious to death, and depriving him of deserved honour.*"

IV. From the nature of *defection,* it is evidently not something *positive,* for it must then be wholly good, and from God himself, since

the origin of every reality must necessarily be from God. Nor is it something *merely negative*, because of its various degrees and just punishment, but something *privative*, or negative of requisite perfection.

V. Sin is a defection from the *divine law*. 1 John iii. 4—"Sin is the transgression of the law. Rom. iii. 20—By the law is the knowledge of sin. Rom. iv. 15—Where no law is, there is no transgression." Although through it, injury is often brought upon our neighbour, order is disturbed, and the commands of superiors disregarded. Nor is there simply requisite, either a present *knowledge* of the law itself, or a full *determination* of the will, as Pelagians hold, although these aggravate sin.

VI. Sin has reference to *man*, principally in respect to the *soul*, yet to the *body* also; but not to irrational creatures; upon whom, however, in the punishment of man, evil often falls. Rom. viii. 20—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected."

VII. The guilt of sin must be charged to *man* himself, as well as to Satan and the world—and many things which are good, may also, *by accident*, be the *occasion* of a like tendency; even the law of God itself. Rom. vii. 9—11—"When the commandment came, sin revived and I died. For sin taking occasion by the commandment, deceived me, and by it slew me." But in no sense is God to be styled the cause of sin, although he saw fit to permit it, and did permit it effectually.

VIII. From sin immediately flows—1. *Guilt*, or the subjection of the sinner to the punishment ordained of God. Rom. iii. 19—"That every mouth may be stopped, and all the world become guilty before God. James ii. 10—For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all"—which is by us properly divided into *potential* and *actual*; but erroneously by the Papists, into the guilt of *crime* and of *punishment*; for all punishment arises entirely from crime. 2. *Pollution*, or the defilement of the creature and his actions—through which, man losing his former image of God, is clothed in the opposite likeness of Satan. Rom. iii. 23—"For all have sinned and come short of the glory of God. John viii. 44—Ye are of your father the devil, and the lusts of your father ye will do."

IX. Sin is either *primitive*, or thence derived. The former is defined, "*The sin altogether voluntarily committed by our first parents, at the suasion of Satan in the serpent, by which they violated the positive law given them, and the whole moral law contained in it, by the actings of pride, unbelief, and appetite, subjecting themselves, and at the same time all their posterity, to the divine curse.*

X. This wickedness was committed by *Adam and Eve*; although he was beguiled neither first, nor directly by the serpent, but by the active seduction of his wife. 1 Tim. ii. 14. "Adam was not deceived, but the woman being deceived, was in the transgression." Yet Adam is nevertheless to be considered as the sole author of propagated sin, because the covenant was made with him. Rom. v. 12. "As by one man sin entered into the world:" v. 19, "for as by one man's disobedience many were made sinners." But both sinned grievously, inasmuch as Eve preceded and impelled her husband, and because Adam was the head of the woman; and he it was, with whom the covenant had been made.

XI. The cause of defection in man, was the *voluntary determination* of his own choice—according

to Eccl. vii. 29. "They have sought out many inventions;" Hosea, vi. 7. "They like men [כאדם like Adam] have transgressed the covenant: there have they dealt treacherously against me"—since man was free and could stand, and Satan only persuaded, but God solemnly forbade. But from the decree of God, the withholding of grace by which man might have actually stood, and the consequently just withdrawal of former grace, nothing else could follow, but a certain perpetration of sin. This does not destroy free agency.

XII. Yet the *serpent* persuaded to this defection—a real serpent, as he is numbered among the animals—yet not the serpent merely, but as possessed by the *Devil*—as is evident from his *power of speech*, and from *murder* with *lying*, being charged upon the Devil—John, viii. 44. "He was a murderer from the beginning, and abode not in the truth." 2. Cor. xi. 3. "But I fear lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

XIII. This temptation was most *artful*—for, 1. Satan assumed the form of a pleasing animal. 2. He attacked the *woman* alone. 3. *Immediately* after the creation. 4. He persuaded her that the evil was small. 5. He first interrogates her—and then avows his unbelief of the threatenings. He then instigates to pride, by the hope of greater good, and at length attributes to God subtle envy—which last, some, at the present day, in vain deny, against the express declaration of Moses—as if, to man, who, as soon as he had given heed to the temptation, became destitute of heavenly wisdom, this had been too glaring.

XIV. *Eve* having been beguiled, through sincere affection impelled her husband to sin—God, for the time, blinding their eyes to a sense of misery. It is therefore absurd to suppose that Adam, knowingly and of his own choice, fell through excessive affection for his wife—which, however, would by no means lessen his crime.

XV. As *eating* the forbidden fruit was an *external* act of sin, so there was also internally, a *disbelief* of the threatening; *pride* and inordinate desire of more likeness to God—and at length the cravings of unbridled *appetite*. And though these three appeared almost at the same time, yet they succeeded each other in this relative order, according to the progress of the temptation. But the Papists contend that *pride* preceded, depending on certain vain reasons, and this text of St. Paul, Rom. v. 19. "As by one man's disobedience many were made sinners;"—whereas, by the term *disobedience*, he does not mean the first internal act, but the whole wickedness committed.

XVI. This wickedness was very *great*, as it was committed against God, although in a small thing, yet it was by man while perfect, including a violation of the whole moral law, in a place of rich abundance, and soon after creation—But the *precise day of the fall*, is not determined; by no means ought the sixth to be fixed upon, since on that day "*all was very good*"—Gen. i. 31. Obj. 1. "The Devil sinned in the beginning"—John viii. 44. Ans. Beginning must here be understood with some latitude. 2. Adam did not pass the night [i. e. did not abide] in honour—Ps. xlix. 12. Ans. Men in great worldly honour are here spoken of, and of them only it is denied that their prosperity will be lasting.

XVII. To the curse following this sin, according to Moses, may be referred, 1. An humbling discovery of their nakedness, Gen. iii. 7. 2. Man's *terror* at the voice of God. Gen. iii. 8, 10. 3. The denunciation of the sentence; first,

on the serpent, verse 14, 15—viz. upon that animal, and at the same time upon the Devil, who is plainly to be included—"Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed." Then upon the *woman*, verse 16, which subjects her to many pains of parturition, and to the severe domination of her husband—"I will greatly multiply thy sorrows and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." And lastly upon the *man*, verse 17—19, on whom, as representing his whole race, was denounced a *miserable* and burdensome life, and a death following it, not as the termination of punishment, but the filling up of its measure. "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." 4. The execution of the sentence, in the denial, evidently *ironical*, of man's great unlikeness to God; in his expulsion from the tree of Life and Paradise; and finally in the *cherubim* with "a flaming sword which turned every way," to guard against his return—verses 22—24. "Behold the man is become as one of us to know good and evil. And now lest he put forth his hand and take also of the tree of life, and eat and live for ever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden, cherubims, and a flaming sword which turned every way, to keep the way of the tree of life."

XVIII. God herein manifested his *long-suffering*, in that he did not instantly destroy man; and his *saving grace*, especially in the punishment denounced upon the serpent, which contains a *Proto-Gospel*—Gen. iii. 15, "And I will put enmity between thee and the woman; and between thy seed and her seed —it shall bruise thy head, and thou shalt bruise his heel."—For the seed of the woman here signifies Christ, with his faithful followers —his *enmity*, the calling and sanctification of man—victory is also ascribed to him, but through the bruising of his heel, or the meritorious sufferings of Christ, and the chastisements of the faithful. This spiritual sense the Socinians and Menonites erroneously deny.

XIX. We sincerely believe that *Adam and Eve*, with their pious posterity, received this Proto-Gospel by *faith* and were *saved;* for enmity with the serpent is expressly ascribed to Eve, and it must not be presumed that the divine promise failed of its accomplishment. But the argument for Eve's faith, derived from her expression at the birth of Cain, "I have gotten a man את יהוה the Lord," Gen. iv. 1, does not appear to be well founded; for the words can better be rendered, "with the Lord," or "for the Lord," than in the accusative, "*Lord*," as the name Jehovah is not found in the name Cain; and if Eve believing him to be the Messiah, paid him divine honours, she must be regarded as an idolatress; if she neglected it, the duties of religion were by her despised.

AMPLIAS

The following "Latin devotional rhymes" appear in the Christian Observer for November last, and the versification of them in the Appendix to the volume for 1832—in which it is said that the Latin may be met with in several Roman Catholick books of devotion, of the school of Kempis and Quesnel.

DE AMORE JESU.

Jesu, clemens, pie Deus!
Jesu dulcis amor meus!
Jesu bone, Jesu pia,
Fili Dei et Mariæ.

Quisnam possit enarrare,
Quam jucundum te amare,
Tecum fida sociari,
Tecum semper delectari.

Fac ut possim demonstrare
Quam sit dulce te amare;
Tecum pati, tecum flere,
Tecum semper congaudere.

O Majestas infinita,
Amor noster, Spes, et Vita,
Fac nos dignos te videre,
Tecum semper permanere.

Ut videntes et fruentes,
Jubilemus et cantemus,
In beata cœli vita,
Amen! Jesu, fiat ita.

—

VERSIFICATION.

THE LOVE OF JESUS.

Jesu, meek and holy King!
Jesu, thy lov'd name I sing!
Jesu holy, Jesu mild,
God's own Son, and Mary's child.

Blest,—how blessed none can tell!
Those, with Thee, in love who dwell;—
Thine by faith, for aye, they see
Ever new delights in thee.

Give, oh! give this heart to prove,
Lov'd of Thee, how sweet to love;
Sweet with Thee the cross to bear,
Sweet the crown with Thee to wear.

Boundless Majesty Divine,
My hope, my life; oh make me thine.
Make me worthy Thee to see,
That where Thou art I may be.

Then thy praises, heav'nly King,
I, beholding Thee, shall sing;
And vision beatific know!
Amen! Jesu, be it so.

—

It appears that Bishop MANT has recently published "Metrical Sketches on the Festivals." Although we hold that no religious festival, except the Christian Sabbath, or Lord's day, is of divine authority, yet we feel at liberty to use and admire any well written composition, either in prose or poetry, whatever may have been the occasion on which, or for which, its author may have intended it. The following lines are headed "ST. SIMON'S AND ST. JUDE'S DAY." We insert them as a proper accompaniment to the foregoing Roman Catholick hymn on *The Love of Jesus*, which they follow in the Christian Observer.

Saviour, who, exalted high
In thy Father's majesty,
Yet vouchsaf'st thyself to show
To thy faithful flock below;
Foretaste of that blissful sight,
When array'd in glorious light,
Beaming with paternal grace,
They shall see thee face to face:
Saviour, tho' this earthly shroud
Now my mortal vision cloud,
Still thy presence let me see;
Manifest thyself to me!

Son of God, to thee I cry!
By the holy mystery
Of thy dwelling here on earth;
By thy pure and holy birth,
Offspring of the Virgin's womb;
By the light, through midnight gloom
Bursting on the shepherds' gaze;
By the angel's song of praise;
By the leading of the star,
The eastern sages' guide from far;
By their gifts with worship meet
Offer'd at thy infant feet:
Lord, thy presence let me see;
Manifest thyself to me!

Son of Man, to thee I cry!
By thy holy infancy:
By the rite, when first began
Thy keeping of the law for man;
By thy early duty vow'd,
A firstborn, in the house of God;
By the wisdom past thine age,
Questions deep, and answers sage,
While the list'ning elders heard,
Rapture struck, each wond'rous word;
Lord, thy presence let me see;
Manifest thyself to me!

Jesus, Saviour, hear me cry!
By thy lowly piety;
By the hallow'd water shed
Duly on thy righteous head;
By thy fasting, lone and long,
Borne the savage beasts among,
In the desert's solitude;
By the tempter's wiles subdu'd;

By the triple conquest won;
Proofs of God's beloved Son:
Lord, thy presence let me see;
Manifest thyself to me!

Christ, Anointed, hear me cry!
By thy awful ministry;
By thy works with mercy fraught,
Wisely plann'd, and greatly wrought;
By thy lessons, just and sure,
Doctrines true, and precepts pure;
By the lore thy actions teach,
Sinless life, and guileless speech;
By the signs, with grace endu'd,
The cleansing font, the heav'nly food;
Lord, thy presence let me see;
Manifest thyself to me!

Lamb of God, to thee I cry!
By the bitter agony;
By the blood thy flesh distill'd;
By thy soul with anguish thrill'd;
By thy visage, marr'd and soil'd;
By thy form, of beauty spoil'd,
In the robe of scorn array'd,
Taunted, mock'd, revil'd, betray'd,
Smitten, bound, with scourges torn,
Griding nails and platted thorn;
By thy lip all parch'd and dry;
By thy loud despouding cry;
By thy spirit's parting groan;
By thy pangs, to us unknown,
Felt by thee, and thee alone:
Lord, thy presence let me see:
Manifest thyself to me!

Man of Sorrows, hear me cry!
By thy great humility:
By thy meekly bowed head;
By thy gentle spirit fled
To the mansions of the dead;
By the wound, whence issuing flow'd
Water mingled with thy blood;
By thy breathless body laid
In the rock's sepulchral shade,
Where man ne'er before repos'd,
Straitly watch'd securely clos'd;
Lord, thy presence let me see;
Manifest thyself to me!

Prince of Life, to thee I cry!
By thy glorious majesty;
By the earthquake's pow'rful shock;
By the op'ning of the rock;
By thy triumph o'er the grave,
Meek to suffer, strong to save;
By the serpent's bruised head;
By thy captors captive led;
By thy re-ascent to heav'n;
By thy Holy Spirit giv'n,
When on thy Apostles came
Rushing wind, and tongues of flame:
Lord, thy presence let me see;
Manifest thyself to me!

Lord of Glory, God most high,
Man exalted to the sky,
God and man, to thee I cry!
With thy love my bosom fill;
Prompt me to perform thy will;
Grant me, what thou bidd'st, to do;
What thou proffer'at to pursue;
So may he, the Sire above,
Guard me with a parent's love!
So may he, the Spirit blest,
Whisper comfort, hope, and rest!
So may'st thou, my Saviour, come,
Make this froward heart thy home,
And manifest thyself to me
In the triune Deity!

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY IX.

The Inadequacy of a mere Rural Taste to Sacred Purposes.

"He shall go in and out, and find pasture."

The districts of Palestine were white with sheep. The figure is here taken from a folding place for flocks. The shepherd bore his rod in his hand, and as the flocks passed into the fold at night, he numbered them; and passing under the same rod, he counted them, as they went out to pasture in the morning. In a moral sense, our Saviour here says—"By me, and only in this way, shall any one go in and out, and find pasture." We shall devote the residue of this essay to some considerations intended to show the truth, that mere delight in rural life is wholly insufficient to answer the ends of Christianity.

There is a desire, in the irreligious heart, to supplant the method by which men are to receive the blessings of the Christian system. To illustrate this position, we need not go to the synagogue of the Jew, to the pagoda of the Hindoo, or to the mosque of the followers of the prophet of Mecca.

We need not attend with the inhabitant of China upon the lessons of Confucius, or with the Greek disciple in the olive halls of philosophy, in which Plato taught. Our Saviour declares, that the human heart, in its unrenewed state, is a sepulchre. This, of itself, is enough to make many repudiate his instructions. Upon the sepulchre we sometimes chisel knots of flowers, and over the mouldering heart the proud mausoleum is not unfrequently built. Delusive hopes are often cherished, even by those who are guilty of flagrant crimes; but it is not our present object to reason with those who maintain an unblushing boldness in iniquity. We have in view the many persons who take refuge from the claims to Christianity, in an elegant taste, and a refined exterior. They keep aloof, through life, from despicable vices, that they may assiduously pursue after those reputable objects, in which they take delight. Many contract romantick notions from reading works of fiction, although it took but one of these works, partially to derange the mind of Sir Robert Boyle,* so that he applied himself with renewed ardour to the abstract sciences as a corrective. But we may certainly cultivate a rural taste, without setting aside the requirements of Christianity. Sir Robert Boyle did not dispense with the obligations and duties which the gospel imposes, because he lived in the retirement of Stalbridge. Nor did Locke, because Oates was his chosen retreat: nor Linnæus, because he lived in the villas of Hartecamp and Hammarby: nor Hooker, because he wished his patron to dismiss him to the country, "that he might see divine goodness growing in the fields:" nor did Walton, because he heard the murmuring of every English brook: nor Pascal, because he loved the retirement of Port Royal better than the hum of Paris: nor Cowper, because the country was always clothed in charms to his sensitive mind: nor Pollok, because he loved the dells of Craig Lockart: nor Thomas Scott, because he spent days and weeks in the parks of Weston. When the weather would permit, he spent hours in the Underwood Park, which has been immortalized by Cowper. We might multiply instances, to an indefinite extent, to show that men may be embosomed in retirement, and in that retirement be followed by all the sweet constraining influence of Christianity.

Poets, destitute of every sentiment of piety, may revive, in fancy, the age of pastoral innocence. The following picture is from the pencil of Milton; but it might have come from the pencil of Rousseau, or any other imaginative sceptic.

"When the ploughman, near at hand,
Whistles o'er the furrowed land,
And the milkmaid singeth blythe,
And the mower whets his scythe,
And every shepherd tells his tale
Under the hawthorn, in the dale."

It is common, in books of travels, to meet with portraitures of rural sights and natural curiosities. In this way a man of taste need not go beyond the hedges of his own farm, to know that there are moors in Scotland, vineyards in France, lakes in England, pyramids in Egypt, and grottoes in the islands of the Ægean Sea. All this, and far more, may be done by the mere power of intellect. We may enter and feed upon the various pastures of knowledge, and still have an utter distaste for the moral pastures of our Redeemer.

The minds of unsanctified men may receive much pleasure, from the intellectual perception of rural sights and sounds. The irreligious historian may invoke his

* It was no small part of the wickedness of Dean Swift, that he ridiculed Boyle's Reflections.

muse. The licentious poet may love his lute.* The antiquarian may delve into his mine of forgotten lore. The statuary may draw matchless forms out of the block and the quarry. The man of mere taste may lift his footstep in a flood of delicious feeling, as he traverses his dales scented by flowers and fruits. We have heretofore said that all the rural beauties of a world, were assembled in Eden. But yet Paradise Lost might have been written by a poet who never felt a sense of the moral authority of his Maker; for he might have written by intellect, when the heart was estranged from all sanctity. Piety is not indispensable to the work of measuring the altitude of mountains, or the depth of valleys; nor is it necessary, before we can utter with a sigh, the pensive wish of Milton—

> "And may at last my weary age
> Find out the peaceful hermitage;
> The hairy gown, and mossy cell,
> Where I may sit and nightly spell
> Of every star that heaven doth shew,
> And every herb that sips the dew."

In reasoning, then, with men destitute of religion, we ought not to impugn their innocent pursuits, but endeavour to persuade them to carry Christianity into those pursuits. Let the botanist enjoy his herbal; let the painter green his knee with the hues of the earth; let the mariner prepare his charts; let the ornithologist engrave his birds; let the orchardist prune his trees and train his nursery; let the horticulturist dress his garden; but let such know that when man fell, he fell not so much in intellect as in heart, not in a capacity to discern his Maker, but to love him.

Before the introduction of Christianity, the same rural affections prevailed among men as prevail at this hour. To be convinced of this, a person has only to turn over a few classick writers. He may not meet with a large infusion of this taste in the epigrams of Martial, or the satires of Juvenal and Persius, but he will meet with it in every Greek and Latin writer whose subject calls for its introduction. In modern times, writers luxuriate in description. Rousseau was a descriptive writer. The scenery of Switzerland is bewitchingly pictured in many passages of his books, and he was buried, by his own request, in an islet where poplars wave over his turf. But Rousseau rejected the Christian system. It was an amiable feeling that prompted Wilson,* the ornithologist, to request that his burial place might be in some spot where birds might sing his requiem. Byron was a descriptive poet, but the annals of biography can scarce produce a man more licentious in his views. Catherine II. of Russia had her rural temple, to which she daily repaired, yet over her deeds delicacy must draw a veil. Tiberius Cæsar sought solitude, but Tacitus has stripped him of the last shred of his hypocrisy. Tully loved his Tusculum, but Tully was not spotless. Petrarch was sentimental, but would that some things could be erased from the life of this learned man. There is not a glen in Scotland with which the Ettrick Shepherd is not familiar, but the Ettrick Shepherd is odious to pious men. A poet may place a garland of flowers as a frontispiece to his book, when the book is full of

* Of the very modern poets, Shelley was an Atheist—Byron a Deist—More is a Universalist—Milman seems to have turned Jew—Bulwer a maniac; and in their religion, about a score of the rest are nondescripts. Bowring seems to be a great admirer of Channing's sentiments. We incline to believe that Southey has some respect for religion, but he was unfit to write the book of the church: and as to Wordsworth, it is enough to say that his religion has been extolled by the Rev. E. Irving.

* The reader will not suppose that the writer has no higher opinion of Wilson than of Rousseau, &c. He hopes in future to pay his tribute of admiration to the ornithologist.

thorns; or he may be externally crowned, as was Petrarch in Rome, while morally he may be distant from his Maker.

In Irving's Sketch Book, there is a pleasing paper on those simple customs and funeral rites which still linger in some of the shires of England. When friends die, young men and maidens approach the grave, and cast flowers upon it at the return of each vernal season; the glades are searched, and knots of violets are gathered for the same purpose. Innocent and delightful custom—thus to overlook men of renown, and do honour to the grave of a brother, a sister, and a friend. Still, that sensibility which is natural to man may prompt these offerings, where there is no piety. This sensibility awakens delight in rural customs; and we may enjoy harvest moons, and the tedded hay, and the plentiful harvests, without one emotion of gratitude to the Giver of all good.

The true Christian enters his pastures with the approbation and countenance of his Almighty Shepherd. To Him he is allied and bound, by the strong ties which death itself shall not dissever. He has joys, and consolations, and supports, which the children of this world know nothing of. He indeed often strays; but there is a power which brings him back, both to the pasture and the fold. He is not ignorant of the thicket, and the brake, the precipice and the cataract; they are found in the spiritual as in the natural world. But the Christian looks to his Omnipotent Keeper, and is preserved from the ways and by paths of fatal error. The barren spots of his spiritual life are often succeeded by the meadows of refreshing truth, and the still waters of the divine promises. He often looks away from time, and casts his eyes with faith and hope on the eternal mansions; and there, when dismissed from the world, he anticipates a perpetual union with his Saviour.

MENTAL SCIENCE.

Radical Principles brought to the test of Revelation.

The principles which in this article we propose examining by the scriptural test, are included in the doctrine of *ultimate objects* and *motive*.

On this subject the Scriptures teach, upon their whole face and in detail, that ultimate objects are the *excitement*, and pleasure is the *motive* to action. This doctrine is at the foundation of God's moral government, as developed in the book of revelation. The ultimate object, which God proposes as the excitement of rational, immortal, responsible beings, is his own glory: and the motive is everlasting happiness, resulting from its promotion and display. This is the highest, grandest, and purest object for the excitement of responsible agents; and the only available motive is the delight which such a being enjoys, or expects to enjoy, in the contemplation of that object. The command of God, repeated in several forms, is to this purpose—that whether men eat or drink, or whatever they do, they should do all to the glory of God; thus presenting the honour of God's perfections, as the ultimate object to be sought in every thing done by responsible creatures. To the same import is the first table of the moral law, written with Jehovah's own finger upon stone; and condensed by Christ himself—"thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." This expresses the principle, in its commanding influence over the whole man. If we here ask what is love? the plain scriptural and common sense

answer is, an emotion of pleasure excited by an agreeable object: and love to God is this affection of pleasure excited by the perfections of God. Inasmuch as his perfections are worthy to absorb the whole affection, or in other words, to excite the highest emotion of pleasure, it is ordained that he shall be loved with the whole heart; and inasmuch as the whole man should be controlled by this affection, the spirit of the enactment is, that the whole soul, mind, and strength, all the faculties and capabilities of man, shall be under the direction of this principle and affection. The order issued proposes the ultimate object: the promise of happiness presents and describes the motive of pursuit. In all details of means, duties, or pursuits, to attain the high object, the law and the promise are so combined or associated, as to make the strongest appeal to the minds of men, in accordance with the principles of human action. The infinite excellence and loveliness, of the divine attributes are presented and illustrated, in a thouand aspects and relations, to meet our eye in every pursuit; while the sweetness, richness, elevating nature, and permanency of heavenly enjoyment, all portrayed in lively description, as the most efficient motive. If we have not greatly mistaken the general features of what may be denominated law and promise, in the revelation of God, this is their plain and obvious lesson. There is also a recognition of the same principles of human action and government, in all the assurances that God will not give his glory to another, nor his praise to graven images. All the threatenings and enactments of penalty against sin, with all the descriptions of misery and wrath, recognise the same principles. Disobedience is dishonour done to God; and pain, the penalty for sin, is the opposite of pleasure. The illustrations of this remark are so numerous and so obvious in the Scriptures, that it cannot be necessary here to write them. Now the excellence of God's moral government is conspicuous, in the absorbing loveliness and infinite value of the object proposed for consummation. The divine glory expresses that object, in a summary form. The efficiency of that government must consist in two things, rewards and penalties. If the rewards are certain, high and infinitely valuable, the motive is as strong as it can be made, in this aspect. If the penalties are also certain, just and infinitely severe, the motive is as strong, in its other aspect, as it can possibly be made. The whole principles of moral government are, therefore, adapted to the character and condition of minds, intelligent, responsible, and capable of influence from excitement and motive. But why this adaptation, if ultimate objects are not the excitement, and pleasure be not the motive, by which men are governed? Why this constant holding up before the minds of men the divine perfections as the standard, not only of moral excellence, but as the standard of moral obligation? Why else is this principle spread over the whole pages of revelation; and why else is this perpetual recurrence to promise and penalty, throughout the whole book of God? To us it would seem absurd, on any other supposition but the doctrine of excitement and motive, which we have endeavoured to establish. The plain interpretation of the law and the gospel teaches the doctrine; and the obvious meaning of all those condensed summaries, to which we have alluded, and some of which we have quoted, confirms the sentiment.

Subordinate objects of choice and pursuit are very numerous, and, according to the doctrine before stated, include most of the

duties, offences, and objects of direct pursuit, in all situations of life. Ultimate objects are comparatively few; the subordinate are many. Motive is various, according to the nature of the pleasure enjoyed or expected, which is only learned from the character of the ultimate object. All this, we think, is clearly deduced from the general tenor of the Scriptures, in bringing the principles of moral government to bear on the minds of men. Without proceeding to any details, or the analysis of particular passages of the Holy Scriptures, we gather a plain and satisfactory result. Thus much we deemed it proper to say on general principles, before we attempted to analyze some of the particular recognitions of the doctrine.

The passages which develope and apply the principles of moral government, all of which involve the doctrine of ultimate objects and motives, are so numerous, that we can scarcely read a page in the sacred volume without finding them.

This circumstance renders a selection more difficult; but it is less important to be very choice in the selection, since every interpreter of the Scriptures will observe them as he reads the sacred pages.

Take the following specimens, for the distinct recognitions of the ultimate object. We select them from different circumstances, and where they have an application to individuals and communities. Josh. vii. 19. "And Joshua said to Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him." Here is a recognition of God's glory, as the ultimate object of the confession sought from Achan. The next example we take from the song of David, prepared for the occasion, when the ark was brought from the house of Obed-edom to the tent which he had pitched for it. 1 Chron. xvi. 24—29. "Declare his glory among the heathen, his marvellous works among all nations. For great is the Lord and greatly to be praised: he is also to be feared above all gods. For all the gods of the people are idols: but the Lord made the heavens. Glory and honour are in his presence; strength and gladness are in his place. Give unto the Lord, ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness." In this passage the whole nation of Israel are called upon to regard the glory of God, as the ultimate object of their worship and service. We might quote many other passages of like import, as Ps. xix. 1. xxix. 1, 2. xcvi. 3—8. cxv. 1. Luke, xvii. 18, but these may suffice for this class. A few specimens from the New Testament, of a little different character, may profitably illustrate the same doctrine. Matth. v. 16. "Let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. 1 Cor. vi. 20. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." Rev. xv. 4. "Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy." See also Rom. iii. 23. v. 2. 1 Cor. i. 31. x. 31. Gal. vi. 14. 1 Pet. ii. 12. Rev. xiv. 7.

In these, and like passages, men are directed by precept and example, to make the divine glory the ultimate object of all they do in body and in spirit. The same instruction is given, in various forms of expression, throughout the Old and New Testaments, presenting that which ought always to be the ultimate object of man's pursuit. Many reproofs for sin against God express the doctrine, as Rom. i. 20, 21. "so that they are without excuse; because that

when they knew God, they glorified him not as God, neither were thankful." 1 Cor. iii. 21. "Let no man glory in men." Can any thing be more plain and certain than the recognition of the doctrine which we have stated concerning the ultimate object? The Scriptures, every where in various ways, teach the doctrine. Every argument used to enforce Christian duty involves the doctrine in some form, and every threatening is based upon the same principle.

As for subordinate objects of choice, little need be said in this place, of their character, or of their recognition. They are spread before us in the Bible, comprehending by far the greatest portion of Christian duties. They hold a relation to ultimate objects, for the sake of which they are to be performed. The ultimate object of Christians is one, but the details of their duties and the subordinate objects, sought for the sake of the ultimate, are numerous and various, according to station and circumstances. Industry in business, attention to the rights of others, efforts to promote the good of others, education of children, instruction and discipline of the church, dissemination of the gospel, and all the multitude of agencies and enterprises of good to men, are, directly or indirectly, recognised in the Scriptures as subordinate objects of pursuit. Take the analysis of one passage already quoted as an illustration of the principle, and the manner in which the Scriptures recognise the relation of subordinate to ultimate objects. 1 Cor. x. 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Here eating and drinking are recognised as matters of duty; and although there may be other objects to be attained by them, and intervening between them and the ultimate, they must all have relation to one, the glory of God may eat, we may drink, w do many other things, but ever they may be related themselves, they must all b for the sake of the ultimate. same doctrine is recognised neral terms in 1 Cor. vi. 20. ye are bought with a price; fore glorify God in your bod in your spirit, which are G Multitudes of passages asse confirm the same truth.

The doctrine of motive r quire a little more extended not because it is less plainly tainly recognised, but beca wish to be distinctly underst some uses and applications we intend to make of the do We have said that pleasure motive to action, in all ca ultimate choice. Indeed th nition of an ultimate object that pleases in itself, or for i sake. But we need make ception, all subordinate obje chosen for the sake of th mate, therefore, pleasure uniform and only motive to gent, responsible, volunta tion. Such is the fact, as by our philosophy. The q now is, does the revelation recognise this fact? If so th trine is settled and proved, we have mistaken the instr of philosophy, or the phil has nothing to do with the s On this ground we are will abide the test. We have se the Scriptures recognise th tinction between ultimate a ordinate objects of choic propose the grand and high of God's glory, as the ultim to which every mind shoul rected. This is the spirit law and command of God, motive to obedience, as has been said, is the pleasure rived from the ultimate Here let it be observed, promises of divine favou fested in temporal prosp

comfort, under the peculiar administration of the Jewish theocracy, constitute one class of passages, which illustrate the principle in one form. A specimen of this form is found in Isah. i. 19. "If ye be willing and obedient, ye shall eat the good of the land." And the form of threatening, recognising the same principle, immediately follows: "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." So in the last communication to the children of Israel, by Moses. Deut. xxxii. 46—49. "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe, to do all the words of this law. For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it." It will be readily granted that the divine honour is the ultimate object of obedience to the directions of this law; and it must be granted that the divine favour, "which is life," or happiness, is presented as the motive to obedience. The same is true of the whole administration, to which we now allude. The same principle is obvious from the correct and plainest interpretation of all the directions and promises of that peculiar theocratic dispensation.

The promises of the gospel afford a still higher illustration of the principle, and a more interesting recognition of the doctrine. If we recur to the gospel promises made to Abraham, the recognition is plain. Gen. xii. 2, 3. "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and *in thee shall all families of the earth be blessed.*" This, taken in connexion with what is stated in the seventeenth chapter of Genesis, contains the basis of the covenant which God made with Abraham, when he constituted him "the father of many nations." The provisions of that covenant were *national*, or *temporal*, to give Abraham's posterity the land of Canaan; *ecclesiastical*, to organize in the patriarch's family the visible church; *spiritual*, securing the promised Messiah from his posterity, and the rich spiritual blessings to his people through that Messiah. The last clause of the quotation, "in thee shall all families of the earth be blessed," we know is a gospel promise, because an inspired apostle has said, Gal. iii. 8. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The explanation of this promised blessing is found in the gospel exposition of new covenant mercies in Christ Jesus. These are spiritual life, peace, joy in the Holy Ghost, and all the benefits which believers receive from Christ. All these benefits, or the possession and enjoyment of those blessings, are the motives to faith and obedience, spread over the whole gospel. Is there not a distinct recognition of the doctrine of motives in the following passages? Some are in the form of promise, and some of threatening. John, iii. 36. "He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." Mark, xvi. 16. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Luke, xiii. 5. "Except ye repent ye shall all likewise perish." Acts, iii. 19. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Rom. vi. 22, 23.

"Ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord." Rom. ii. 6—10. "Who will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile. But glory, honour, and peace, to every man that worketh good; to the Jew first, and also to the Gentile." Heb. xi. 6. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." See also to the same purpose, Eph. v. 1—16. Philip. iii. 16—21. Titus, ii. 11—14. Heb. xi. 24—27. xii. 14—29. James, v. 7—11. 1 Pet. iv. 12—18. See also the epistles to the seven churches in Asia, Rev. ii. 7. 10. 17. 25—28. iii. 5. 12. 21. Also, xxi. 7—27.

We might add to all these the recorded prayers of God's people, for his grace on themselves and others, and for their final acceptance and salvation. Take a specimen from the 51st Psalm. "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions," &c. In Ps. liv. 1, 2. The Psalmist again prays—"Save me, O God, by thy name, and judge me by thy strength. Hear my prayer, O God; give ear to the words of my mouth." A very large portion of the psalms and prayers connect the ultimate object, God's glory, with the motive salvation, or heavenly happiness. Paul has furnished many examples to the same effect, in his epistles to the saints. Take a single instance as an example, in his epistle to the Col. i. 9—20. We will not transfer the whole of this interesting passage to our article, but remark that the Apostle prays earnestly and unceasingly for his Colossian brethren, that they "might be filled with the knowledge of God's will—walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," and gives "thanks unto the Father, who had made them meet to be partakers of the inheritance of the saints in light; who had delivered them from the power of darkness, and translated them into the kingdom of his dear Son; in whom they had redemption through his blood, even the forgiveness of sins." We forbear a minute analysis of these passages, because we have not room, and because we think the recognition of the doctrine of motive is very distinct and obvious.

It is proper here to make one general remark. These rewards and penalties, which are proposed in the gospel, and which are seen to be subjects of so much solicitude in the prayers of the pious, are the most efficient motive with the true Christian; but have no adequate influence with the wicked. This is a fact, which none will dispute. But why is it so? The reason is obvious. The Christian's ultimate object is the divine glory, or in other words, his heart is prepared to love that object for its own sake; but the wicked, or unrenewed, have no such preparation of the heart; the divine glory is not their ultimate object. Although the motive of the wicked is pleasure, it is sought and derived from another source; consequently the glory of heaven has no charm for them. This illustrates the truth shown in a former essay, that the seat of depravity is in the heart, or faculty of feeling.

It may seem strange to some that we have placed the subject of this number among the radical principles of mental philosophy. But a little reflection will convince them that it is a law of mental operation, and fully recognised in the principles of moral government. It sets aside the modern cry of *physical* depravity, *physical* regeneration, and sweeps away at once all the objections, which a Pelagian philosophy raises against the moral character of principles in our nature. It teaches us that man is a moral being, before he has done good or evil, in the constitution of his nature, and that the tree is known by its fruit. For if we learn the ultimate object of any moral agent, we learn the temper, or disposition of the heart. This depends upon the principle of a uniformity of motive. If any other motive except pleasure, or which amounts to the same thing, avoiding pain, could be supposed, there could be no index of character. Could any man choose ultimately the glory of God from any other motive than pleasure, two consequences would follow. It would not prove him to be a good man; and if he were admitted to heaven, immediately in view of all the unclouded splendour of that glory, it would afford him no happiness, but unmingled pain. But no such absurdity can be admissible. Personal holiness in principle is an indispensable qualification of the Christian, and the personal qualification for admission to heaven. We say *personal* qualification, because we are aware that there is, what some have denominated a *legal* qualification for heaven, as indispensable as the personal. We mean the justifying righteousness of Christ imputed to the Christian, and received by faith. But on this we need not enlarge.

There is one use of this doctrine, which we have mentioned in a former essay, that should not be forgotten. It is to show how utterly inconsistent with true philosophy, as well as with the Scriptures, are those metaphysical speculations, misnamed philosophy, which represent man as acting without motive, willing to be miserable, his holiness and sin as belonging exclusively to voluntary action, and God as the author of sin. All these belong to one family, one scheme of mental philosophy, so called; but all are inconsistent with the doctrine of ultimate object and motive, as recognised by the revelation of God, and constituting in fact a law of mental operation. We have not room in this article to unravel the absurdities of the modern Pelagian philosophy; but if Providence permit, we intend to examine the whole in connexion, when we have brought all our radical principles to the test of revelation. We feel not a little alarmed at the transforming influence which this philosophy is exerting over the church in our land, both in doctrine and measures. Where is the Puritanism, and where is the Presbyterianism of former times? They are transformed, or are transforming, under a new edition of the old Pelagian philosophy. May the Lord avert its tendency, and save his church from corruption and decay. F.

THE IMPORTANCE AND OBLIGATION OF TRUTH.

We know not how we can better fill the space that it will occupy in our work, than by inserting the following

"Address, *delivered to the Graduates in Jefferson College, Pa. at the Anniversary Commencement, Sept.* 27, 1832. *By Matthew Brown, D. D. President, and published at the request of the Class.*"

Young Gentlemen,—It is not possible, in the few moments allotted to this address, to present

an entire summary of practical instruction, or even glance at the various topics which might be profitably discussed. I will confine my remarks principally to one point, and may I not indulge the hope that what shall now be addressed to you at this interesting crisis, and for the last time, will be heard with attention, and make some suitable and lasting impressions on your minds?

The subject to which I would specially invite and urge your attention, as being in itself of great importance, and admitting the most universal application in practice, is TRUTH. *The importance of a strict and constant regard for Truth*, through the whole course of your lives.

Truth is a term, which, though in general use, and, as we might suppose, easily understood, is not so easily defined. Philosophers, in every age, have been puzzled to give a satisfactory definition. Pilate put the question to him who is Truth itself, "What is truth?" No answer was returned by the Divine Teacher, who never refused to instruct the honest inquirer, but did not deign to gratify vain curiosity, or philosophic pride.

The difficulty of coming to a decision, and the diversity of opinions on this point, have led some to an avowal of *absolute* scepticism, and to deny that there is any truth in the universe. The chief cause of the difficulty, and difference of opinion on this subject is, that the term is used to denote very different ideas, and consequently no one definition will equally apply to all.

Truth is sometimes used to denote the *real nature of things themselves*. This may be called the truth of things, or the relations of things.

Sometimes it denotes the "conformity of *our ideas*, or *apprehensions*, to the nature of things." In this sense we say our ideas or apprehensions are agreeable to truth. Sometimes, and more commonly, it denotes the conformity of words or signs to the things which they are designed to represent. In this sense we say a proposition is a true proposition. Lastly, "Truth denotes the agreement of our words or actions with our own ideas, thoughts, or desires—this last is strictly termed *veracity*."*

Truth, then, is the basis of all knowledge and science, duty and happiness. Considered in its various aspects, it is of the greatest importance, and admits of universal application. Thus *mathematical* science is a just exhibition of the properties and relations of numbers and quantity, as they really are: *Natural* science exhibits the nature and properties of matter as they really are. *Moral* science is founded on the nature and relations of man to the objects around him—especially to his fellow-creatures and to his God. *Theological* science is an account of the Great Supreme, his adorable perfections, and the eternal relations we sustain to him, as these things really are. Hence it is not without good reason that eminent philosophers have selected the principle of truth, or "the relations and fitness of things," as the foundation of all moral obligation.

The truth of things lies at the foundation of all our interests; and in all the relations and employments of life, a correct knowledge of things, as they are, is necessary to our activity, safety, usefulness, and happiness.

A knowledge of the true state of his farm, and the means of cultivating it to the best advantage, is necessary to the successful operations of the farmer. A knowledge of the true state of the markets, enables the merchant to trade with safety and success. A know-

* Dr. Dwight, to whom the author is indebted for several thoughts in this address.

ledge of the true state of his patient is necessary to the physician. The same principle will apply to the lawyer, the legislator, and to every profession in life. Our very existence, and most ordinary comforts, depend on a knowledge and belief of the truth, with regard to the objects around us, our food, our clothing, the means of subsistence and protection. Misapprehension or falsehood in these respects, would prove ruinous to ourselves and others.

Even the fictions of the poet or painter have no real excellence, nor impart any real pleasure, only when conformed to the real nature of things. To say of any poem or description that it is unnatural, is to pronounce its condemnation.

In the *moral* world, the truth concerning the Supreme Being, his attributes, counsels, and the relations we sustain to him and to an eternal state, is, of all things, most interesting to us—indispensable to our duty and our happiness. Here error is dangerous and destructive in proportion to the infinite magnitude of its object, and yet, strange infatuation! it is on these awfully interesting concerns, many persons are most disposed to be sceptical and indifferent to the truth. Men are generally careful to examine, and desirous to know, the true state of things with regard to their worldly interests, but on subjects which concern their intellectual natures and their eternal destiny, multitudes manifest a most stupid indifference, are willing to remain in a state of uncertainty, and even close their eyes against the light. On this subject, above all others, let me urge you to weigh well the importance of truth, to cherish a sincere desire to know it, "to seek for it as silver, and search for it as for hidden treasures."

On every subject, and in every department of knowledge, study to know the exact truth. Never allow yourselves to be contented with superficial, vague, or imperfect ideas; but in all your studies endeavour to form accurate and distinct conceptions. A principal design of most of the studies to which you have been attending, is to discipline the mind, and train it to habits of attention, close and accurate investigation. Let this habit be retained and improved through your whole lives. There is need for caution on this point. The present age, though distinguished for improvement in the arts, and for the variety and general diffusion of knowledge, may be considered inferior to some former ages, for vigorous thought, and *profound* erudition. The very *facility* which is afforded for the acquisition of knowledge, is unfavourable to those habits of close investigation and laborious thinking, which strengthen the faculties of the mind.

The general *diffusion* of knowledge, also, however desirable in other respects, has a tendency to produce a *superficial* literature. The vast multiplication of books, the magazines, literary journals, abridgments, &c. with which the literary world is deluged, tends to distract the attention, and presents temptations to hasty and superficial reading. To guard against those habits which tend to dissipate and debilitate the mind, accustom yourselves to systematic and scientific research. Let the "light reading" of the day, of which you ought not to be wholly ignorant, be for relaxation and amusement, and not the business of your lives; and let no subject, worthy of serious attention, be dismissed, until you have examined it to the foundation.

In our researches after truth, we ought carefully to consider the limited nature of our own powers, and never indulge in vague hypotheses, on subjects beyond the reach of the human faculties. The sub-

stitution of hypothesis for fact, has been the bane of philosophy from the earliest period, but in nothing has it proved so injurious, as on the subject of moral and religious truth.

Happily for us, on this all-important subject we are not left to uncertain conjecture. We have received a revelation from heaven, sealed by the authority of Him who is Truth itself. Without this, what could we do? What could we know with any certainty, of those things which most deeply concern us? On this subject what can mere human philosophy do? What has it ever done? How dark its conceptions! how weak its sanctions! how cold and comfortless, to a mind longing after immortality, and anxious for its eternal destiny! Here revelation comes seasonably to our aid. It unfolds the glorious character of the Great Supreme, and the way of reconciliation to him, our offended Sovereign. It does what philosophy never did, and never professed to do; it reaches and renovates the heart, and imparts purity and peace to the troubled spirit. Human philosophy confines its views principally to this world. Divine philosphy takes a nobler flight—her course is directed to the heavens. "Philosophy can only heave a sigh, a longing sigh, after immortality. Eternity is to her an unknown vast, and doubt, uncertainty, or despair, is the result of all her inquiries." Revelation dispels this darkness. It has "brought life and immortality to light." It not only "intimates eternity to man," but opens for his admission, glorious mansions in the heavens. "Thither she conducts him, and never leaves him, until, having introduced him to the society of angels, she fixes his eternal residence among the spirits of the just."

Favoured, then, as you are, with this divine and heavenly truth, let your minds be ever open for its reception. Beware of that scepticism which is abroad in the world. Under the specious pretence of liberality of sentiment, freedom of inquiry, and opposition to bigotry and superstition, it would confound truth and falsehood, and subvert the very foundation of all moral obligation.

More absurd and dangerous sentiments were never advanced, than those now so common and fashionable, "that error is innocent, man is not accountable for his belief"—and that, it matters not what he believes on the subject of morality and religion, provided he be sincere. Who more sincere and zealous than miserable pagans, whose false apprehensions of the Deity have led them to worship devils, beasts, reptiles, stocks, and stones, and whose horrid practices are the legitimate consequences of their belief and opinions? Error in practice is the inseparable consequence of error or falsehood in principle, on all subjects which admit of practical application. And as the consequences of erroneous and false opinions are pernicious, so such opinions are themselves evil, and in most cases resolvable into moral depravity. It is obvious to common observation, that the decisions of the judgment are powerfully biassed by the dispositions of the *heart*. When, therefore, truths are presented to which the temper and disposition of the mind are opposed, it is easy to see how readily the judgment may be perverted, truth rejected, and opinions formed, utterly erroneous and contrary to the plainest evidence. In this way, unbelief or rejection of the truth, becomes a practical sin of the heart. This is the view of the sacred Scriptures; "men love darkness rather than light, because their deeds are evil." They reject the truth because they will not receive it in the love of it. This also is

the view of sound philosophy, and on this principle we may account for all the infidelity which exists where the light of the gospel shines.

In your intercourse with the world, you will frequently be annoyed by the sentiments to which we have adverted, and we desire to put you on your guard against their poisonous influence. We would not discourage free inquiry on any subject, nor have you rest your opinions on the *dicta* of any men on earth. Examine and judge for yourselves. Nor is it our design to intimate that all errors are equally dangerous, nor to encourage an exclusive persecuting spirit towards those who may differ from us in opinion. To require a perfect agreement of opinion on every subject, as the basis of union and confidence, would exclude all Christian forbearance, and lead to the dissolution of all society.

At the same time, we desire you should highly appreciate the truth. Search for it with diligence and impartiality, and when you have found it, hold it fast and contend for it, with a zeal proportionate to its importance. Especially search the Scriptures, the only infallible standard of truth and duty. This is an oracle which will never deceive you. It utters no vague and uncertain responses. Its declarations on the subject of duty are plain to every understanding—certain and unchangeable as the throne of God. On whatever subject you may feel indifferent, remember that this is your *life.* Hold it fast, contend for it at every hazard, and let the whole weight of your influence be employed in diffusing its blessings around you.

As it is important to understand and receive the truth of *things* on all subjects; in connexion with this, let me urge the strictest attention to the truth of *veracity* in all your words and actions.

The truth of veracity, as has been stated, is the conformity of our words or actions to the thoughts or ideas we *intend* to convey. Every assertion which does not correspond with the truth of things, is a false assertion. But every such assertion, though in itself untrue, is not a breach of veracity. It may arise from ignorance, misinformation, or inadvertence, and we say it is a *mistake,* as there was no intention to deceive. Still there may be blame arising from negligence, inattention, or even unwillingness to attend to the evidence which was attainable, and the degree of guilt must be measured by the importance of the subject, and the means of information. But when words or actions are used with a *design to deceive* and mislead others, this is a violation of veracity,—a lie, criminal in the sight of God and men.

Veracity may be violated, not only directly by words, but by signs and actions; by breach of contract insincerely made, or afterwards violated; by uttering a proposition literally true, yet in manner and circumstances calculated to mislead; by concealing part of the truth; by equivocation, colouring exaggeration; by hints and looks; by gestures, and inuendoes; by circulating the tales of others known to be false; by listening to them with attention and approbation; by neglecting to defend the absent against unjust aspersions, and in a thousand ways not to be particularly enumerated. On this point you cannot be too scrupulous, nor too cautious. All persons agree in the reprobation of falsehood, and yet no evil is more universally prevalent. It affects the whole intercourse of society. The maxims of the world, the commerce of the world, its flatteries and censures, are generally full of deception and falsehood.

There is one species of lies very prevalent, and, I am sorry to say,

in our own country; I mean party and political lies. There are men who would be ashamed to utter a falsehood on other subjects, who appear to have no hesitation in circulating, if not originating, the grossest falsehoods, to promote the interests of their party. They act on the principle of the Jesuits, that the "end justifies the means." Some are not ashamed openly to advocate the principle, and have seriously maintained, that truth itself required that the quantum of lies on one side should be balanced by an equal amount on the other; and thus that men ought to lie for the sake of the truth. On such principles and practices, it is hoped you will ever frown with abhorrence—as mean and dishonourable as they are wicked.

There is perhaps no form in which falsehood presents a more hateful aspect, than that of *slander*—wilfully and maliciously assailing the character and reputation of others. A good name is more valuable than all riches, and the wilful slanderer, who, to gratify his envy or his malice, endeavours to destroy the fair reputation of another, is more criminal than the thief or the robber.

"Who steals my purse steals trash,
'Tis something, nothing—'tis mine, 'tis his,
And has been slave to thousands.
But he who filches from me my good name,
Robs me of that which not enriches him,
But makes me poor indeed."

Nor is it only the direct and palpable slander which is to be detested. There is something still more mean, and wicked, and pernicious, in those sly insinuations and ambiguous hints, which subject an envied or hated individual to *suspicion*, and effect the destruction of character and usefulness, with more fatal success than a direct attack. Against such methods of assault, there is no defence. In the case of the direct liar and slanderer, there is something tangible. The slanderer may be arraigned, his slanders exposed, and the envenomed darts made to revert on his own head. But against those suspicions and whispers, which circulate through society, like a pestilential gas through the atmosphere, there is no protection.

Absentem qui rodit amicum,
Qui non defendit, alio culpante; solutos
Qui captat risus hominum, famamque dicacis;
Fingere qui non visa potest; commissa tacere
Qui nequit: hic niger est; hunc tu, Romane, caveto.

To fortify yourselves against an evil so prevalent and so injurious, endeavour to fix in your mind a solemn and habitual sense of the importance of truth. Remember that veracity is essential to the very existence of society. Without veracity there could be no confidence; and without confidence all business and intercourse would be interrupted, and the whole texture of society be dissolved. Even a band of robbers could not be kept together, without some degree of mutual confidence. Remember that the obligation to speak the truth, and nothing but the truth, is imperative at all times, and in all cases. Other duties may vary with circumstances, but truth is immutable and eternal.

Let it be the fixed purpose of your minds to speak the truth, and never to swerve from the strictest veracity, whatever may be the consequence. If through misapprehension, or misinformation, you should be led into error, be always candid to acknowledge it, and prompt to repair the injury you may unintentionally have done to others. But let no man ever have it in his power to charge you with *intentional* falsehood.

Endeavour to maintain the strictest integrity in all your conduct, that you may be guarded against saying or doing any thing which

you may be, afterwards, tempted to conceal or deny. One vice usually draws many others in its train; and prevarication and falsehood, in most cases, may be traced to some previous imprudence or misconduct.

In your intercourse with others, and in the social circle, let your conversation be strictly guarded. See that your communications be not only strictly true, but useful—calculated to impart some useful information, or some innocent pleasure.

Beware of intermeddling in the affairs of others, or talking of the persons or characters of the absent, or retailing anecdotes of private history. Talk of *things*, said Dr. Rush, not of persons.

There is need of special caution in speaking of enemies. It is almost impossible to do impartial justice, in speaking of those who have injured us, or whom we dislike. If possible, do justice to their virtues and talents, and if you cannot commend, avoid censuring, except in self-defence.

Be cautious in making promises. Consider, carefully, whether they are lawful, wise, and practicable. Promises made rashly, or under the influence of passion and strong feeling, are apt to be disregarded.

Observe the strictest punctuality in all your appointments, and in the fulfilment of the duties expected of you, whether you have made a positive engagement or not. Be always at your post at the proper time. You cannot imagine how much this adds to real dignity of character, and how much confidence it inspires. A man in other respects of very moderate attainments, will be sure to command respect, who is remarkable for his punctuality. On the contrary, when a man is inattentive and careless in this respect—when he has been the means of frequent disappointment, and though there has been no design to deceive his character will suffer, and his respectability and usefulness will be greatly lessened.

On this point, I would strongly recommend for your imitation, the example of that venerable man, so long a pillar and an ornament in this institution, whom we have so lately followed to the grave. He was regular as the sun—punctual to a moment to his engagements. Ever at his post, and during the long period of his services, never the occasion of delay or disappointment to his class.—But he is gone!—That placid countenance, and venerable form, which so often cheered and honoured these occasions, we shall see no more. It is a solemn voice to us. "Be ye also ready."*

In fine, beware of trifling with the truth, in any manner and on any occasion—by equivocation; by evasion or exaggerating; by sportive jests which are not according to truth; by retailing anecdotes of slander, or by listening to them with attention and apparent pleasure. And at this important crisis of your lives, when your character and destiny through all future existence may receive a direction from the decision and purposes of this hour, you are affectionately and solemnly entreated to make truth the great ruling principle of your lives.

Consider yourselves always in the presence of the God of truth, whose character is, that he cannot lie. Commit yourselves to him; implore his aid, counsel, and protection, and he will conduct

* Samuel Miller, A. M., Professor of Mathematics and Natural Philosophy. This important station he occupied from the organization of the College, with high reputation for fidelity and talents as a professor; amiableness and dignity of character as a man and a Christian. He retained in a remarkable degree his vigour of body and mind, until he resigned his office, and relinquished his professional labours, when he began rapidly to decline. He died on the 8th of June, 1832, in the 73d year of his age.

you safely through the dangers of life. Take his Word as your only certain standard and rule of action. Wherever you go, and whatever may be your employment, let this be your companion and guide. It will never deceive you. In every changing scene through which you may have to pass, you will find this still the same. Consult it in prosperity; resort to it in trouble. Let this be your shield in the midst of dangers, and your consolation in death. Abandoning this, you give yourselves to the winds and waves, without rudder and without compass. This gone, all is lost, and lost forever.

THE PHYSICAL AND MORAL BENEFITS OF THE CHRISTIAN SABBATH.

The subjoined article is extracted from a note in a Review which appears in the appendix to the last volume of the Christian Observer. It is taken from the examination of Dr. Farre, before "the Lord's-day Committee of the House of Commons." If the statement contained in this article by a physician of distinguished eminence, be, as we have no doubt that it is, entirely correct, then we think it follows conclusively, that a legislative enactment, prohibiting secular labour on the Lord's day, except in cases of necessity and mercy, is not inconsistent with the strictest regard to the rights of conscience and the freedom of religious opinion. For it is surely undeniable, that there is no subject for legal enactment more proper or more important, than the prohibition of all practices which injure the health, shorten the lives, and deteriorate the morals of the citizens at large. We do conceive a faint hope that the attention which this subject is receiving at the present time in Britain, may awaken an attention to it again in this country. A select Committee of the House of Commons, consisting of some of the most intelligent and influential men in that House, was sometime since appointed "to hear evidence, and report on the subject of the profanation of the Lord's day." They performed the duty assigned them most laboriously and faithfully; and their report, (than which a more able and interesting one has perhaps never been made to a legislative body,) has been made to Parliament, and is expected to be discussed at the next meeting. In the mean time, it is drawing general and animated attention to the subject, in almost every part of the kingdom. We have before us as we write, an article in the Evangelical Magazine for December last, giving an account of "one of the most respectable, interesting, and important meetings ever held in the city of London," on the 13th of November, at which the chairman of the select committee of the House of Commons, Sir A. Agnew, Bart. M. P., presided. The speakers who addressed the meeting, and the resolutions which were adopted, all proceed on the principle we have assumed—They disclaim all intention or desire to interfere with any religious rights or opinions, but insist on the right and duty of the legislature to prevent, as far as possible, "the evils resulting from the non-observance of the Lord's day."

Alas! that in a republican government, whose very basis of safety is "public virtue," there should be less regard, than in an old, and what many declare to be a corrupt monarchy, to an institution more influential than any other in the preservation of public virtue—for such, unquestionably, is the day of sacred rest, when duly observed: and again we say alas! when we think and know, that it is the general government itself, that authorizes and requires the desecra-

tion of this day, and prevents the execution of the salutary enactments of the individual states of the Union. Till we be turned from this sin, and from Indian and African oppression, we shall deeply fear that the impending judgments of heaven will not be averted—that if they are suspended, it will only be to give space for repentance, and this failing, that they will return and fall upon us with augmented force and wide desolation.

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"Q. You have practised as a physician for many years?

"A. Yes.

"Q. State the number of years.

"A. Between thirty and forty.

"Q. Have you had occasion to observe the effect of the observance and non-observance of the seventh day of rest, during that time?

"A. I have. I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuse. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body, under continued labour and excitement. A physician always has respect to the preservation of the restorative power, because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that 'the Sabbath was made for man,' as a necessary appointment. A physician is anxious to preserve the balance of circulation as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God (who is not only the giver, but also the preserver and sustainer of life,) prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance, for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. *Man, possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly: it abridges the length of his life, and that vigour of his old age, which (as to mere animal power) ought to be the object of his preservation.* I consider therefore that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a phy-

sician, and without reference at all to the theological question: but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good-will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose; whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins, not one of which, if rightly exercised, tends to abridge life, constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present, and perfects the future life."—Dr. Farre goes on to show, upon medical as well as religious principles, the evils of tea-gardens, spirit-drinking, and other popular excitements. We intend to notice his important statements on some future occasion."

SIR WALTER SCOTT'S NOVELS.

We have heretofore borne our testimony against the pernicious influence of these fascinating and popular productions; and we rejoice to find that at the present time, when these works and their author, are being, as it were *canonized*, by those who care more for fine writing than for evangelical truth and piety, men of such unquestionable taste and talent as are the conductors of the Christian Observer, have given the following article in their notes to correspondents, in their No. for December last.

"The habit of novel-reading introduced into many families where it did not formerly prevail, by means of Sir Walter Scott's publications, has always appeared to us so pernicious and alarming, that we have never ceased to remonstrate against it. We examined the matter at considerable length in our review of the Pirate; and on many other occasions we have written so strongly upon the subject that we have received not a few letters, some of them from very respectable quarters, accusing us of puritanical fastidiousness, of doing injury to religion by interdicting innocent entertainment, and even of "malignity," in torturing to evil purposes what Sir Walter Scott never meant to profane Scripture or to encourage what is sinful. Another correspondent, however, now blames us, on the other side, for having let fall, in our notice of Sir Walter Scott's death, the words, "pure and virtuous," as applied to his works of fiction. We however introduced these epithets only in re-

ference to the too common character of novels, especially as novels were when he began to write; in which respect they were certainly "remarkable" for not enervating the imagination with scenes of voluptuousness, and making passion the great object of their development. We are not readers of novels, even of Scott's; but we have always understood that he deserved at least this meed; and as we were painfully scattering censures over a tomb, on account of the profane use of Scripture, we were not unwilling to give credit to a departed author, for so far laudably deviating from the habits of his fraternity as not to exhibit licentiousness under fascinating colours. At the same time, we are decidedly of opinion that novel reading, even the reading of Waverley Novels, is a most injurious and unchristian habit; and in our Number for September we remarked, that "we would not be parties to the compact too widely acted upon of late years, between professed Christians and the men of this world, to meet as friends in the neutral temple of genius, and there to settle their differences; the Christian agreeing on his part to consume his days in the study of Waverley Novels, in consideration of their talent; provided the novel-reader will condescend to acknowledge the fancy and pathos of Jeremy Taylor, and to place the Pilgrim's Progress on the same shelf with Robinson Crusoe." We entirely concur with a revered friend and former correspondent, Mrs. Hannah More, speaking of works of fiction, that "the constant familiarity, even with such as are not exceptionable in themselves, relaxes the mind that needs hardening, dissolves the heart which wants fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and, above all, disinclines and disqualifies for active virtues and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading is a silent, mining mischief. Though there be no act, and no moment, in which any open assault on the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the symptoms of decay; and the danger is not less for being more gradual, and therefore less suspected." This applies to the Waverley Novels, even upon the estimate of their greatest admirers; and though, as we understand rather than personally know, that they are not impure or vicious, in the ordinary acceptation of those terms—they are still, according to the only true estimate—that of Scripture—full of evil and full of danger; and they have done more to raise a sneer against true religion and its followers, by their caricatures of the Covenanters, and in other ways, than even the writings of scores of professed infidels. All this we have written again and again, year after year; but we repeat it, as our meaning appears to have been mistaken. The author's historical narratives are written in a very different spirit to the novels, and these we have again pleasure in commending. We could never understand how it is that a man who, in the Tales of a Grandfather, speaks with marked reverence of religion, should in his novels often allow himself to expose it to ridicule, under uncouth terms and ludicrous applications of Scripture. It shows at least that he did not wish the mind of his beloved grandchild to be debased with irreverent associations."

SYNOD OF ULSTER.

The following article from the Orthodox Presbyterian for July, will make our readers acquainted

with the progress and prosperity of reform in the Synod of Ulster.

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"The late annual meeting of this body, is, perhaps, the most important that has been held for a century, whether we regard the harmonious Christian spirit in which its business was conducted, or the important measures that were adopted. Before entering on the ordinary business of the Synod, it was unanimously agreed, that a portion of each day should be spent in devotional exercises, particularly with reference to the afflictive pestilence with which it has pleased God to visit these lands. The time appointed was six o'clock in the morning—the services were conducted by two of the brethren every day—and each of them sung a psalm, read and expounded a portion of the Scriptures, and then prayed—and it was delightful to find the large place of worship generally filled, at so early an hour, every morning, by the ministers of the Synod, and others, who met to worship with them. These exercises seemed to cast a hallowed influence over all the other proceedings of the body. The first case of general interest that occupied attention, was that of Mr. M'Clean, formerly of Newtonhamilton. He had been under trial by his Presbytery for gross misconduct, and having found that it was their intention to suspend or degrade him, he contrived to induce a few of his congregation to sign a document, declaring their intention of withdrawing from the Synod, and uniting themselves with the Remonstrants. This was not signed by one of the elders, nor was the proceeding generally known to the congregation. Yet on this document being presented to a Remonstrant Presbytery, they affected to receive him under their care; and the Remonstrant Synod have so far countenanced this foul deed, that they have actually appointed a commission to go to the place, enter a meeting-house which does not belong to them, and go through a mock trial of a man who is suspended by the Synod from all ministerial duties. Such an act of wanton insult to a church already much injured, has not perhaps occurred before in the province of Ulster. And this attempt at screening a minister from the censures of his church, and depriving a congregation of their place of worship, is to be perpetrated by men who have made the kingdom ring with loud praises of their own purity and liberality. The Synod have appointed a committee, in conjunction with the Presbytery of Armagh, to watch these disgraceful proceedings, and take such steps as may appear to them to be necessary.

The next important subject that engaged the attention of the Synod, was subscription to the Westminster Confession of Faith. This subject was long and ably discussed, when at length it was moved and carried, that every candidate for the ministry should declare his reception of the doctrines of the Confession in the spirit of them, at the same time leaving it in the power of any candidate to object to the particular phraseology in which they are expressed, and to submit his difficulties to the Synod, who would judge whether they were of sufficient importance to prevent his being acknowledged as a minister of the Synod. With this decision we were much gratified. The great principle of subscription is recognised—so is the Westminster Confession—yet liberty is granted to any one that scruples, and a fair opportunity will be afforded to him, to state his peculiar views. No method could have been devised, promising so fair to guard the purity of the church, and, at the same time, the liberty of the candidate. The

time occupied with this important measure, left much less than could have been desired for the remaining business of the Synod. Some subjects, of deep interest to the body, were deferred till the next annual meeting. There was one, however, that demanded immediate attention—the introduction of a bill in the House of Commons, by which the liberty of celebrating marriages is purposed, to a great extent, to be withdrawn from the ministers of the Synod, and other Presbyterian bodies. The author of the bill is said to be Mr. Ruthven, the member for Downpatrick, who is reported, on a former occasion, to have foully misrepresented the Synod, and now is endeavouring to inflict upon it *pains and penalties*. He wishes it henceforth to be a *misdemeanour*, for which a Presbyterian minister will be subject to *transportation*, if he shall marry any person of another denomination to one of his own hearers. This is the first attempt that has been made to inflict penalties on Presbyterians, since the accession of the House of Brunswick The matter of this unjust bill has been entrusted to a committee of the Synod.

The last subject of general interest that was discussed, related to the new Board of Education. The Synod remained faithful, and protested against its enactments. It is now, after much difficulty, distinctly ascertained, that the Board will *not* allow the use of the Scriptures to Protestant children, during school hours. All, therefore, who join it, unite themselves with a society with whom the word of God is interdicted. We, therefore, continue to say, "O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united."

During the sitting of the body, we often lamented the very small attendance of elders. Something should be done to secure their presence at our church courts. Their expenses ought surely to be paid by their respective sessions, as we fear the want of support has contributed to keep away many whose hearts were with us. Throughout the time of meeting, sermons were preached in the evenings, whenever the business of the Synod allowed. The missionary operations of the Synod were reported to be encouraging. On the whole, we could not contemplate, otherwise than with adoring wonder, the changed appearance of the Synod of Ulster. Its advancement in knowledge, purity, piety, and zeal, is far beyond any thing that could have been anticipated. The history of the Synod for the few last years, furnishes an interesting comment on the 126th Psalm, which, from its extreme suitableness, we cannot forego the happiness of transcribing. "When the Lord turned again the captivity of Zion, we were like them that dreamed. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The Lord keep us humble! and grant that any thing yet effected may be only the first fruits of an abundant harvest!

REVIEW.

If we need an apology for so frequently introducing into our pages the subject of the following review, it will be found in the first paragraph of the review itself. Geology is now, and has been for some time past, the favourite weapon of infidels, in their attacks on divine revelation. Not

only as in all former instances, are they likely to have the weapon wrested from them, but to find it powerfully wielded against themselves. We have not a doubt, that the Mosaic account of the creation will shortly be demonstrated to be in striking harmony with this part of science, as it is with every other. The review, which we are obliged to divide, is taken from the Christian Observer of November last.

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THE MOSAICAL AND MINERAL GEOLOGY, *Illustrated and Compared. By W. M. Higgins, F. G. S. London.* 1832.

Geology has of late years become one of the most interesting departments of human knowledge; and we should not feel that we misapplied our pages, if we now and then devoted a few of them to so rational a subject of investigation. But in the midst of the topicks with which modern science teems, we must make a selection: and therefore, as Christian observers, our occasional notices of geology have chiefly had reference to that eminently important branch of it—its bearing upon the Scriptural account of the Creation and the Deluge. If He who made the world, also indited the Book of Genesis, there can be no real discrepancy between them: the facts of nature cannot contradict the declarations of the Omniscient Creator; and the Christian needs not fear to institute a comparison between them.

For many years geology was studied upon very superficial principles, by means of which the physico-theological writers of a former day found the Deluge every where. Further discoveries overturned their hypotheses, and then the infidel prematurely triumphed, as if he had confuted the word of God. There arose a third class of investigators, who, neither shutting their eyes to facts, nor converting physical truth into moral poison, calmly compared the phenomena of nature with the declarations of Holy Writ, and found not only that they were compatible, but that in some instances the former are an admirable comment on the latter. These commentators have however differed in their explication of their text; and we pretend not to decide which is right. It is enough, as respects the argument for the truth of Scripture, if any one of them has pointed out a way in which the sacred narrative and the geological appearances, may be fairly shown to be reconcileable. Christians may properly argue among themselves respecting the right interpretation; but if they can exhibit to the sceptical geologist any one fair and reasonable interpretation which brings his facts within the record, his infidel conclusion is foreclosed.

There are two particulars in geology, and in Scripture, which are chiefly the subject of comparison. One is, the Mosaic account of the Deluge; and this we may now confidently say, without fear of refutation, is not only not contrary to existing phenomena, but is actually demonstrated by the present state of the earth's surface. The infidel had an easy triumph over the old writers, who adduced, in proof of the Noachic deluge, facts about shells, gravel, strata, and so forth, which in truth argued nothing to the purpose; but the discoveries and conclusions of modern science are irresistible. The infidel might refute a Calcott; but can he grapple with a Buckland?

The other main fact in which geology and Scripture are brought side by side for a comparison is, the Creation, with its attendant circumstances. The usual impression of a reader, in perusing the first chapter of the book of Genesis, is, that the creation in the first verse, and the whole of the subse-

quent events to the formation of man, occupied precisely six days of our present time. Now it is not to be denied—and why should any Christian shut his eyes to plain facts?—that it is very difficult to reconcile the known circumstances of our globe with this supposition. Christian geologists offer two solutions: and whether or not either of them be right, the infidel cannot deny that they present a fair answer to his objection. The first is, that the first verse of Genesis describes the creation of the heavens and the earth; but that between that event and the preparation of the earth for the habitation of man, a long period may have elapsed, sufficient for the development of the early phenomena of geology. Others, thinking this solution insufficient to account for the existing facts, add to it the hypothesis that by "day," in the inspired account of the creation, is meant a long period of time, adequate to the accomplishment of the changes which geologists consider as being proved by facts to have taken place before the formation of man. We need not revive the discussion which took place in our pages, in consequence of the insertion of Mr. Faber's arguments in proof of the days being protracted periods of time. But one most important point, showing the truth of the Bible narrative, has been ascertained by the modern discoveries of geologists; namely, that the existence of mankind is comparatively recent, and that no traces of any thing human can be found in any strata, anterior in date to those of the most recent formation. We every where find traces of the earlier day's works in the older (yet not the oldest) formations; but the vestiges of man, the work of the sixth and last day, are only on the surface. Could such a fact have been anticipated by any man who did not believe the Mosaick narrative? Surely the infidel philosopher must think it an extraordinary and most lucky chance for revelation, that it does so happen that Noah's deluge and Moses's creation should just happen to tally and dovetail with the modern discoveries in geology; and that when we come to delve into the earth's crust, we find things just as they might have been if the Bible were true. No philosopher would have undertaken to assert, antecedently to the actual discovery of the fact, that though birds, beasts, fishes, and vegetables of innumerable kinds are found in old formations, there would not be discovered a single vestige of man; thus bringing down the origin of the human race to a very recent period, which happens, by what the infidel must think a very odd coincidence, to correspond with the chronology of Holy Writ. A period of six thousand years since the creation of man, and two-thirds of that period (we speak in round numbers) since the deluge, answers exceedingly well to the dates suggested by practical geology. What would the infidel have said—what might he not have said—if the facts had happened to prove otherwise; if, for instance, human fossilized bones had been discovered in the older formations, referring them to a date of hundreds of thousands, and perhaps millions, of years?

These important corroborations being furnished by the science of geology, we are not to be alarmed because the same science also intimates certain difficulties, which seem to require some correction of the popular comments on the first chapter of Genesis—not any alteration in the text, but a variation in the interpretation. Real discrepancies do not exist; nay, the discoveries which might have been expected to bring such discrepancies to light, on the supposition that the Mosaick narrative is not true, have actually disclosed

new corroborations. With this grand evidence in our favour, we may well be reconciled to geology, if, yielding us so much, she asks in return, that where her voice does not accord with our former interpretation of certain passages of Holy Writ, we should consider whether these passages are not fairly susceptible of a meaning which reconciles the phenomena with the text. We are not by any means sure, with Mr. Faber and others, that with a view to make geology and Scripture coincide, it is necessary to construe the word "day" in the first chapter of Genesis, as meaning an indefinite and lengthened period of time; but even if it be so, it is a less terrifick conclusion that this is the right sense, and that a thousand or ten thousand years are with the Lord in this passage but one day, than that the Bible says one thing, and the undeniable phenomena of the earth's structure another. And as for critical difficulties in the text, it is as much a stretch of interpretation to say that a day, in this passage, of necessity means literally what we now mean by it in reference to the sun's apparent daily circuit; whereas it is mentioned again and again several days before the sun and moon and stars are announced—as if to explain the word figuratively, as meaning a certain portion—or progression of time, however long, the commencement and end of which are analogically called its morning and evening. The plain truth is, that the narrative is much too succinct to ground on it all the physical details of the creation; it was not given us for that purpose; it is enough that we can show that it can be fairly so construed as not to be opposed to actual facts, and that, however construed, its most remarkable announcements are actually confirmed by them.

We have been led into this train of thought by the title of the publication before us. The author gives an outline of the chief ascertained phenomena of the earth's crust, with some of the theoretical hypotheses concerning them. Into these we enter not at present, as our object in taking up the book was simply to quote a few passages which bear upon the interpretation of the Mosaick cosmogony. We will, however, in passing, touch upon two or three points.

The first grand division of the earth's crust is, into its stratified and its unstratified portions. The unstratified portions lie geologically under the others, though often piercing through them; they are destitute of organick remains; and no controversy exists as to their having been a portion of what may be called the primitive world. Still, as they have various features, such as crystallization, apparent volcanick origin, &c., which indicate gradual arrangement, it may not seem so natural to suppose them thus created, as to consider only *the materials* as originally created and subjected to certain laws, out of which gradually arose the present arrangement, allowing for this purpose a long succession of ages, between the original formation of the materials and the final formation of the earth for the dwelling of man, with the various subordinate species of organick and sentient beings.

The stratified portions are of two classes; those which contain organick remains, and those which are destitute of them; technically the fossiliferous and the unfossiliferous. The fossiliferous must clearly be subsequent to the date of organick beings, as they contain ample vestiges of them; but the unfossiliferous may or may not be thus circumstanced. Mr. Higgins shall give us in brief the different theories.

"There are three opinions which have been maintained concerning the formation

of the non-fossiliferous stratified rocks: that they were deposited from fluid; that they were produced by the action of fire; and that they were created, in situ, as we now find them.

"'The first formations,' says D'Aubisson, defending the *fluid* hypothesis, 'were produced by a general cause. We can represent them to ourselves as precipitations from an universal dissolution, that is to say, from a dissolution that covered the whole terrestrial globe. While this dissolution deposited one substance, or one rock, in one place, it is very possible that it produced no precipitate of the same species in another; either because the constituent principles of the rock were not in sufficient quantities in that part of the dissolution, or because the causes of the precipitation did not there exercise their action, or lastly, because other causes obstructed them. In this place, they deposited granite; a little further mica slate, because the elements of mica were, perhaps, in a greater quantity in that part of the dissolution which covered the latter place.'

"Other writers have maintained the *igneous* origin of all the non-fossiliferous rocks; but it is not probable that any geologist of the present day would defend such an opinion. But professor Mitscherlich has considerably extended our knowledge of the effect which fire has had in the formation of some of the non-fossiliferous stratified rocks, as well as those which are unstratified. This celebrated chemist, when making some inquiries at Fahlun, concerning the extraction of copper, found that the scoriæ often contained some well defined crystals, and that the whole mass of the clay had a crystalline texture; and in almost every foundery that he afterwards visited, he observed crystalline combinations, which resembled minerals. By pursuing the inquiry into which his mind was thus led, he succeeded in forming by fire, a great variety of mineral substances, among which mica and other constituents of rocks are mentioned. From these discoveries he was led to the conclusion that many of the non-fossiliferous stratified rocks were produced by fusion, which, he says, affords an easy explanation of the increase of temperature, as we proceed into the interior of the earth, as well as of hot springs, and other phenomena.

"Mr. Penn, and his school, suppose these rocks to have been called into existence by the Almighty fiat, by an immediate simultaneous operation. He denies the interference of all secondary causes, and considers them as parts of the earth, as it came from the hand of its Creator.

"That this world was created by the Almighty fiat, at once, in a moment, and without any secondary causes, is, we think, a proposition that cannot be controverted; but we are unable to say that the non-fossiliferous stratified rocks are parts of that world. Of this, however, we may be quite certain, that if they are parts of the primitive earth, they have suffered great changes from the action of both aqueous and igneous causes.

"We have endeavoured to prove, that all the fossiliferous stratified rocks were formed by causes that are still productive in the formation of strata. It has also been stated that during the deposition of these rocks, circumstances were more favourable to extensive and rapid results than at present, chiefly on account of the greater surface temperature.

"The non-fossiliferous unstratified rocks appear to have been produced by certain chemical laws, which have had a contemporaneous operation over the entire surface of the earth, and that at a time previous to the existence of animal and vegetable life."—pp. 78—81.

Difficulties attend every step of this progress; and far are we from being satisfied with the arguments which refer even the fossiliferous stratified rocks to causes at present in action; though upon the whole it seems the most probable solution. But with regard even to these, and still more with regard to the "chemical laws" which produced the (alleged) older formations, there may have been elements, affinities, and actions, of which we now know nothing; which, so to speak, have burnt themselves out, leaving us only the result, with as little possibility of our tracing back the process as there would be if a man who had never seen or heard of fire or wax or cotton, were presented with the gases and ashes produced by the burning of a taper, and required out of them to reconstruct in imagination a perfect wax candle. There may have been millions of intercourses of elective affinities, which have done their work, and are exhausted; elements may have combined and recombined till there are no materials left of greater affinity again to separate them. We see the result; but what were the original materials, is perhaps as

little to be traced back as the wax taper; nay even less so, as we have supposed all the results of its consumption collected together; but who can say what belonged to each atom in its original construction, or where some of the elements have flown which escaped in the play of affinities, and have entered into a thousand new combinations. Pour some lemon juice upon carbonated alkali, and give a man ignorant of chemistry the resulting compound: what can he discover of the elements? Assist him by art; crystallize the neutral salt, and imagine a mountain formed of it. Nay, go further, and analyse your mountain into an acid and an alkali; but where is the carbonick acid! and even if all were collected, would the inspection of these products suggest the idea of a lemon and a lemon tree, and all the process of its growth and maturation. If then our glass of soda water, would not by analysis bring back a lemon grove, as little, nay less, can we expect from the phenomena of the world's materials to get back to their formation, when perhaps their very elements now exist only in new forms, which offer no more clue to their origin than the smoke of a cannon does to the tree out of which the charcoal of the gunpowder was formed. We think we have done something when we analyze granite into its three constituent minerals; and infer that they were melted together by heat; but after all, how know we that the mass of its compounds was not the result of chemically combined gases, or that it did not originate in causes of which we can have no conception, because the combination has taken place, and the constituents in their primitive form are no longer in being?

We merely throw out these suggestions as showing the real difficulty of the question. One fact is clear, that God made all things; but what were the elementary principles, what laws he impressed upon them, and through what combinations they may have passed, we know not; and, physically speaking, we never can know. If two gases, two fluids, or two substances of any kind which had a greater chemical affinity for each other than for any thing else in existence, should combine and form a new substance wholly unlike its component parts, and no portion of either of these elements now existed in an uncombined form, it would be impossible ever to gain an idea of them from the result. Chemical geology can therefore go but a certain way back; all beyond is darkness. Dr. Davy, when he discovered the metallick base of soda, which cannot exist in its uncombined state exposed to water or atmospherick air, thought he had discovered a principle by which he could account for some most important geological phenomena. He lived himself to renounce his ingenious hypothesis; but the abstract possibility of such a solution by the combination of elements which might forever have remained unknown, (and in the last resort of affinities *must* have done so,) may suffice to show the difficulty, and often impossibility, of tracing back the phenomena of geology to its causes. Some of those causes doubtless still exist: we know, for example, the process of the formation of alluvium, we understand how gravel is rounded, how organick remains became fossilized, how torrents act and rocks are disintegrated; and from such facts a fair analogy will lead us to many large geological deductions; but when we get further back, we soon become perplexed, and are probably in search of what we can never ascertain. God made it so, must be our answer; but to point out, so long after, what he made originally in combination, if he made

any thing so, and what he made elementally, and left to the affinities which he had given to it, is utterly impracticable. Whether he created a certain stratum *in situ*, or caused it to grow out of materials which he had already created and endowed with certain properties, is a speculation, the absolute decision of which is in certain cases beyond the range of human intelligence. Yet there are analogies and probabilities which may reasonably be weighed, and whether they lead, with Mr. Penn, to the conclusion, that certain rocks were created just where and how they now stand, without the interference of secondary causes; or whether, with the students of other schools, they be thought to have originated in causes now in existence, or that once were in existence, we see not that either of these hypotheses leads of necessity to any theological inference hostile to truth or Scripture.

(To be continued.)

Literary and Philosophical Intelligence, etc.

Map of Palestine.—Mr. A. Finley has just published a map of Palestine, which we hesitate not to recommend to Sabbath-school teachers, and to all who desire to obtain an accurate geographical knowledge of the Holy Land, both in its ancient and modern state. We have examined it with some care; and as a *single map of Palestine*, we give it a decided preference to any other we have seen.

The Blind.—Hulderich Schoenberger, born at Weida, in 1601, became blind in his third year.—He became a master of arts and a teacher of langnages at Holstein. He understood French, Latin, Greek, Hebrew, Syrian and Arabic. His knowledge of mathematics, and natural and moral philosophy was extensive. He played on the organ and other instruments. He held disputations about colonrs and the rainbow at Konigsberg. He played at nine-pins; and shot right at a mark, whose place was pointed out to him by knocking.

Rolli, born at Rome, in 1685, blind in his fifth year, acquired a great knowledge in medicine and mathematics, was a poet, and wrote a tragedy, Porsenna, which is in print.

Griesinger, born at Worms, in 1638, learned eight langnages, and disputed with applause at Jena.

Peter Hareng, of Normandy, blind in his ninth year, repaired all kind of watches.

Therese V. Paradies, blind in her second year, gave concerts with great applause in Paris, London, and Berlin, and gave instructions on the piano.

Galliot, a pupil of the Paris institution, is an excellent performer on the violin, and a very good printer.

Griepela is the invantor of a press in a paper mill at Planen, by which two men can do in one minnte and a half, as much as six or eight can do in five.

Joseph Kleinhans, of Tyrol, blind in his fonrth year, carved statnes and figurea in wood, the parts of which were in dne proportion, and which expressed affection, delight, and other mental affections.

Jacob Braun, born in 1785, was profoundly instructed in reading, writing, arithmetic, geography, history, and music. He could perform many handicraft works, such as making laces and baskets, and execute very fine works in *turning* and joining wood. He was the first pupil with whom the Director Klein at Vienna made the first experiment, in instructing the blind, the success of which was the occasion of founding the institntion for the blind at Vienna.

Mrs. Hannah More.—Mrs. Hannah More, was born in 1745. She was the daughter of a clergyman whose residence was at Hanham, near Bristol. Her love of knowledge early displayed itself, and induced her, after exhausting the slender domestic library, to have recourse to borrowing from village friends. She removed in the year 1766, with her four sisters, to Bristol, where they jointly conducted a boarding school for yonng ladies, with great and deserved celebrity.

In variona works of charity, particularly in the establishment of schools for the poor, these excellent sisters co-operated, bringing to the relief of ignorance and penury, the unwearied energy of congenial spirits. In this hallowed seclusion, the three elder inmates paid the debt of na-

tura, in the order of their birth, each having attained her 75th year; and in the autumn of 1819, the youngest was taken at the age of 67, leaving the beloved survivor to pursue a solitary pilgrimage.

Mrs. More was rather short, but otherwise of an usual size, with a face that never could have been handsome, and never other than agreeable. She had a remarkably bright and intellectual eye; it was as clear, and seamed as fully awake with mind and soul, as if it had but lately opened on a world full of novelty. The whole of her face was strongly characterized by cheerfulness.

In tracing the literary course of this distinguished personage, from her first production, the "Search After Happiness," to her last, the "Spirit of Prayer," embracing a period of nearly half a century, it is impossible not to be impressed with that spirit of benevolence which pervades the whole.

Is it not desirable to call the soul from the feverish agitation of worldly pursuits, to the contemplation of Divine Wisdom in the beautiful economy of nature? Is it not a privilege to walk with God in the Garden of Creation, and hold converse with his providence? If such elevated feelings do not lead to the study of nature, it cannot for be pursued without rewarding the student by exciting them.—[*Smith's Botany.*

Botany is not to be learnt in a closet. You must go into the gardens, or the field, and there become familiar with nature herself, with that beauty, order, regularity, and inexhaustible variety, which is found in the structure of vegetables; and that wonderful fitness to its end which we perceive in every work of creation.—[*Waterhouse on Botany.*

There are certain simple propositions in the Christian religion, which are suited, in a peculiar manner, to the infant state of reason and moral sensibility. A clergyman of long experience in the instruction of youth informed me, that he always found children acquired religious knowledge more easily than knowledge upon other subjects, and that young girls acquired this kind of knowledge more readily than boys. The female breast is the natural soil of Christianity; and while our women are taught to believe its doctrines, and obey its precepts, the wit of Voltaire, and the style of Bolingbroke, will never be able to destroy its influence upon our citizens.—[*Rush on Education.*

American Manufactured Hosiery—We have examined specimens of the Hosiery manufactured by the Boston Lace, Hosiery and Glove Company. One of these specimens is of silk raised in Dedham, and is only a beginning of what will, we trust, one day, be a profitable and permanent business. All the specimens we have examined are of superior texture, and we believe dealers generally give a preference to the goods of this company over those imported. The company's store is at 262 Washington Street, corner of Avon Place, Boston.

It is with pride and pleasure that we record instances of American skill and industry—the more especially in the manufacture of articles for which hitherto we have been dependent upon foreigners.—The day is not far distant, when the manufacture and culture of silk in this country, will supersede the necessity of shipping such immense quantities of *specie* to foreign countries for the purchase of fabrics for which we can return no other equivalent.

Temperance in the Navy.—The following is an extract from a letter addressed to the Massachusetts Temperance Society, by Levi Woodbury, Secretary of the Navy.

"It gives me great pleasure to state, that the Pacific, as well as the Mediterranean squadron, has almost entirely abandoned the use of ardent spirits, and that the subsequent improvement in health and conduct among the crews of the former squadron, has become the topic of remark by both the surgeons and other officers. The schooner Experiment, now on our own coast, had most if not all of her men selected with a view to a further and full experiment on this interesting subject; and by perseverance in holding out inducements for a voluntary abandonment of the use of daily poison, I trust the waste of life, and the frequency and severity of punishments, will not only be lessened, but a great moral revolution will in time, be permanently established among a class of men, who have hitherto been too often considered irreclaimable."

Minerals.—Some very beautiful specimens of Bituminous Coal and Manganese, were dug from the feeder of the Delaware and Raritan Canal, a short distance above Trenton. The manganese is remarkably pure, and appears to be in large quantities. Coal, in small deposits, has been discovered in various parts of the state, and the present is believed to be of the same description. We sincerely hope the Legislature will not rise without making provision for the geological survey recommended by both governors. New Jersey is undoubtedly possessed of immense wealth in her mineral resources, which a scientific survey would develop and render available.

Religious Intelligence.

FOREIGN.

We extract the two following articles from the London Missionary Chronicle for December last—The first article exhibits, in a very striking manner, the influence of genuine Christianity in meliorating the condition of savage life—It speaks more than a volume of arguments, in confutation of the infidel objection, that the condition of the heathen is not rendered better, but worse, by their conversion to Christianity—This article puts the infidel to the worse on his own ground—leaving out of view the eternal destinies of man in a future state, which with the Christian is the consideration that absorbs every other. But here is an example of the peaceable and equitable adjustment of a controversy, in what a few years since was a heathen island; and which, at that time, would probably not have been settled but by civil war and much bloodshed. Now it is settled, in a manner not exceeded by courts and judges in countries where Christianity has long been established—an example which, in some respects, might, we think, be followed with great advantage. Eimeo is one of the Society or Georgian islands, about 10 miles long and 5 broad, and about 12 miles distant from Tahiti, or Otaheite, on which it appears to be dependent; and the judges of Tahiti, it seems, are appealed to in the last resort. The Rev. William Henry is the English missionary on this island, and by him the following account was sent to the London Missionary Society.

Visit of Judges of the Supreme Court at Tahiti, to decide a Law-suit respecting Land.

We have witnessed much contantion among some of the people, and several law-suits about *land*, since we have been here. In a late one, the person who lost the suit, and was censured by the judges, made an appeal to the supreme court at Tahiti; in consequence of which, two of the supreme judges, Tati, the principal chief of Papara, and Utami, the principal chief of Atahuru, with one or two inferior court-officers and other attendants, came over to decide the business. They held their court in a large public native building, near our present residence. About 10 A. M., a crier was sent about the town to give notice, and to assemble the people. While the people were assembling, I went into the court to learn whether we might expect the judges to honour us with their company to dinner. On approaching and saluting them, they immediately desired me to take a seat by them on the bench, which I begged to decline; and, making known my business, and having received their answer, I withdrew. I should gladly have remained to witness the examination of the case, and the proceedings of the court, but knowing that the judges would have me to sit near them, had I remained, and that I might be suspected of using my influence with them, in favour of one of the parties in preference to the other, I thought it prudent to absent myself. The two judges were dressed nearly alike, and had a very respectable, yea, venerable and noble appearance, being robed in long scarlet dresses which reached nearly to their feet, which, from the waist up, somewhat resembled military uniform, with other parts of dress suitable thereto, and under which one of them wore a fine *purau*, the fringes of which appeared gracefully below the scarlet robe. I had not been long returned to my study when I had the satisfaction of learning that they had, like true Christian judges, caused one of their pious attendants to open the court with prayer; and I was further gratified to learn, afterwards, that they closed it in like manner, after having come to a decision satisfactory to both parties. At dinner I expressed to them the satisfaction it gave me to learn that they had set our judges here so good an example, in opening and closing their court with prayer; to which they replied, that they thought it proper to call upon God for guidance and direction in the affair before them, &c., and that they thought it proper, also, to give him thanks, at the close, that the business had been brought to such a conclusion. We had much interesting and Christian conversation on the occasion. The judges had each of them a boat, and set off early the next morning to return to Tahiti. You

will, I doubt not, excuse my giving so partioniar an account of the abovementioned occurrences. I feel persuaded you will peruse it with interest.

The following is the second article to which we have referred above. We regard it as a duty, to lay before our readers any statement made by that veteran, learned, and devoted missionary, Robert Morrison, and submitted by him "to the conscientious consideration of all who love our Lord Jesus Christ in sincerity, *to whatever church or nation they may belong.*"

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CHINESE MISSIONS.

Opinions on the means of diffusing Christian knowledge throughout the Chinese language nations, and the Chinese settlements on the Asiatic Islands of the Eastern Ocean, from Java to Kamschatka, and from the coast of China to the Bonin Islands, near Japan.—February, 1832.

I. A CENTRAL STATION, supplied with books, teachers, students, preachers, authors, and presses. Say Malacca, at the Anglo-Chinese College. The languages to be employed are—

Chinese—in the Mandarin, Fokeen, and Canton Dialects.
Malayan,
Bugis,
Siamese.
Cochin Chinese,
Japanese,
Corean,
Loo-chuan.

II. LOCAL STATIONS, as at Pinang, Singapore, Java, Siam, Canton, and other places, where a residence can be obtained.

III. ITINERANT PREACHERS, and distributors of Christian books at all these stations, to the number and extent that are practicable.

IV. SCHOOLS both for boys and girls, wherever practicable.

V. LOCAL PRESSES for the vernacular dialects, from which religious tracts and monthly publications should be issued.

VI., and lastly. *Christian voyagers*, with preachers, bibles, and tracts, to go among the islands of the Eastern Ocean, and along the coasts of the continental nations, every where scattering the seed of the word—by preaching, and conversation, and books—from time to time forming new stations, and annually visiting churches already planted.

The agents desirable to effect these operations, under the power of Jehovah, our *Elohim*—Father, Son, and Holy Ghost, are as follows:—

1st. Opulent Christians locating themselves at any station they please, to render such voluntary aid as they deem right to those preachers, schoolmasters, schoolmistresses, poor Christian scholars, or native converts, who may join the missions.

2d. Missionaries sent from and supported by existing missionary societies.

3d. Teachers of schools sent out and supported by voluntary associations or congregations.

4th. Pious naval officers, or other seafaring Christian men, acting as volunteers to perform one or more voyages.

5th. Owners of ships, or merchants, making a single trading voyage, or more, as they see fit, subservient to missionary pursuits.

6th. Voyaging preachers to be joined by one or more younger missionaries, to assist in all cases of sickness, danger, &c.; also to learn the languages spoken—to become acquainted with and fitted for the work to be performed—or to remain behind where opportunities occur, and originate new stations. The families of married voyagers to be taken care of, if desired, at the central, or some local station. All the parties in these voyages to be volunteers.

7th. Native vessels may sometimes be freighted by Christian associations, or induced, by pecuniary considerations, to undertake missionary voyages, carrying on, in subordination thereto, in order to lessen the expense, their trading concerns.

8th. Local associations of Christians, in any part of the world, to afford pecuniary aid to such voyages or persons as they may approve of.

These opinions are, with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever church or nation they may belong, by their fellow-servant,

(Signed) ROBERT MORRISON.

In the twenty-fifth year of his missionary labours abroad.

From the Appendix to the Ch. Obs. of 1833.

The Monthly (Socinian) Repository, lately stated, on the authority of a foreign correspondent, that there is a project for the union of the Lutheran and Calvinistic churches in France, the basis of which is insinuated to be, not those essential truths of the gospel in which both Luther and Calvin agreed, but a sceptical spirit with regard to them. The Protestants of Paris have contradicted the report, and maintain that no such plan has ever been in agitation. If a union between the Calvinists and Lutherans could be accomplished on Scriptural grounds, we should hail it as a

step towards healing the wounds of our common Christianity; but if both are to give way to Socinianism or Neology, the infidel amalgamation were infinitely worse than the honest schism.

The French minister of public instruction and religion compiled last year a statistical account of the primary schools in France. From this important document, we learn that till lately the system of national instruction was confined to a very small number of schools; but it is now likely to become general. There are in France 38,135 communes; of these 13,987 were found three years ago entirely destitute of schools; in the remaining 24,148, there were 29,618 Catholic schools, 904 Protestant, and 62 Jewish. The schools were attended in winter by 1,372,206 pupils, and in summer by 681,005. The whole number of boys in the communes, from five to twelve years of age, is 2,401,178. Out of 282,985 young persons between the age of twenty and twenty-one, 13,159 can read; 112,363 can read and write; 149,824 (more than half) can do neither; 7,639 uncertain. There are fifteen model primary schools for training teachers. Fuller tables, including girls' schools, are to be prepared triennially and are to be presented to the Chambers.

National character may be read in the very titles of books. A pious and zealous pastor lately published in Paris "The Cholera Morbus—*an Ode*—with some reflections as to the Propriety of Charity Balls for Cholera Hospitals." The good minister says, that it might seem strange to be tagging verses when the cholera was raging around; but his wish was to remind his suffering countrymen of the gospel of salvation, and an ode seemed the most popular form of so doing. He very properly censures, not only "cholera balls," but charity balls of all kinds.

The professorship of morality and sacred eloquence, at Montauban, which has been so long vacant has not yet been filled up. More than two years ago the matter was all but settled; but the minister who was likely to be appointed being considered "a Methodist" (for our French neighbours have adopted this appellation) two or three of the professors have continued, by various means, to keep the matter suspended to this hour. In the mean time, notwithstanding all the efforts of Montauban and Geneva, evangelical truth is making rapid progress among the French Protestants, and especially among the younger pastors.

A Jew, and two Jewesses were lately baptized in Paris upon a solemn confession of their faith in Christ. May these be the first fruits of an abundant harvest!

M. Gœpp of the Lutheran church, who pronounced the nuptial benediction at the marriage of the King of Belgium with the eldest daughter of the King of the French, presented his Majesty after the marriage with the Bible which had been used upon the occasion, which King Leopold accepted with great respect and cordiality. M. Gœpp, and two other Protestant ministers who accompanied him, had an interview with the king, at which they informed him of the present state of Protestantism, and the progress of Bible societies.

From the Missionary Record.

GREEK MISSION.

No intelligence has been received by the Society from the Missionaries in Greece for several months. We have, however, been favoured with the perusal of letters from one of the ladies connected with the mission to her friends in this country; and with their permission present to our readers the following, from a communication dated October 3d:.

"Our troubles are now forgotten, our daily song is 'see what the Lord has done for us.' It is impossible to express the gratitude I feel for the accession of so many valuable friends to this cause. A Greek of high reputation for learning, and a great admirer of the writings of the ancient sages of his country, would quote from them frequently during his visits to us, concluding with 'is not this a highly virtuous sentiment?' Mr. ——— would assent, but add, I can produce one more so. His selections were from the gospel, and never failed to raise the admiration of our visiter. It was proposed as a pleasant and profitable evening exercise, that he should cite from the classics, and Mr. ——— from the gospel on corresponding subjects, and compare and analyze the selections. Those from the latter received this gentlemen's unqualified assent to their superiority. The Greeks have a great reverence for the Scriptures, and though the New Testament only is printed in the common language, they earnestly desire to read the Old. This is explained to the boys every Saturday, and we trust the time is not remote, when even in the 'age of Grace,' the effusions of the sweet songs of Israel, the sublime strains of Isaiah, and the pathetic lamentations of Jeremiah, will be more admired, even in a literary view, by the student and man of letters, than the productions of its ancient poets, historians and sages."

It affords us great pleasure to be able to add to the above gratifying information, the following interesting extract from the correspondence of an intelligent and accomplished American lady at present in the Mediterranean, but in no way associated with the mission:

"*October 2d*, 1832.— * * In the mean-

while Mrs. Hill took me to visit their schools, which are under the same roof with themselves—I was really delighted with the exhibition. The girls' school, which is called Philadelphia, particularly pleased me. The most perfect order prevailed throughout; the children looked clean and cheerful, and all were busily employed either in taking their lessons or sewing. In one of the apartments there was a more advanced class, where the oldor girls were taking lessons in ancient Greek. Mrs. H. told me that these girls, who looked so cheerful, clean and comfortable, were, upon their arrival, objects of the greatest misery and want, some of them actually not having a monthful to put in their mouths for several days. This good woman seems to be wearing herself out, in acts of kindness. She tells me that the visit of an American lady to Athens, being an unique occurrence, she has given herself a holiday, otherwise she is engaged from eight in the morning until four or five in the evening, in the schools: and that frequently in the evening they are obliged to be engaged in translating lessons, and preparing work for the next day. They seem to be doing an immense deal of good, and I have become quite a convert to missions. As I have become a *Philhellen*, and do not know in what way so well to manifest the sincerity of my feelings, you must tell ——— to put me down as a subscriber to the missionary society. * * * * *

"Besides the school particularly named 'Philadelphia,' there is an infant school of boys and girls below,—where there are some of the most interesting children I ever beheld. I asked the names of a number of them, which, for the most part, proved to be—Aristides, Themistocles, Dionysius, Helen, Andromache, Penelope. There was a little girl named Aspasia, that promised to rival her namesake in beauty.

* * * * * *

"The Greek is much more readily acquired than I had imagined; the wives of the missionaries appear to speak it already with a great deal of fluency and ease. The Hellenic school, consisting of well-grown boys, I did not see, as it had been dismissed before I had breakfasted.

* * * * * *

"Upon going to Mr. Robertson's, who has the direction of the Philhellenic press, he took me into the printing establishment, where they were at that moment striking off copies of Plato's Apology for Socrates. This is the first time Plato has ever been printed in his native city, and as I felt proud that an American press should be the means of furnishing to the descendants of this great philosopher copies of his immortal works, I asked for the sheets they were printing whilst I was there, which, although I am unable to read myself, will doubtless prove a pleasure and literary curiosity to some of my friends at home."

From the Missionary Herald for January, we select the following interesting article:—

CEYLON.

The mission buildings at Manepy were all consumed by fire on the 30th of March, 1831; but by the disinterested kindness of friends in India, nearly enough was contributed in that part of the world to repair the loss.

EDUCATION.—The following table gives a summary of the schools and scholars at each of the stations.

	Seminary.	*Boarding Schools.*	*Free Males.*	*Free Females.*	*Whole No. of Scholars.*
Tillipally,		50	922	100	1,072
Batticotta,	83		624	105	812
Oodooville,		26	678	142	836
Panditeripo,			366	40	406
Manepy,			320	204	524
Total	83	76	2,910	591	3,650

The missionaries have very properly been averse to the establishment of a greater number of free schools, while under the necessity of employing heathen schoolmasters, than they could themselves personally superintend and direct; and they have laboured without ceasing in their higher schools to raise up Christian schoolmasters. And it is animating to witness their success. The number of native free schools supported by the mission, is 95; and not less than 30 of these have already been placed under the instruction of native members of the mission church. Other masters are hopefully pious, and are candidates for admission into the church. The whole course and influence of instruction, in these schools, is Christian; and as the number of pious schoolmasters at the disposal of the mission is annually increasing, and as there is no great difficulty in forming new schools, it is easy to foresee the revolution, which must take place in the whole system of education in the district, should the Head of the church continue to smile upon the missionaries, and should they receive proper assistance from this country. Heathen schoolmasters are employed in the schools only for want of better; and they are now employed only on condition that they renounce their heathenish ceremonies for the time being, attend

divine worship on the Sabbath, and learn and recite stated scripture lessons every week.

The free *boarding school for females*, at Oodooville, called the "female central school," gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of the school more and more manifest. Seven of the pupils are members of the church, four are candidates for admission, and five or six are seriously disposed. Indeed it is very encouraging, that none have been long members of this school without becoming the hopeful subjects of converting grace, and no one has been yet known to dishonour her profession. All who have regularly left the school are married to Christian husbands, and are training up their families in a Christian manner; and though some of them suffer occasionally for want of this world's goods, they appear to suffer patiently, in hope of a better and more enduring inheritance. The influence of Christian households, thus formed and conducted, must eventually be great among a people, to whom domestick happiness is rarely known.

The free *boarding school for boys*, at Tillipally, is called the preparatory school, from its relation to the seminary. Four of the pupils are members of the church, and four or five are candidates for admission. The pupils have made good progress in their studies, and given satisfaction as to their general behaviour. Near the beginning of the year 1831, almost the whole school was awakened to a serious concern for the soul.

In the *seminary*, at Batticotta, are 83 students, 38 of whom are members of the mission church; 28 were added to the church during the year 1831. There are besides a number of candidates for admission. In all the four classes, and especially in the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none.

The expenses incurred in this department, in the year 1831, reckoning the pound sterling at five dollars, which is its value at Ceylon, were as follows:—

Ninety-three native free schools	$2,000 00
Female central school,	383 00
Preparatory school,	692 00
Seminary,	1,225 00
Total,	$4,300 00

Average annual expense of each native free school,	$20 00
Average annual expense of boarding and educating a native girl in the central school,	$15 00
Average annual expense of educating a boy in the preparatory school,	$14 00
Average annual expense of a lad in the seminary,	$15 00

These were the expenses as charged in the pecuniary accounts of the mission for that year. But reckoning all the expenses which are properly chargeable to the schooling system, the average cost in each of the cases above specified would be somewhat greater. The expense of catechists, readers, and other native assistants was 486 dollars, or about 15 dollars each.

Mission Churches.—The revival of religion, mentioned a year ago as existing at the close of 1830, continued with little abatement till near the end of February.

It is found that of the 198 native members of the church received previous to the year 1832, 117 have been connected with the boarding schools and seminary; 30 are schoolmasters and superintendents of schools, and 50 are villagers, including some domesticks in the mission families. Of the schoolmasters and villagers, 30 are more than forty years old—13 over fifty—one is seventy or upwards—and one is above eighty. Besides these, several others of more than the middle age have died, giving hopeful evidence of piety, but without making a publick profession of their faith. These facts are sufficient to show, not only that we have great encouragement to press onward in the religious education of the youth, but that the opinion too commonly entertained of the hopeless state of adult heathens, is not warranted by experience.

The admissions to the church in the successive years from 1816, when the mission was established, to the 19th of January, 1832, have been as follows:—

In 1816	2	In 1825	49
" 1817	none	" 1826	10
" 1818	none	" 1827	12
" 1819	2	" 1828	20
" 1820	3	" 1829	8
" 1821	9	" 1830	6
" 1822	8	" 1831	62
" 1823	5	Jan. 1832	13
" 1824	8	Total,	217

All of these, except six, were natives.

The native church members, now living, and residing at or near the several stations, are as follows:—

	Native Members.
Church at Tillipally,	26
" Batticotta,	54
" Oodooville,	40
" Panditeripo,	23
" Manepy,	27
Total,	170

Three of the native members have been licensed to preach the gospel.

View of Publick Affairs.

EUROPE.

We have seen no articles of intelligence from Europe, later than those taken from a London paper of the evening of the 27th of December—Advices from France, are two or three days less recent.

Britain.—The two subjects which engrossed the publick mind at the date of the last news from England, were the Dutch war, and the result of the late elections for members of Parliament. We mentioned last month, that the war with Holland was not popular, and we should judge from all we have seen in British publications since, that the popular dissatisfaction had much increased. The prejudices and sympathies of a nation are not easily or speedily changed; and those of Englishmen have long been far more favourable to the Dutch than to the French. A general war in Europe, moreover, it is apprehended will grow out of the combination of Britain and France to enforce on Holland the decision of the five great powers; and to this, for such an object as the reduction of the citadel of Antwerp, and the opening of the Scheldt for the benefit of Belgium and the disadvantage of Holland, the mass of the English population is decidedly, and we think very justly opposed. Some of the ablest periodicals in the nation, speak in language of decisive disapprobation of the part which the British ministry have taken in this Dutch and Belgic controversy—among the rest, are the Edinburgh Review, and the Christian Observer. Yet it appears that the late elections are likely to give the present ministry a large majority in the next Parliament. The notorious Cobbet is elected, as well as another Ishmaelite, who will agree with nobody but a few radicals. The subject of church reform is largely discussed in numerous pamphlets and newspapers, and fills many pages of the most distinguished periodical publications. It appears to be a point agreed on, that tythes must be abolished, both in England and Ireland. A composition, or something like an equivalent, is talked of, and perhaps will be allowed; but the whole tything system will probably become defunct before the end of the present year. Nor shall we be surprised, if Bishops are entirely excluded from the House of Lords. All distinction between churchmen and dissenters, as to civil privileges, we doubt not will be done away; or at least be so modified, as to have no practical influence.

Ireland is still in a most unsettled state. Assassinations and murders are frequently committed—sometimes, it is said, in open day—on all who favour the collection of tythes. Yet it is stated, that the recent elections were conducted in Ireland with far less tumult and violence than in England. Out of more than one hundred members of Parliament from Ireland, not more than 25 could be elected, favourable even to a moderate reform in the church establishment, and to other subjects in which the *repealers*, as they are called, wish to make thorough work.

France.—Nothing of much importance from France has reached us during the last month. A combination of circumstances favourable to their views—the Belgic expedition, the capture of the Duchess de Barri, and the attempted assassination of the king—have contributed to give the French ministry a great ascendancy over the liberals in the House of Deputies. The question relative to an address to the king, to which the liberals were opposed, was decided against them, by a vote of 233 against 119. There is, therefore, no prospect of a speedy change in the cabinet. A declaration of the French government in favour of the persecuted Poles is likely to be made, at the instance of a leader of the liberal party—the ministerial party in the Chambers voting for this, in concert with their rivals. It is stated that the French army in Belgium will not leave that country till the forts on the Scheldt, which are now in possession of the Dutch, shall be given up; and it is feared that this will be refused by the king of Holland, and that the controversy on this point may lead to a general war. It is stated however, that a distinguished negotiator, from Prussia, is appointed to proceed to Paris to endeavour to act as a mediator between France and Holland, in the controversy relative to Belgium. The French troops suffered severely in the siege of Antwerp, and the opposition papers of Paris speak of the loss of life in that siege with much indignation.

Spain.—Great overturnings continue to take place in Spain. The Duke of Medina Celi, and twelve other grandees, have had restored to them the honourable insignia of

their rank, of which they had been deprived for favouring liberal principles; and they are now in favour with the king. The ex-minister, Calomarde, is to be tried for high treason. The Marquis of Santa Cruz, another favourer of liberal principles, is appointed commander-in-chief of the Spanish royalist volunteers, said to amount to 200,000 men, and on which the main reliance of the apostolicals was placed, to sustain their wishes and plans—the arms of these troops are be deposited in the ordinance stores of the provinces. The king has signed a decree for assembling the Cortes, and the necessary arrangements for the elections were expected to be completed by the middle of January. A new Council of State has been appointed, consisting of fourteen members, over which the king in person will preside, and through which the different measures for reform are to be submitted to the Cortes. Measures have also been taken to call in the defaced and nearly worn out coin—paper is issued in lieu of it. The public debt is to be consolidated, and arrangements relative to church property are in contemplation. It appears that the queen is the prime mover of these changes; and time will decide whether there is a disposition in the nation at large to sustain her in the course she has taken. She probably sees that there is no alternative but the carrying of these measures, or losing the throne for herself and her daughter. Every friend of humanity must wish her success.

PORTUGAL.—Nothing decisive has yet taken place in the expedition of Don Pedro, for the recovery of the crown of Portugal for his daughter. Hopes are entertained that Britain and France will interpose in his favour; and indeed without this, he seems to have very little chance of success. The last accounts from Oporto, however, speak more encouragingly than those which reached us a month ago.

ITALY.—We know not when the mother of Napoleon Buonaparte will *really* die. She has expired in the most unequivocal manner in the publick papers, and that repeatedly. But we have seen an article which purports to be a letter written by herself, and dated at Rome in October last, from which we conclude she was then living, for we do not believe her ghost *walks* and *writes*. We would not notice this (for we think her life or death of little importance to the publick) if it were not to correct an error which we, among others, have published.

GREECE.—We hope Greece is approximating, although it be very slowly, to something like a settled state. Their new king, Otho of Bavaria, has left Germany for his Grecian throne, and there seems to be a prospect that he will be received with general favour. We are glad to observe from the letters of Mr. King, which have lately reached this country, that education is more generally favoured by publick sentiment than we had supposed it was. We have received from Mr. Brewer, at Smyrna, the six first copies of "The Friend of Youth," a small sheet published once a fortnight, of which three pages are in English, and one in modern Greek. It seeks patronage from the youth of this country, and must rely on this for continuance, or else be soon dropped. We hope it may be sustained. We will see that any contribution that may be sent to us for this purpose, shall be transmitted to Mr. Brewer.

BELGIUM.—The siege of the citadel of Antwerp, which has deeply interested both Europe and the United States for some time past, has terminated in the capture of that fortress—It surrendered to the French, on the 24th of December. On the evening of the 23d, its brave and obstinate defender, General Chasse, addressed the following letter to Marshal Gerard—

"*Citadel of Antwerp, Dec.* 23.

"Marshal—Believing that I have satisfied military honour in the defence of the place, the command of which was entrusted to me, I am desirous of putting an end to the further effusion of blood. In consequence, Marshal, I have the honour to inform you that I am disposed to evacuate the citadel with the forces under my command, and to treat with you for the surrender of this place, as well as for that of the Tete de Flanders, and the dependent forts. To accomplish this end, I propose to you, Marshal, that the firing shall cease on both sides, during the course of this negotiation. I have charged two superior officers to deliver this to your excellency. They are furnished with the instructions necessary to treat for the aforesaid evacuation. Accept, Marshal, the assurance of my high consideration. "BARON CHASSE."

In consequence of this letter, articles of capitulation were agreed on, the substance of which is as follows:—

That the citadel of Antwerp, Tete de Flanders, Burght, D'Austrovil, and Zurndrecht, should be immediately given up. That the commander and his garrison should be considered as prisoners of war until the surrender of forts Lillo and Liefkenshoek. That the garrison should leave the citadel with all the honours of war. That the gar-

rison should lay down its arms on the glacis of the citadel, on the side next the esplanade. That the garrison should only take away with it such articles as belong immediately to the officers and privates. That the materiel which defended the citadel, should be considered as the property of the Belgian government. That an inventory should be taken of all the materiel, &c. That two battalions of French infantry should take immediate possession of the posts of the half moon, the curtain towards the esplanade, and of the gates of the citadel. That should the King of Holland consent to the surrender of Forts Lillo and Liefkenshoek, General Chassa and the garrison should be escorted by the French to the frontiers of Holland, and there have their arms returned to them.

The 16th article makes mention that the gunboats lying in the Scheldt, near the citadel and in the polders, should not be considered as included in the present treaty: Gen. Chasse having declared that they were under the command of Captain Koopman, and that he had no control whatever over them.

In conformity with these articles, the French took possession of the different posts mentioned, and jointly with the Dutch, keep the guards of the citadel. Until the return of the messenger to the Hague, nothing will be definitively settled, and a great deal will depend on the reply of the King of Holland, as to his future intentions. Those best acquainted with Dutch politics, feel certain that William never will consent to give up the forts in question voluntarily, and from the consistency of the line of politics he has hitherto followed, the French will be compelled to reduce these forts, and take them if they can.

The gunboats mentioned in the capitulation, in attempting to retire, were fired on by the French and Belgians, and their commander, Captain Koopman, caused them to be blown up, to keep them from being taken and employed against the forts still in the occupancy of the Dutch—The crews were all saved. This attack on the gunboats is considered by the Dutch as a violation of the articles of capitulation, and may lead to the most serious consequences. General Chasse was unable to move, from an attack of rheumatism, when the citadel surrendered, and that unpleasant formality was conducted by an inferior officer. It is stated that the bombardment of the place was the most tremendous ever known. More than 2000 bombs were thrown, and the whole citadel was a perfect wreck—And was all this to "satisfy military honour!" So it would seem; for it was probably considered as hopeless from the first that the citadel could be preserved to Holland—If a general war is not the result, it will be wonderful and merciful.

Holland.—It appears that the King of Holland is still endeavouring to negotiate with France and Britian, for better terms than those agreed on by the five great powers. His wife has lately been to Berlin, on a visit to her relatives—no doubt to endeavour to engage the King of Prussia to interpose in behalf of Holland, "peaceably if he can, forcibly if he must;" and it would seem from the Prussian monarch's announcement to the Germanic Diet, the advance of his troops to the Netherlands, and the mediation he is attempting in France, that the queen of Holland's representations and requests have not been without effect.

Prussia.—The representative of the king of Prussia, in the German Diet, presented to that body, in the name of his master, on the 6th of December, a declaration which seems to threaten a general war in Europe more than any thing else we have seen. He declared that the coercive measures adopted by Great Britain and France, "to put in execution the twenty-four articles of the treaty of London, dated 12th November, 1831, were not approved of by the other three great powers concerned in forming those articles." He is, indeed, very cautious and guarded in his language; but the whole import of the declaration is *censure* on Britain and France. He says, explicitly, "Austria, Prussia and Russia, have not failed to take steps to oppose those measures of constraint against an independant state like Holland; at the same time, those three powers have refused to take part in, or approve of them." He informs the Diet that he had ordered a body of his troops "to cover the frontiers on the right bank of the Mense, opposite to Belgium and Holland;" and that he had informed the courts of Great Britain and France, "that the Mense shall not be passed, or the right bank of that river be compromised in any way whatever, by the French, Dutch, or Belgian troops, that may be at war on the subject of the citadel of Antwerp." How this will be received by Britain and France remains to be seen.

Austria and Russia.—There is no doubt that these powers are in league with Prussia; and we perceive that there are already in the public prints calculations of the relative forces of the two great combinations, which will be called into opposite action if war should ensue, of which there are many gloomy prognostications in the English

periodicals. We observe an intimation in one of the latest papers, that Russia will interfere to prevent the victorious Pacha of Egypt from carrying his operations against his nominal master to a dangerous extreme. We know not how much or how little credit is due to this statement, but it seems to be clear, that if the Grand Seignior has not other protection than that which he can derive from his own resources, he is likely soon to be at the mercy of the Pacha. We think it evident, that in the wise and righteous dispensations of the providence of God, the Mahometan power, which once made all Europe tremble, is in the way to destroy and annihilate itself. It is, in fact, little more than nominal at the present time—subject almost entirely to the dictation of Christian powers and princes.

ASIA.

By the late arrivals from Canton, it appears that the rebellion in the north and north-western part of the Chinese empire, which we have heretofore noticed, so far from being subdued, has assumed a more threatening aspect. The rebels appear to have defeated the various detachments of the emperor's troops, that have at different times been sent against them; and it seemed to be questionable whether any force could be sent, which they would not be likely to subdue.

Through a large part of Arabia, as well as the Persian empire, it appears that the plague has raged, during the past year, with an unusual violence. In some places, in Bushire in particular, this awful scourge has nearly exterminated the whole population. What reason have we to be thankful, that when we are visited with pestilence, it is in a form comparatively mild and merciful!

AFRICA.

Accounts received in England from the Cape of Good Hope, of the date of 17th of October, state, that the English colony there was in a state of constant alarm, occasioned by the danger of an eruption of the Caffres. The settlers were compelled to assemble in villages for their security, and the protection of their cattle. There has heretofore been a most grievous oppression by the European settlers, of this degraded and despised race—who now, it appears, have come to understand their own strength, and are disposed to make reprisals on those from whom they have suffered much and long.

AMERICA.

We have not left ourselves space to say much of our own quarter of the globe. In Southern America, it appears, that under the auspices of General Santander, who is represented as acting with great prudence and equity, and yet with inflexible firmness, important improvements have been made, and are still being made, in the moral and political condition of Colombia. In Mexico there is a prospect of a general pacification and amnesty, and that a new Congress will be called, and a new President and Vice President be chosen. Santa Anna's troops had been successful, but were not disposed to prolong hostilities. Our controversy with Buenos Ayres is not yet settled, but it is hoped it will be amicably terminated ere long. In our own beloved land, our readers need not be informed that a crisis is approaching, big with the most important consequences to the peace and happiness of our country—perhaps to the existence of that Union, which, under the smiles of heaven, has raised us to an enviable eminence of national distinction and prosperity. We are glad to observe that the pious and thoughtful part of the community seem to be impressed with the importance of much and earnest prayer for our rulers, and for the interposition of that divine mercy, which has so often been manifested in our favour. May this spirit continue and increase, and may the God of our fathers turn us from our sins, and turn his displeasure from us.

ERRATUM IN OUR PRESENT NUMBER.

Page 51, column 2d, line 20 from bottom, for "expiation *of* them," read "expiation *for* them."

THE

CHRISTIAN ADVOCATE.

MARCH, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXV.

We are now to consider the important duty of prayer—the last subject treated of in the unrivalled summary of theological truth set forth in our Shorter Catechism.

"Prayer, says the Catechism, is the offering up of our desires to God for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies."

Previously to entering on the illustration of this proposition, I think it important to obviate certain objections, which the enemies of religion raise against the duty of prayer—objections which go to set it aside altogether, and which I have reason to know have had a melancholy influence on the minds of some young persons, and which indeed, have occasionally operated as perplexing temptations, even to the pious. I shall endeavour to state these objections in all their strength; and hope to reply to them in such a manner as to satisfy every attentive and candid mind that they are utterly unfounded and false.

1. Some have said that prayer is unnecessary and useless, because the Supreme Being is so good that we ought not to suppose that he needs any entreaties to bestow on us what we need; and that he is so wise that we cannot suppose he requires any information of what we want. To this I reply, that God is indeed both good and wise, and that in an infinite degree; and yet that he may, and does, require us to make known our requests to him, for the purposes of *our own benefit*. By asking from him in prayer the supply of all our wants, we cultivate and increase a sense of our dependence on Him, and of our obligations to Him—We are constantly kept mindful that all the good we enjoy proceeds from the hand of God, that we are wholly indebted to him both for its reception and its continuance, and are consequently accountable to him for the right improvement of his gifts. Now, here is the foundation of all religion, and of all moral obligation. The foundation of all unquestionably is, a just sense of our entire dependence on God, as our Creator and Benefactor—and the obligation thence arising, to endeavour to please him, by rightly employing our faculties, and by an obedience to his requisitions: and it is too obvious to need argument, that prayer, in which dependence,

indebtedness and obligation, are constantly and solemnly acknowledged, must have a direct and powerful influence, in augmenting the force, and keeping in lively exercise, these fundamental moral sentiments and principles—Nay, I firmly believe it may be asserted without danger of mistake or error, that without prayer, these sentiments and principles do, and will, forever remain, if not absolutely inoperative, yet exceedingly weak and partial. It follows then, that although God is disposed to do us good, and perfectly knows all that we need, yet without prayer, we shall not be prepared to receive his benefits *with a suitable temper and disposition*, and that on this very account they may not be conferred: that wanting a right disposition, God may foresee that we should pervert and abuse his gifts, if they were bestowed, and hence that his very *goodness*, as well as his justice, may be concerned in withholding them from us. Prayer, therefore, by preparing us for the divine favours, gives us the best reason to expect them, and renders them real blessings when they are received.

2. It has been said, that we ought not to suppose that it is agreeable to God, to receive those humble acknowledgments of dependence and obligation, and those ardent expressions of praise and thanksgivings, which are usually offered in prayer; since these are not pleasing or acceptable, even to a good man. This is a most insidious and delusive objection, and will appear to be so, if carefully examined. Let it be considered then, that there is but little ground for any comparison whatever between God and man, in the point before us. Every good man is made to believe and feel, by the very goodness which characterizes him, that all the benefits or obligations which he confers, *entitle* him to but little praise; for he must, in the first place, have the power and means to confer benefits on his fellow creatures given him by God; and in the second place, the very disposition to confer them, must come from the same source. High praise is therefore not his due. He has only endeavoured to act the part of a faithful steward, in distributing the bounties which the Great Giver of all good has committed to his management and disposal. But that Great Giver himself, is the underived and overflowing fountain of all beneficence; and to him, of course, the highest praise is justly and strictly due. Besides, great and frequent praise, bestowed on the best man in the world, is calculated to endanger his virtue, which is still imperfect. But as the moral excellence of God is both perfect and immutable, it can never be endangered by the warmest and most unceasing acknowledgments of indebtedness, and expressions of gratitude. Who sees not now that nothing like an exact parallel can be run between man and his Maker, as is attempted in this objection? Yet after all, it is true that every good man, while he seeks to avoid all extravagant encomium, nevertheless does desire to know that one on whom he has conferred favours, is suitably grateful for them. A virtuous parent expects this from his children, and is always displeased if it be found wanting. The Great Parent of all good, therefore, agreeably to this analogy, may well be supposed to look for the manifestation of a suitable gratitude from all his moral offspring, and to be displeased when it is found wanting: and as all the conceptions and expressions of our obligations to God, which we can ever form, must fall far short of what is his due, we need never fear an excess, in the warmth and elevation of the praise and thanksgiving which we offer him. Thus it appears, that so far as there is,

in this concern, any fair reasoning from man to God, it is conclusively in favour of the duty of prayer, which always includes thanksgiving, as an essential part.

3. It is objected that prayer cannot possibly have any influence in obtaining what we need and request from God, because all his purposes are fixed and immutable. This is the most formidable and specious objection; yet it would be satisfactorily answered, if we could say no more in reply, than has already been said, in responding to the first objection; namely, that prayer has the happiest influence in preparing our own minds for the reception and right improvement of the divine favours. But as it is a truth abundantly taught in the Holy Scriptures, that prayer has a direct influence in obtaining the blessings for which we pray, so I am satisfied, that it can never be shown how this is a whit more inconsistent with reason, than to believe in the influence of any secondary cause whatever, in producing its appropriate effect. How the immutable purpose of God consists and connects itself with the result of diligence or negligence in the use of means, is, at bottom, beyond our powers to penetrate and explain. This has been shown at large, in the lecture on the decrees of God. We only know that such a connexion exists, and that the divine purpose itself always (except in the case of miracles) includes, and never excludes, the use or neglect of the secondary cause. The secondary cause, although it may consist in the voluntary choice of a free agent, is as much the subject of the divine purpose or decree, as the natural and necessary effect to be produced. Hence it is manifest, that what the Scriptures teach in regard to the direct influence of prayer, in obtaining what it seeks from God, is just as reasonable, and no more difficult to be understood, than that ploughing and sowing should have an immediate and indispensable influence in the production of a crop. In both cases, the divine purpose is equally certain, and in both the influence of means, or secondary causes, is precisely the same. In both cases too, the means are the objects of voluntary choice and adoption, and when rightly used, the divine constitution authorizes us to expect a favourable result, and forbids us to expect such result, when the proper means are neglected. The prayer of faith, indeed, is more certainly connected with the divine favour, than the labours of the husbandman are with the harvest which he hopes for—In the former case, the blessing never fails; in the latter, disappointment sometimes ensues.

Having now replied, I hope satisfactorily, to the objections which are made to the duty of prayer, I shall only add a single remark, which I deem of considerable importance. It is, that prayer, or propitiatory offerings, have been made to superior beings, in all nations and ages of the world; and hence, that it may seem to be a dictate of our nature itself. Yes, my young friends, let a man know that there is a God, and place him in circumstances of extreme necessity, where no human help can any longer avail, and you will not easily prevent his praying. The most profligate blasphemers, and even professed Atheists, have exemplified the truth of this remark.

I now proceed to observe, that there are different kinds of prayer; or rather, that the same duty is performed in different modes and circumstances. These have commonly been divided into two great classes—*public and private prayer*—I would rather say, *social and secret prayer*.

Of social prayer there are several kinds. 1. Public worship, in which a pastor, or some regularly

authorized preacher of the gospel officiates, and is the mouth of the people to God—This worship is a part of the appropriate service of every Lord's day, where the ordinances of the gospel are enjoyed: but it may be celebrated on a variety of other occasions. Thus, when the Apostle Paul had addressed the Ephesian elders, and those that were assembled with them at Miletus, as recorded in the 20th chapter of the Acts, it is said (v. 36.) "And when he had thus spoken, he kneeled down and prayed with them all." Publick prayer is always used in administering the sacrament of the Lord's Supper; for the blessing of the elements of bread and wine, or setting them apart to their sacred use, is done in prayer. It was no doubt with reference to the publick devotions of the sanctuary, that the Psalmist said, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him."

2. Social prayer is offered up by devout Christians, when they meet together, in a manner less publick and formal than ordinarily takes place in the house of God, or when the whole service is conducted by one or more ministers of the gospel. This kind of prayer is clearly countenanced and greatly encouraged, by our blessed Saviour. He makes a special promise to social prayer, when it is made by the smallest number that can form a union, or agreement for the purpose. His words are remarkable—"I say unto you that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them." What a remarkable example have we of this kind of prayer, when the primitive Christians employed it, and found an immediate answer, at the time the Apostle Peter was sentenced to death, by the cruel mandate of Herod. See Acts xii. 1—17.

3. Family prayer is another kind of social devotion. It is an awful imprecation of the prophet Jeremiah, "Pour out thy fury on the heathen that know thee not, and on the families that call not on thy name." The morning and the evening sacrifice, under the ancient Jewish dispensation, appears to have been intended to intimate the duty of a daily and repeated acknowledgment of God, in our social character. Christ our Saviour, not only taught his disciples to pray, but he prayed with them—with Peter, and James, and John, on the mount of transfiguration, and with the whole of the holy family, in his wonderful intercessory prayer. It is the unquestionable and indispensable duty of every head of a family, to see that, in ordinary circumstances, no day be permitted to pass without family prayer.

Secret prayer is of two kinds—

1. Closet prayer, in which an individual retires and secludes himself from all company, and pours out his heart before God, in the fullest and freest manner. This is expressly enjoined by our Saviour, and most impressively recommended by his own example. His injunction is, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly." In more instances than one, it is recorded that our Redeemer sought retirement for secret prayer, and once that he passed the whole night in this holy exercise. In his agony also, in the Garden of Gethsemane, he withdrew even from his most favoured disciples, while thrice he prayed that if it were possible, the awful cup of sufferings

might pass from him, and as often sweetly submitted the pleadings of his holy soul, to the will of his heavenly Father. It is in this kind of prayer, my dear youth, that all the people of God have their principal communion with the Father of their spirits; and the degree of any Christian's sanctification, may generally be measured by the frequency and fervour of his secret prayers, and the delight which he finds in his retirement, in pouring out his soul into the bosom of God his Saviour. All the eminent Scripture saints were distinguished by their devoutness; and no man can be eminent in piety, who is not characteristically *a man of prayer*—of much secret prayer.

2. Ejaculatory prayer, which, says Fisher, "is a secret and sudden *lifting* up of the soul's desires to God, upon any emergency that may occur in providence—either by a simple thought, darted up to heaven, as it would seem Nehemiah did, chap. ii. 4; or by words uttered in the mind, yet so as that the voice cannot be heard, as we read Hannah did. 1 Sam. i. 13. These ejaculatory breathings of the soul have met with very quick and happy returns, as in the instance of Moses, who in the midst of the people's murmurings at the Red Sea, despatched his desires to heaven in some short ejaculations, to which the Lord gave a present answer: Exod. xiv. 15. 'Wherefore criest thou unto me? Speak unto the children of Israel that they go forward'—Ejaculatory prayer tends to maintain fellowship with God, without any interruption of our lawful callings. It is also a mean to repel sudden temptation; and dispose the heart for a more solemn performance of the stated duties of prayer and praise, in the season of them"—Those who endeavour "to walk with God," as Enoch did, will be much in the practice of ejaculatory prayer.

In our next lecture, the several clauses of the proposition which has been repeated to you from the Catechism, will come under consideration. Let me, in closing this lecture, recommend to you, as you may have opportunity, the careful perusal of Dr. Watts' treatise, entitled—"A Guide to Prayer;" in which he treats excellently of "the gift, grace, and spirit of prayer, with plain directions how every Christian may obtain them."

PICTET'S PREFACE TO HIS CHRISTIAN THEOLOGY.

We have greatly admired this preface ever since we became acquainted with it, and for some time past have desired to insert a translation of it in the pages of our miscellany. We commence the publication of a part of it in our present number, and hope to insert the remainder, in our number for the coming month. We greatly mistake, if it will not both please and edify, not only students of Theology, but every Christian who will read it with attention. In the latter part of it, the author refers to the method in which he has treated the several topicks of Theology, in his system. The whole, nevertheless, may prove instructive, even to those who do not peruse the system.

PREFACE.

Theology is beyond contradiction the most excellent, the most sublime, and the most useful of all the sciences. We shall have no doubt of this, if we reflect on what it contains. It instructs us in regard to the first and most perfect of all beings, whom we call God, and it describes to us all his per-

fections. It teaches us that he is a Spirit, most pure and simple, whose presence is every where, in heaven, on earth, and in hell; and who knows all things, not only the present and the past, but the future also. It treats of his infinite *power*, which has founded the earth, spread out the heavens, and brought forth the universe out of nothing; of his incomprehensible *wisdom*, which conducts and governs the world; of his ineffable *mercy*, which shows favour to repenting sinners; of his *justice*, which will not suffer sin to go unpunished; of the *happiness* which he himself enjoys, and which nothing can disturb; of his *Majesty*, which dazzles even the angels; of his *eternity*, of his *glory*, of the *covenant* into which he has entered with men, of the *laws* which he has given them, and of the *rewards and punishments* which he has in reserve for them.

It teaches *man* to know himself. It makes him understand his nothingness before God, and the infinite distance there is between him and his Creator. It shows him the glorious state in which he was placed by God at his creation; his deplorable fall; the depth of his misery, of his corruption, and of his weakness; the impure source of his evil inclinations; his impotence to deliver himself from the abyss into which sin has plunged him; what his crimes have deserved; the need in which he stands of the grace of God; the frailty and brevity of his life, and the immortality of his soul.

It discovers to us what God has done for our salvation; and it exhibits to us the Son of God, who descended from the highest heavens and became man; who assumed our innocent infirmities, and suffered a shameful death to expiate our sins; who entered the darkness of the tomb; who rose from it gloriously, and ascended to the highest heavens—from whence he sent forth his servants to preach his gospel, and from whence he sheds down upon men his Holy Spirit, to enlighten their darkness, to deliver them from their corruption, to conquer their passions, to sanctify them, and to produce in them the Christian virtues.

In fine, it teaches us all that it behooves man to do, that he may please the Deity, and what he has to expect after his death; the felicity which is in reserve for him, if he obeys the commands of God, and the misery which he ought to fear, if he remains in his corruption.

There is no other science that teaches truths so grand as these, so important and so necessary to be known; the mysteries which this science unveils are the mysteries of piety, and they give us a taste of pleasures that are infinite.

The pleasure which Theology affords to those who study it as they ought, is pure and spiritual; it is enjoyed without remorse, and leaves no disgust; its depths are inexhaustible, and contain an abundance from which the whole human family may be satisfied.

It appears then, that this science well deserves to be studied earnestly; and yet it must be confessed that it is treated with extreme neglect. Every one believes, or at least wishes to believe, that the religion which he professes is the best, and few give themselves the trouble to examine their religious tenets. *Some* retain their *religion* because they were born in it; as if they were obliged to follow a path which leads them to perdition, under the pretence that their birth binds them to do so. *Others* again, retain their religion, because by quitting it they would lose their fortune; as if there were any worldly advantage that could counterbalance the loss of the soul. *Others*, because they see in the profession of their religion individuals of eminent knowledge; as if

they had never seen great men fall into error. There are but very few who closely examine whether their religion possesses the characters or marks of the true religion. Of the multitude who call themselves Christians, the majority are not so upon knowledge or conviction; and they would be embarrassed, if they were required to tell why they are Christians, because they have never thought of the subject. They take much pains to acquire a knowledge of subjects which have in them nothing that is solid; so that those who have studied them the most, often find that they have made no valuable acquisition, and are brought to doubt of points which once they thought very clear and certain. Yet they neglect the science of salvation, which truly enlightens and gives contentment to the mind, which satisfies the conscience, which fills the soul with joy, and which sanctifies and consoles it. They labour painfully to acquire a variety of languages, to understand the various movements of the celestial spheres, to measure the magnitude of the sun and the planets, to discover in the heavens some new constellation, and to prognosticate some future event; yet they will not study the truths which God has revealed to man, to show him the path which will conduct him to heaven, and what awaits him after death. They think only of amassing the possessions which will elevate them to worldly honours, and afford them temporal pleasures. But there are *few* who seek possessions which would yield them solid good, eternal honours, and ever enduring pleasures; *few* who make the reflection, which notwithstanding is so salutary, that in sublunary things there is no true satisfaction; that the goods of this world will soon be taken from us, or we from them; that the *honours* of this world are but wind; that its *pleasures* are but vanity; and that at last death, which threatens us every moment, must, in a few years, perhaps in a few days, place us in a state of eternal happiness, if we have embraced the true religion, and have conformed our lives to its precepts—or under the horrible necessity of being eternally miserable, if the religion in which we have passed our lives has been false. Worldly men dream only of pleasing the great ones of the earth, who are fickleness itself, who can do nothing for them after their soul is separated from the body; and they do not so much as dream of acquiring that which will please the King of kings, on whom the happiness or misery of all men absolutely depends, who can send both our bodies and our souls into hell, and who has eternal crowns to recompense those who love him, and make it their study to please him. Such conduct cannot be sufficiently blamed; and it seems difficult to comprehend, how persons who are in possession of reason, can make so bad a use of it. Is it possible, that they can be at the utmost pains to preserve the body, which must soon be reduced to dust, in despite of all their care, and have so little concern for the soul which is immortal? Is it possible that they will do every thing to gratify some passion, which, in hope of an imaginary delight, makes them suffer a thousand real torments, and yet do nothing to obtain for themselves salvation and immortality? There must be a strange perversion of the nature of man, when he will not deign to examine, whether the path which he follows leads to heaven or to hell.

It ought not to be said, that it is sufficient that there are certain individuals in the world, who make a study of religion; for there is no one who is not under obligation to attend to this study. We may trust our legal concerns to advo-

cates and lawyers, and our health to physicians, but we ought not to commit the care of our salvation to the skill and management of others.

It ought not to be said, that the study of religion is difficult, and that there is great obscurity in the science of salvation. Have not other sciences their obscurities and their depths, and does this prevent their being studied with care?

Why should there not be the same earnest desire to know the secrets of God, in the methods of his grace, that there is to discover his secrets in the natural world? Why should men take less pleasure in the study of Theology, than in the study of Natural Philosophy and Astronomy? If there are some obscurities in the science of salvation, are there not also many things in it that are very clear? Although it were necessary to go through much toil, in order to understand the true religion, ought we to complain of the cares and the labours required, when the acquisition we are striving to make is the most excellent of all knowledge—the discovery of the greatest objects—a God, a Saviour, an eternal felicity? Must he not have a very corrupt heart, who will make great efforts to learn a thousand useless things, and yet is unwilling to inform himself, in regard to the only science that is absolutely necessary? But the labour objected to is not so great as many imagine. An honest man, who ardently wishes to know the truth, will not search for it long in vain. "If any man will do his will (said Jesus Christ) he shall know of the doctrine, whether it be of God, or whether I speak of myself." In like manner, St. Paul says to all the faithful, "Prove all things, and hold fast that which is good." The idea which we have of God, as of a being supremely good, does not permit us to believe, that he has rendered the knowledge of the way of salvation so difficult to men, that none but the learned can acquire it.

(To be concluded.)

AN EVENING SONG FOR THE SABBATH DAY.

BY JAMES MONTGOMERY, ESQ.

Millions within thy courts have met,
Millions this day before thee bow'd;
Their faces Zion-ward were set,
Vows with their lips to thee they vow'd:—

But thou, soul-searching God! hast known
The hearts of all that bent the knee,
And hast accepted those alone,
In spirit and truth that worshipp'd thee.

People of many a tribe and tongue,
Men of strange colours, climates, lands,
Have heard thy truth, thy glory sung,
And offer'd pray'r, with holy hands.

Still, as the light of morning broke
O'er island, continent, and deep,
Thy far-spread family awoke,
Sabbath all round the world to keep.

From east to west, the sun-survey'd,
From north to south, adoring throngs;
And still where evening stretch'd her shade,
The stars came forth to hear their songs.

Harmonious as the winds and seas,
In halcyon-hours, when storms are flown,
Rose all earth's Babel-languages,
In pure accordance, to thy throne.

Not angel-trumpets sound more clear;
Not elders' harps, nor seraphs' lays,
Yield music sweeter to thine ear,
Than humble pray'r and thankful praise.

And not a pray'r, a tear, a sigh,
Hath fail'd to-day some suit to gain;
To those in trouble thou wert nigh,
Not one hath sought thy face in vain.

Thy poor were bountifully fed,
Thy chasten'd sons have kiss'd the rod,
Thy mourners have been comforted,
The pure in heart have seen their God.

Yet one pray'r more;—and be it one
In which both heaven and earth accord!—
Fulfil thy promise to thy Son,
Let all that breathe, call Jesus, Lord.

His throne and sovereignty advance;
For his soul's travail let him see
The heathen his inheritance,
And earth's last bound his portion be.

Miscellaneous.

CHRISTIAN MORALS IMPORTANT IN RURAL LIFE.

ESSAY X.

The Duty of Rural Men in the present aspect of the Church.

"Why abodest thou among the sheepfolds?"

This expostulation is part of the song of Deborah—an animated ode, expressive of lofty gratitude for victory over the foes of Israel. Its lyric grandeur has been admired in all ages. We do not say it challenges competition with the odes of Pindar or Tyrtæus; for its superiority is so unrivalled, that all confess it by intuition.* But whilst Deborah bestows commendation on the tribes that had courageously met the enemy, she declines bestowing praises on those that preferred the bleating of sheep to the duty of arms. "Why abodest thou among the folds of the flocks?"—evidently esteeming pastoral and rural economy, more than the obligations of patriotism. In like manner may we say, that the present exigencies of the church demand the services of rural men. Those services ought to be given, and if withheld, the reason for such inactivity ought to be stated. Let the reader then accompany us to a view of the church in its present attitude.

A review of church history will show, that the religion of our Saviour has never gained the ascendency it merits. Superstition has always blended its self-created rites with the simple forms of Christianity. Altars have been reared, that make no part of the spiritual temple, and the gospel sanctuary has been festooned by the craft of cardinals, and the subtlety of politicians. Festivals have been multiplied, which have nothing but the will of ecclesiastics for their origin, and the voice of tradition for their support. To this we annex the statement that the papal power has always been red with the blood of the saints. Could the vales of Italy speak, they would tell more than the historian has recorded of the persecution of that people, whose interesting annals have been compiled by the learned Allix.* The history of the popes has been called church history. Rather call it the history of banditti, who have used the church as a grotto, in which to perpetrate iniquitous deeds. But we may turn our eye from the past ages of the church upon the present condition of the world, and without descending to particulars, the general view is sufficiently appalling. In attempts to alter this condition, there is one statement that operates with talismanic influence—"*The religion of the Heathen is good enough.*" But is the philosophy of the Heathen good enough? Would any one object to our proclaiming among them the astronomy of Newton? Is the literature of the Pagan world sufficiently good? Would it be any harm that the temples of science should rise among them, that academies should be reared, and that groves, sacred to learning, should every where open their foliage in ample volume? But in what spot shall we find pure religion? Not among the flags of the Nile, or the palms of the Euphrates, or even the reeds of the Jordan. The most pleasing de-

* See an admirable criticism on this song, in the third number of the Biblical Repository.

* See Jones's Church History, and Milner, Mosheim, &c. The reader ought to receive the statements of Lingard and Butler, with great caution.

scription of unenlightened man, is one given by a voyager among the Pelew Islands; but this voyager records of their inhabitants, at least one black and atrocious deed.*

Our Maker could in a moment shake down all systems opposed to Christianity—the one system which he designs to take in triumph round the world. But it is his ordination that the church shall have help, or else that the moral wilderness shall not be reclaimed. Accordingly, Christians have taken up the map of the world, and they have pencilled, in vivid lines, the huge islands that know nothing of the system by which man must be enlightened and saved. From that map it appears that a few missionary huts have been erected in Greenland, and a few missionary cottages have been reared in the West Indies. But from Greenland to the Equator, how few! may we say in astonishment. From the Equator to Cape Horn, especially on our own continent, papal ignorance meets the traveller at every step. From the Cape of Good Hope to the Line, there are a few men at work, but it is like a solitary woodman hewing in a trackless wilderness. There are some missionaries in the islands of the Mediterranean and Ægean Seas, but what are they among so many? Here and there an adventurer may penetrate the regions under the sway of the impostor, whose dust reposes in the tomb of Medina; but this lonely adventurer is often tempted to despair. The churches of the lesser Asia are in ruins, but there is none to rebuild. What systems of delusion prevail in all the islands of the east! Those islands are numerous, and require numerous labourers to meet their wants. Much has been done in India, but that only makes clearer the work which remains to be done. A world of exertion is necessary in New Holland, and in China—But we forbear. Christians have, with one accord, fixed on Christianity as the only system which promises any thing to be relied on, in reforming the world. This, and this alone, they desire to send to the nations. They have not sent civilization as a pioneer. They have not sent philosophy, decked in meretricious ornaments. They have not allowed their agents to unite Paganism and Christianity, as Xavier did among the Japanese.* Civilization invariably follows pure Christianity. But without it, where, since the publication of the gospel, has a Heathen nation been civilized?

It is a question frequently asked, if Christianity be so great a blessing, why is it not universal? Because the millions, to whom it is addressed, are unwilling to receive it. This objection has been considered at large by Bishop Butler in his Analogy, and there the reader may find the solution of all his difficulties. Christianity has been sent to some portions of the world, whilst others have never heard of the system. Distinctions are made in the natural world, and the natural world is not without mysteries. Men have different locations on the earth. One man is fixed in a polar latitude, where oil is his subsistence; whilst another revels in the fruits of the tropicks. He stands within that brilliant girdle, which is flung in luxuriant and streaming splendour around the waist of the world. But the object of the missionary enterprise is to perform what the objector professes to desire.

Much that is valuable has been written, within a few years past,

* See Wilson's Shipwreck among the Pelew Islands.

* The moral condition of nations may sometimes be known from books, whose writers have no religious object. Hobhouse's Albania—Emerson's Letters from the Ægean—and Lord Byron's Poems, are useful in this way. We are sure that Byron's works are fit for nothing else.

on the subject of missions. Among these, the Moravian publications will always be relished for their simplicity.* There is also a simplicity very pleasing, in the memoirs of Henry Martyn,† Pearce, and Brainerd. There is eloquence of no ordinary kind in some of the missionary discourses of Chalmers, and Foster, and particularly in a missionary discourse by Melville Horne. Seeing that so much has been said by others on this subject, we shall proceed to inquire if rural men can do any thing for the advancement of the church.

The plans of benevolence which distinguish the present day, are carried on, for the most part, in our cities. Into such places, our resources are concentrated. Into cities, a thousand streams are hourly winding their way, as into immense reservoirs. But, though many schemes of benevolence are brought to maturity in places of commerce, we cannot release rural men from obligations touching the spread of Christianity. Though they live scattered over immense districts of country, and their habitations stand aloof from the city, yet the aggregate amount of their exertions may be immensely great. That they who live in the country owe offerings of gratitude to heaven, in common with the rest of their species, is undeniable. There is something affecting in the thought of gathering in the harvests of successive summers, without any emotions of thankfulness. With the pious portions of our rural community, it is becoming common to set apart to benevolent purposes the produce of special fields, and the fruits of consecrated trees. We value this custom, not more for the pecuniary resources raised by it, than because it intersperses our possessions with a lesson of piety and benevolence.

Rural men are apt to think their sphere contracted. But when their country calls, they instantly leave their deep retreats, whether the call be to the bench, or to the chair of legislation, or to the senate house. Bishop Watson* in the seclusion of Calgarth Park, wrote his admirable defence of the Christian religion. Lord Lyttleton, in his retirement, penned a similar work. Cowper sent his publications into the world from his obscure village—works which have been a companion for the firesides of Christians. Hannah More has done much to elevate the standard of morals among the poorer orders. Crabbe and Wordsworth may please the wealthy, but their writings are certainly useful to the unlettered and obscure.

There is a wide field for our rural men to exert a beneficial influence, in the state of our country congregations. Some of our rural

* Such as Heckewelder's Narrative, Crantz's Greenland, Latrobe's Visit to South Africa, Montgomery's Greenland, &c.

† The Quarterly Review calls H. Martyn a hypochondriack, but Gifford was not then its editor.

* Bishop Watson was an able advocate of Christianity; but it is much to be regretted, that his memoirs of himself were ever published. They show the crafty politician, and the ambitious aspirant after church preferment. He seems to have been always restive for the chair of Canterbury. Baxter derives more honour from his disinterested rejection of a bishoprick, than from the eulogiums of Hale, Boyle, and Barrow. The last said of him, that "his practical writings were never mended, and his controversial ones seldom confuted." The English church has produced some excellent bishops. Among them we place Usher, Burnet, Hall, Leighton, Wilson, Jeremy Taylor, Horne, Portens, Stillingfleet, and Heber. There are some rectors too, that ought to have worn the mitre. Among them are Walker, Hervey, Toplady, Newton, Scott, Aitkinson, Richmond, Venn, D. Wilson, [since this was written, made a bishop and sent to India] Faber, Cunningham, Cecil, &c. Still every sincere Christian ought to wish an alteration in the polity of this hierarchy. We hope the day will soon come, when the hand of reform will be applied.

parishes are in flourishing circumstances, and after a few of them might our city congregations be modelled with advantage. But there is a vast work to be done, among our retired charges, before they can all be brought into a prosperous condition. Ignorance prevails in many of them, to a most alarming degree. The teachers of schools are often men of vicious lives. The establishment of parochial libraries would, in itself, be a benignant work. Men must yield their prejudices, against enlightening the publick mind. Our men of large patrimonial possessions must weigh the obligations under which they lie to their tenantry. To this end, we know of no book that deserves to be considered as a better guide, than the Civick Economy of Large Towns, by Chalmers.

If in these, and nameless other ways, rural men can contribute to the good of society, are we not justified then in addressing them in the pointed language of Deborah —"Why abodest thou among the sheep-folds?" Why abide in secret places, when such efforts are in progress to enlighten men in all their duties? You may indeed attend to, and improve and adorn your grounds; but it were well for you to think of what Johnson once said to Garrick, in his splendid mansion and its adjoining improvements—"These," said the sage, "these are the things which make death tremendous." Alcibiades once spoke to Socrates of his farm. Show me then your farm, said the philosopher, on the map of Attica. We say to you—Show us your farms on the map of the world. They may be a conspicuous object in your eyes, but not in the eye of the world. We see in them nothing to release you from the momentous duties which Christianity enjoins. Let your plantations have a place in the map of missionary contributions.

Do you wish to take no part in that moral revolution which is passing over the world? The earth has had its fierce noontide hours, but its evening will be serene. The stains of a western sky, at the going down of the sun, are captivating—The peasant often stops to behold them. But sweeter scenes shall be unrolled, as the earth shall approach its last hours; when the vesper hymn of ransomed man shall be more than a response to the matin song he sung in Eden. In some latitudes, the luxuriance of spring breaks forth from winter, without the slow process of nature, and scarce shall one glory be evolved, before it shall be eclipsed by scenes more glorious.

The writer here closes these essays. He would have preferred inditing a work* which should have possessed the pungency of Baxter, and the fervour of Alleine, before that which for several months in succession has occupied a portion of a religious miscellany—with the humble aim of uniting entertainment with the advocacy of moral and religious truth. But—"Non omnes possumus omnia."

The works of those good men whose names have just been mentioned, can never die. Nothing can supplant them in the affections of the thousands whom they have benefited, and of other thousands whom they will yet edify. But let every reader keep in mind, that the scenes of time will soon have passed away; and that the great concern is not to obtain the ap-

* The reader can be benefited by reading the Rural Philosophy of Bates, Flavel's Spiritual Husbandry, and the Christian's Journal of the Seasons, by Brown, of Haddington. Bloomfield's Farmer's Boy, though an humble production, is full of innocent sentiments. The same may be said of the writings of Clare, Barton, Wiffen, Dale, and Howitt's Book of the Seasons.

plause of men, but to secure the approbation of God.

Merciful Redeemer! "Feed thy people with thy rod, the flock of thy heritage—let them feed in Bashan and Carmel, as in the days of old."

MENTAL SCIENCE.

Radical Principles brought to the test of Revelation.

The doctrines of moral freedom and of power, which are to be examined in this article, have been stated and discussed at considerable length in our former numbers. But in addition to the philosophical views then taken, it is important to examine them by the light of revelation. That these are radical principles of mental philosophy, no one will doubt. *Moral freedom* is essential to a sane moral agent; and essential to a rational, accountable mind. It is not a faculty or property of mind itself, but an indispensable law of mental operation. As for *power*, it obviously holds an important place among the radical principles of mental science. Although the investigations of this subject have been much vexed, and questions of difficult solution have been urged and reurged, upon the advocates of different theories, the subject itself cannot be displaced from its claims to investigation, as a radical principle of mental philosophy.

We have defined moral freedom to be an indissoluble connexion between pleasure and choice. In other words, the mind always chooses according to its pleasure. We have also explained the facts as they occur in the choice of ultimate and subordinate objects. The phraseology employed and preferred by some is different in word, but not in meaning—viz. that the freedom of the will consists in choosing as is on the whole most agreeable, or as is the greatest apparent good. It is true the heart is pleased, and the will chooses always in accordance with that pleasure; but if we use the general term mind, then it is proper to say, the mind chooses according to its pleasure.

We have said that men have two kinds of liberty, *external* and *moral*. The former consists in a connexion between volition and external action. When a man acts as he chooses to act, he has all the external liberty which he can have or desire. When this connexion is broken, as it obviously may be, the man's liberty is obstructed; he is not free. But moral freedom, or a connexion between pleasure and choice, can never be obstructed, so long as the mind is sane. The mind of man can never yield this freedom, nor can another mind exercise any control that shall break up this connexion. But according to the doctrine last examined, of ultimate objects and motives, it is obvious that things agreeable are sometimes not chosen; and things disagreeable are often chosen, for the sake of some ultimate object which must be, in its nature and for its own sake, agreeable. Derangement of the understanding may have an effect upon this connexion, to destroy or pervert it, but we speak of sound minds, having all the faculties in well balanced relationship. It is not necessary for us to investigate the causes, phenomena, or history of deranged minds. Our inquiries respect the freedom of sane minds.

We have deemed it necessary to repeat distinctly the doctrine of moral freedom, that we may the more readily recognise the manner in which the Scriptures teach or imply the facts. It has never been doubted, that revelation recognises the moral freedom of man; but the precise meaning of that freedom has been a subject of

much controversy and misapplication in the theological world.

On the general subject of moral government, as found disclosed in the book of revelation, it is obvious to remark, that the system implies the existence of a freedom, according with the principles of the administration. Inert matter is governed by physical laws, and so may external actions often be restrained by physical force, but mind must be governed by moral influence. Freedom is necessarily implied in such government. The whole doctrine of motive and of ultimate and subordinate objects, necessarily involves freedom. All the commands and threatenings, arguments and promises, contained in revelation and addressed to men, imply their freedom. Men generally, would as soon think of denying the implication of man's reason, as of his freedom, from the general style of the Scriptures and the principles of moral government. Why should any appeal be made to the feelings of men to influence their conduct, if those feelings do not govern their volitions; and if their freedom do not consist in a connexion between their pleasure and choice? All that is said of men choosing objects placed before them, involves the freedom of which we speak. Take for illustration, the statement made by Moses to the children of Israel. Deut. xxx. 19. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Here, in this conclusion of the last communication made by Moses to his people, he reminded them of what was the great object of his communication. He had prescribed the course of duty, and given them to know distinctly the life and blessedness connected with it; he had warned them against disobedience, and told them the death and the curse which were inseparably connected with the sin. This proposed to the people a choice, in view of the ultimate ends of the two courses. The proposition for their choice recognises their freedom to elect, and that under the influence of their feelings. If the ultimate object were agreeable to their feelings, they would choose the right way; if not, they must take the consequence of resisting it. Such is the instruction of this passage; and the same of all other passages having a similar character. See Joshua, xxiv. 15. "Choose you, this day, whom ye will serve,"—and verse 22. "Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him." Here the implication is as strong as positive assertion. So 2 Sam. xxiv. 12—the Lord commanded the prophet Gad to "go, and say unto David, thus saith the Lord, I offer thee three things, choose thee one of them, that I may do it unto thee." Can it be at all doubtful whether this proposition involves and proves David's freedom of choice? The proposition of Elijah to the people of Israel, 1 Kings xviii. 21, involves the same principle. There are many cautions and exhortations which teach the same thing; see Prov. i. 29, and iii. 31—Isah. lxvi. 12—Luke x. 42. We might quote many injunctions, arguments, entreaties and threatenings, which plainly involve the same doctrine. But the truth is so plain that it would be superfluous. It ought however to be observed, that a definition of freedom, which has obtained among some theologians, and which involves self-determining power in the will itself, independent of motive and inducement, is inconsistent with the principles of moral government, inconsistent with the use of argument, threatening and promise. The Bible recognises no other

freedom of mind than what consists in a connexion between pleasure and choice, or in other words, choosing according to the pleasure of the heart. It really seems to us, that we could scarcely go amiss in quoting from any page in the whole book of revelation, for a recognition of the principle of moral freedom for which we plead. All its doctrines revealed for the regulation of our faith, all its precepts for the regulation of our conduct, all its promises for the confirmation of our hope and excitement of our zeal, and all the histories recorded for the illustration of God's government and the principles of human action, are in perfect accordance with each other; and all recognise the same principle of human ability. The whole are in accordance with the consciousness of moral freedom, of which every man is persuaded, and of which no subtlety or sophism can divest us. We may talk of metaphysical reasoning, and speculate in abstract philosophy or theories, as long as we please; but plain common sense will always decide that the Scriptures of truth recognise man's moral freedom. And in the interpretation of that freedom, revelation and man's consciousness will be found to agree.

But on the doctrine of human ability, there is more difficulty in making this agreement between revelation and human consciousness so tangible, as on this subject of freedom. The facts are just as certain, but not so obvious. The reason will be evident to all who carefully examine the subject. Moral freedom is an established connexion between pleasure and an object of consciousness; while power is neither a relation nor an action, consequently not the object of immediate consciousness. This shows a very obvious reason of the difficulty. Still we think the Scriptures recognise man's ability, while they settle its doctrine and limit its character. If this be so, and the scriptural instruction could be so collected and arranged as to be distinctly obvious, it might serve to settle many vexatious disputes of the present day, and correct many erroneous opinions of mischievous tendency. Whether we shall succeed in presenting the scriptural recognition, is yet to be seen. Could we be as certain of success as we are of the existing facts and of their recognition, we should felicitate ourselves, and congratulate our readers. But of this we are not so confident.

It may be proper now to restate the doctrine of power, although in a former article, we have stated and more fully discussed this subject than any other. We have said that of power, we have no direct consciousness, and obtain our idea of it from a connexion between an effect and its cause, or in other words, between volition and the effects produced. When we find effects to follow our volitions, we say we have power to accomplish those effects. But the question, what is power? has not yet been answered, nor do we believe it can be answered satisfactorily by man. The true doctrine of human ability is to be ascertained philosophically, in the same way that other philosophical principles are ascertained, only on the principle and process of induction. Any other method of investigation is liable to mislead. Other methods may lead to plausible theories, but we cannot confide in them. We have said, that for all purposes of theological argument and discussion, the relation which suggests to us the idea of power, may be taken as a substitute for a definition of human ability—That is, the relation between volition and effects which follow. In prosecuting our present inquiry, the object is to ascertain whether the

Scriptures recognise such a doctrine of power, and what is in fact the scriptural instruction on the doctrine of human ability, and its more important limitations.

One general remark should here be made and remembered. The scriptural recognitions of power are similar to those of freedom, some of them are general and by implication, without any specifick limitations, while others are specifick, and describe either the uses, limitations, or applications of the ability. Every command, while it involves a duty to be performed by men, implies both freedom and ability. The same is true of arguments, threatenings and promises, found in the word of God. These are all general recognitions, without any limitations or descriptions of the power, in its nature, origin, or extent. The existence of ability is taken for granted, in the directions and the performance of the duty, which is proof positive of the fact. All the historical illustrations of human character and conduct, contained in the Bible, confirm the implication which we deduce from the commands and promises.

In the details of this examination, we might compare the terms which are used in the Hebrew and Greek Scriptures, and ascertain their technical and usual meaning, but this is not necessary for the present purpose. The result of such an investigation would not compensate for the labour, time, and room occupied by the discussion. The meaning of whatever terms are used to indicate human ability, is principally to be gathered from the connexion in which they are used; and this may be obviously collected from the English translation.

We propose to examine a few of the numerous passages in which the terms *power*, *ability*, *able*, and *can* are used, all to indicate the same things. It will not be necessary to pursue this inquiry so far as to ascertain all the various shades of meaning attached to those terms. Some of the more prominent differences of meaning indicated by the terms, and ascertained from the subjects to which they are applied, and the connexions in which they are used, may be important. Take the following as a sufficient specimen for illustration. The following passages are a few of many, in which the terms are used for *property*. Prov. iii. 27. "Withhold not good from them to whom it is due, when it is in the *power* of thine hand to do it." Ezra. ii. 69. "They gave after their *ability* unto the treasure of work." Nehem. v. 8. "We, after our *ability*, have redeemed our brethren, the Jews." Luke iv. 6. "All this *power* I will give thee, and the glory of them." 2 Cor. viii. 3. "For to their *power*, I bear record, yea, and beyond their *power*, they were willing of themselves." Deut. xvi. 17. "Every man shall give as he is *able*, according to the blessing of the Lord thy God which he hath given thee." Luke xiv. 29. "Lest haply, after he hath laid the foundation, and is not *able* to finish it, all that behold it begin to mock him, saying, this man began to build, and was not *able* to finish." These passages all indicate *property*, as the ability intended, and such like uses of the terms are referred to in 2 Cor. viii. 12, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Another class of passages have the terms to indicate *right* or *privilege*. John. i. 12. "But as many as received him, to them gave he *power* to become the sons of God." 1 Cor. ix. 4—6. "Have we not *power* to eat and to drink? Have we not *power* to lead about a sister, a wife, as well as other apostles, and as the brethren of the

Lord, and Cephas? Or I only and Barnabas, have not we *power* to forbear working." 2 Thess. iii. 9. "Not because we have not *power*, but to make ourselves an example unto you to follow us." These and some others, can receive no other consistent interpretation than right or privilege.

In many passages power is used for *official authority*. Take the following as a specimen: John xix. 10. "Then saith Pilate unto him, speakest thou not unto me? Knowest thou not, that I have *power* to crucify thee, and have *power* to release thee?" Rom. xiii. 1—2. "Let every soul be subject unto the higher *powers*. For there is no *power* but of God; the *powers* that be, are ordained of God. Whosoever, therefore, resisteth the *power*, resisteth the ordinance of God." Luke, xii. 11. "And when they bring you unto the synagogues, and unto magistrates, and *powers*, take ye no thought, how, or what thing ye shall answer, or what ye shall say." All these and many other passages, most evidently indicate official authority.

It may be proper to mention a meaning of *power* for *speech*, as Prov. xviii. 21. "Death and life are in the *power* of the tongue." Luke iv. 32. "And they were astonished at his doctrine: for his words was with *power*." 2 Cor. x. 10. "For his letters (say they) are mighty and *powerful*." So in Heb. i. 3. Christ is represented as "upholding all things by the word of his power."

Power is also used for *religious principle*, as in 2 Tim. iii. 5. "Having a form of godliness, but denying the *power* thereof:" and 2 Thess. i. 11—"fulfil all the good pleasure of his goodness, and the work of faith with *power*."

On these uses of the terms, it is obvious to remark, that when they are applied to *property* and *word*, they are applied by a common figure of speech to the means and instruments of power. In the same manner it is applied in Rom. i. 16, to the gospel; "for it is the *power* of God unto salvation, to every one that believeth:" also 1 Cor. i. 18. "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the *power* of God." But in none of these quotations, is there a direct recognition of what is usually denominated human ability or power—There is an indirect but necessary implication of the doctrine.

The following passages are a few of multitudes, which recognise the idea of power, suggested by a connexion between volition and the effects which follow. We select them from different applications, in order to exhibit as fair a specimen as practicable. Gen. xxxi. 6, refers to Jacob's service with Laban, "Ye know that with all my *power* I have served your father." Matt. xx. 22, is the answer of Christ to the two sons of Zebedee, and their reply. "Are ye *able* to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? they say unto him, we are *able*." Matt. xxv. 15, refers to the distribution of money—"unto one he gave five talents, to another two, and to another one; to every man according to his several *ability*." Mark iv. 33, relates to the capacity of Christ's disciples to understand and improve his instructions; "With many such parables spake he the word unto them, as they were *able* to hear it." Rom. ix. 21, furnishes an important illustration; "Hath not the potter *power* over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Rom. xv. 14, expresses Paul's persuasion of his brethren; "That ye also are full of goodness, filled with all knowledge, *able* also to admonish one another." 1 Cor.

ix. 12, records an example of Paul and Barnabas, which recognises the principle; "If others be partakers of this *power* over you, are not we rather? nevertheless, we have not used this *power;* but suffer all things, lest we should hinder the gospel of Christ." 1 Cor. x. 13, furnishes still a different relation of the principle; "but God is faithful, who will not suffer you to be tempted above that you are *able.*" Eph. vi. 11, is an exhortation which involves the doctrine; "Put on the whole armour of God, that ye may be *able* to stand against the wiles of the devil," and ver. 16, to the same effect; "Above all, taking the shield of faith, wherewith ye shall be *able* to quench all the fiery darts of the wicked." See also 1 Pet. iv. 11—"if any man minister, let him do it as of the *ability* which God giveth." On these quotations we make a few remarks. They all recognise an exercise of volition, in the use or employment of power. In all the examples, some effect, or the discharge of duty, is the result of a voluntary exercise of ability. Whatever that ability may be, it is that which connects the result with the volition. From these examples it is obvious to remark, that sometimes ability is but for muscular vigour, sometimes skill, sometimes capacity to endure suffering, sometimes knowledge, sometimes benevolence, sometimes religious principle, or all Christian graces, and sometimes mental endowments. These are not power, but the voluntary use of them brings our apprehensions nearer to that indefinable something called power which connects the effects with the volition, than we can otherwise attain.

We may here observe that the Scriptures teach most explicitly, that God is the source of all human ability; it is all derived from him. Deut. viii. 8. "For it is he that giveth thee *power* to get wealth." 2 Sam. xxii. 33. "God is my *strength* and *power.*" Ps. lxviii. 35. "The God of Israel is he that giveth *strength* and *power* unto his people." Eccl. v. 19. "Every man also to whom God hath given riches and wealth, and hath given him *power* to eat thereof, and to take his portion, and to rejoice in his labour; this is the gift of God." Isah. xl. 29. "He giveth *power* to the faint; and to them that have no *might*, he increaseth *strength.*" Dan. ii. 37. "For the God of heaven hath given thee a kingdom, *power*, and strength, and glory. Mich. iii. 8. "But truly I am full of *power* by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgressions, and to Israel his sin." Luke x. 19. "Behold, I give unto you *power* to tread on serpents and scorpions, and over all the *power* of the enemy: and nothing shall by any means hurt you." Luke xxiv. 49. "But tarry ye in the city of Jerusalem, until ye be endued with *power* from on high." John xix. 11. "Jesus answered, thou couldst have no *power* at all against me, except it were given thee from above." Rom. xiii. 1. "For there is no power but of God." 2 Cor. xiii. 10. "Therefore I write these things being absent, lest being present I should use sharpness, according to the *power* which the Lord hath given me to edification, and not destruction." 2 Tim. i. 7. "For God hath not given us the spirit of fear; but of *power* and of love, and of a sound mind." Eph. vi. 10. "Finally, my brethren, be strong in the Lord, and in the *power* of his might." These passages include nearly every variety of meaning and application of *power*, and distinctly ascribe its origin to God. Man has, therefore, no independent ability. It is obvious to remark, that some have

a *power* which other men have not. This is very distinctly recognised in the Scriptures.

We now return to some of the more important limitations of man's ability, as taught in the Scriptures. These are made by various circumstances and insurmountable obstacles. We quote a number of passages of different character. Gen. xxxvii. 4. "And when his (Joseph's) brethren saw that their father loved him more than all his brethren, they hated him, and *could not* speak peaceably unto him:" Ps. xl. 12. "Mine iniquities have taken hold upon me, so that I am not *able* to look up." Prov. vi. 27—28. "*Can* a man take fire in his bosom, and his clothes not be burnt? *Can* one go upon hot coals, and his feet not be burnt?" Prov. xxvii. 4. "Who is *able* to stand before envy?" Eccl. viii. 8. "There is no man that hath *power* over the spirit to retain the spirit; neither hath he *power* in the day of death." Jer. xiii. 23. "*Can* the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Ezek. xxii. 14. "*Can* thine heart endure, or *can* thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it." Ezek. xxxvii. 3. "Son of man, *can* these bones live?" See the whole vision. Jonah i. 13. "Nevertheless the men rowed hard to bring it (the ship) to land; but they *could not*, for the sea wrought, and was tempestuous against them." Matth. xii. 34. "O generation of vipers! how *can* ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh." Mark vi. 19. "Therefore Herodias had a quarrel against him (John) and would have killed him; but she *could not*." Chap. ix. 18. "And I spake to thy disciples that they should cast him out; and they *could not*"—compared with verse 29. Luke xiii. 24. "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be *able*." Luke xxi. 15. "For I will give you a mouth and wisdom, which all your adversaries shall not be *able* to gainsay, nor resist." John vi. 44. "No man *can* come to me, except the Father, which hath sent me, draw him." Chap. vii. 34. "Ye shall seek me, and shall not find me; and where I am, thither ye *cannot* come." Chap. x. 29. "My Father which gave them me, is greater than all: and none are *able* to pluck them out of my Father's hand." Chap. xv. 4—5. "As the branch *cannot* bear fruit of itself, except it abide in the vine, no more *can* ye, except ye abide in me—without me ye *can* do nothing." Chap. xxi. 6. "Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not *able* to draw it for the multitude of fishes." Acts vi. 10. "And they were not *able* to resist the wisdom and the spirit by which he (Stephen,) spake." Chap. xv. 10. "Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were *able* to bear?" Rom. vii. 23. "But I see another law in my members, warring against the law of my mind, and bringing me into *captivity* to the law of sin, which is in my members." See the whole connexion. Rom. viii. 7. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed *can* be." Gal. v. 17. "For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye *cannot* do the things that ye would." All these passages express or imply a limitation of human ability; and we might extend the list of quotations to a much greater length, if it were necessary. We have quoted the passages in the order of their oc-

currence, without classification. This we preferred, because the arrangement shows how generally, promiscuously, directly and incidentally, the fact is recognised. The limitations are sometimes made by the temper and disposition of the heart, as in the case of Joseph's brethren, those reproved by the Saviour, those accustomed to do evil coming to Christ, Paul's situation, Rom. vii. 23, the carnal mind, and the lusting of the flesh, Gal. v. 17. Sometimes it is by the laws of the elements and providence of God, as in the case of the crew of the vessel in which the fugitive, Jonah, had attempted to escape; the case mentioned, Prov. vi. 28; the case of Herodias; and the net enclosing the draught of fishes. Sometimes a deep sense of guilt makes the limitation, as in the case of David, and the appeal made in Ezek. xxii. 14; sometimes by the interposition of God, as Eccl. viii. 8; by envy, as Prov. xxvii. 4; by demoniacal influence, as Mark ix. 18; by conviction, as Luke xxi. 15. and Acts vi. 10. But we need not enlarge upon the circumstances and interposing obstacles.

It is obvious, and scriptural to remark, that some of these limitations of power excuse from responsibility and blame, as in the cases of the sailors, Jonah i. 13; and death, as Eccl. viii. 8; in short, every thing foreign to the heart and its influence: but in all cases where human ability is limited by the temper and disposition of the heart, there is no excuse from responsibility or blame, as in the case of Joseph's brethren; the Pharisees; what is denominated lusting of the flesh, &c. It should now be remembered, that whatever may be the cause of limitation, it does not alter the *nature* of power, nor change the *character* of human ability. It may alter responsibility, and praise or blame, but the ability is the same. This state of the case shows the uselessness of a famous distinction between natural and moral ability. It is a distinction not recognised in the Scriptures; and if founded on any thing in the Bible, it must be on the different circumstances and facts which limit the exercise of human power. But that is placing it on facts, which do not affect the nature of ability at all: it is, therefore, unphilosophical and unscriptural.

We have barely room here to say, that, what has been shown to be the philosophical fact, is recognised by the Scriptures: the affections of the heart control the volition, but the volition can never change the affections. The change of the heart, without divine grace, is as much beyond the limit of human ability, as the change of the Ethiopian's skin or the leopard's spots; and if it were not, that what is impossible with men is possible with God, our case would be hopeless. But blessed be God, there is "help laid on one mighty to save;" and the Holy Spirit, purchased and sent by Christ, is fulfilling his mission, in subduing the hearts of men and sanctifying their affections, that they may be fitted for heaven. Under this blessed influence, the disciples of Christ abide in him, as the branch abides in the vine; and thus they bear fruit unto holiness; but without Christ they can do nothing. Such is the testimony of the Scriptures on this subject, by which we must abide, and by which we ought always to be guided in our estimation of human power and character. F.

THE NATURE OF PROOF.

Strictly speaking there is a difference between *evidence* and *proof*; although in popular speaking and writing, these terms are often considered and used as synonymous. *Evidence* is that which *shows truth*; *proof* is the *method* or *way* in which

evidence is presented and truth demonstrated. Beattie, after stating that he does not pretend to give a complete enumeration of the different species of evidence, mentions eight kinds. But there are properly only two kinds of proof—*direct* and *indirect*. In direct proof, evidence is produced, or arguments are offered, whose *immediate* tendency is to establish, or subvert, a specified proposition. In indirect proof, the *absurdity** is shown of supposing that a specified proposition is, or can be, other than has been stated. Both these kinds of proof are abundantly used in the exact sciences; and both are considered as conclusive, and equally so. In Euclid's Elements, the indirect method of proof, or that which is technically called *ducens ad absurdum*, occurs in numerous instances.

In all popular argumentation or controversy, both these kinds of proof are used, and in most instances they are mingled together —the speaker or writer, one while reasoning to prove *directly* the truth of the proposition for which he contends, and then endeavouring to show the *absurdity* of supposing it to be false. Sometimes the *truth* of his proposition, and the *absurdity* of gainsaying it, are attempted to be shown in alternate sentences; and even in the same sentence. We have at this time an illustrious exemplification of the statement just made, in the controversy which agitates our whole nation, on the question—whether a particular State can nullify a law of Congress, and even withdraw from the American Union, without violating the Constitution of the United States? The Nullifiers, as they are called, answer this question affirmatively, and the Constitutionalists answer it negatively: and how do the men of mighty minds, on both sides of this question, manage their argument? We believe we may say truly—by using both kinds of proof, in about an equal degree. *Now* they attempt to demonstrate, by *direct argumentation*, the truth of the point for which they contend; and *now* they endeavour to show, in the most striking manner, the palpable *absurdity*, or the *falsehood* and *fearful consequences*, of maintaining a doctrine opposite, or adverse, to that which they severally advocate. Nor is it easy to say which of these methods of ratiocination, and eloquent presentation of the points discussed, has, or ought to have, the greater influence on the minds of our citizens at large.

We also have, at this time, a controversy, which attracts a good deal of publick attention, going on between Protestants and Roman Catholicks; and we do not wish to disguise the fact, that it is in reference to this controversy chiefly, that we have chosen, at this time, to call the attention of our readers for a few moments, to a careful consideration of *the nature of proof;* for an attempt has been made to preclude one party from indirect proof, although both parties have in fact used it freely. We are not a party to any articles of agreement which the champions in this conflict may have adopted, for the management of their polemicks; and we shall not admit that they have a right to keep all but themselves out of the arena. We state, however, that we have not had a word of communication with one of them, in regard to the subject of this short article; and that it is not our intention at present, to enter into the merits of the controversy, but merely to plead for its being fairly conducted.

We presume then to say, that in every point of debate that has,

* In a logical sense, a proposition is absurd, when it results in falsehood, or tends to bad consequences, as well as when it is irrational.

or that will, come up, in this controversy, the writers *must*, and *will*, and *ought* to have recourse, to both the kinds of proof we have mentioned. They cannot get along without it; they cannot do justice to their cause, on either side, without it; and it is equally foolish and vain, for either party to complain of unfairness in the other for resorting to it. We have shown that it is a method of proof freely employed even in mathematical reasoning; and that in the most important political controversies it is unreservedly used. We may add, that in Law, Theology, Philosophy, and indeed every kind of disquisition, be the subject of it what it may, both these ways of endeavouring to establish truth, and to expose error, always have been, and always will be, and always ought to be, adopted. If any litigant neglects to use either of these methods as much as he ought or might, or relies wholly on one, when he might use both advantageously, he is, so far, an unskilful disputant, and does not advocate his cause to the greatest advantage.

As far as we have seen any thing of the controversy to which we have referred (except a flourish of weapons preparatory to the onset) it has related to *the rule of faith*. In regard to this, the parties have agreed "that there is an infallible rule of faith, established by Christ to guide us in matters of religion, for the purpose of determining disputes in the church of Christ." Now if there is an infallible rule of faith established by Christ, it must be either in the Bible, or out of it: and the point maintained by Protestants is, that it is in the Bible *alone;* while the Roman Catholicks contend that it is not, and cannot be in the Bible *alone;* but is and must be, in a rule formed by the Bible as interpreted by the fathers of the church, with the addition of tradition, the decisions or decrees of œcumenical councils, or the expressed and universal opinion of the church. Into this controversy, we have already said, we are at present not going to enter. Our remarks are wholly relative to the method of conducting it: and here we say, that it is as fair for a litigant, on either side, to show the *absurdity* of the opposite system, as it is to reason *directly* in favour of the system which he holds to be the sound one. Nay, we affirm that justice will not, and cannot be done to the argument on either side, without dwelling largely on the absurdity, or in other words, on the mischievous consequences, that *have* followed, *will* follow, and *must* follow, from the adoption of the rule contended against. It is unfair for either party to endeavour to shut the other up to *direct* proof; and *he* will deserve to be considered as treacherous to his cause, who permits his antagonist to place him on such disadvantageous ground. Of direct proof in this controversy, there is, we admit, a portion, and it ought all to be brought forward, and clearly stated. But the chief source of proof is, from the nature of the case, of the indirect kind; and of this an abundant use ought to be made—That is, the legitimate *effects* of the systems, proved by undeniable facts, ought to be made to *strike* as strongly as possible: and let it be remembered that this is the rule and test of Christ himself, when speaking of false teachers and false doctrines (Matt. vii. 16—20.) "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Where-

fore *by their fruits ye shall know them.*" What! are we to know false teachers and false doctrines by their fruits, and shall not these fruits be exhibited? Let us see them fully and fairly; that we may know what is poisonous, and what is wholesome; what we are to avoid and what to receive. L.

GURNEY'S ADDRESS TO THE MECHANICS OF MANCHESTER.

The author of the following Address, the brother, as we understand, of the celebrated Mrs. Fry, is already most favonrably known to the publick, as the author of several works of a religious character, and indicative of talents and erudition of a high order. He belongs to the Society of Friends, or Quakers; but we could earnestly wish that all the clergy of the Presbyterian church were as *doctrinally* orthodox as he. Except on the *ordinances* of the church, we symbolize with him almost entirely. In our 4th and 7th volumes, we inserted Reviews of two of his publications. The following address was recently delivered; and by the favour of a friend, who has received it by a late arrival from Britain, we publish it, without having seen any but the English copy. It will, doubtless, soon appear in many periodicals; for its religio-philosophical character, renders it at once entertaining, instructive and edifying. We are sorry that we are obliged to divide it. The remainder, which is the most interesting part, will appear in our next number.

Substance of an Address on the right Use and Application of Knowledge, lately delivered to the Mechanics of Manchester, at their Institution in that Town, by Joseph John Gurney.

In presenting myself to this large and intelligent assembly, I feel that I ought, as a stranger, to apologize for such an intrusion on your time and attention, especially since the subject on which I propose to treat, is one of so large a compass and of such high importance. Undoubtedly, it will be generally allowed that on nothing does the welfare of our species more clearly or certainly depend, than on the *right use and application of knowledge.*

The only apology, however, which I have to offer is, that I am a sincere friend to the diffusion of useful knowledge of every description; and shall be glad at all times to promote the general object pursued by this and similar institutions. The principles which I entertain on the subject, forbid my making any distinction between the different classes of society: for whatsoever may be our situation in life, it appears to me to be our plain duty to ourselves, to our neighbour, and above all to our bountiful Creator, to make as diligent a use as lies in our power, of the nobler part of man—to improve and cultivate our mental faculties. True indeed it is, that even in our intellectual pursuits, there are dangerous temptations; especially to pride and self conceit —according to the declaration of the apostle Paul—a wise and learned man in his day—"knowledge puffeth up." But I consider that this declaration peculiarly applies to slight and superficial knowledge, and that we shall find one remedy for our vanity, in the deepening and extending of our researches after truth. Those who are most profound in philosophy, and most largely instructed in useful learning, are generally distinguished by a low view of their own attainments. In confirmation of this remark, I need only remind you of Sir Isaac Newton—that prince of astronomers and mathematicians—that firm friend also to religion and virtue—whose matchless powers of mind were so remark-

ably accompanied with humility and modesty; these, indeed, were the crown and honour of his character.

I do not wish to enter upon any metaphysical definitions of knowledge. On the present occasion I use the word simply as denoting that information, which under the government of our gracious Creator, men are able to obtain from any source, on any subject. Knowledge, in this familiar sense of the term, admits of a division into four great branches. First, *experimental* and *philosophical;* secondly, *mathematical;* thirdly, *historical;* and, fourthly—above all—*moral* and *religious.* In the present stage of of this address, I shall lay aside the consideration of the fourth branch —I mean *revealed religion*—not because I am insensible to its claims, for I am convinced in my inmost soul of its *supreme* importance; but I consider it best, in the first instance, to confine my views to the preceding branches—those which are so laudably pursued in this institution.

Experimental knowledge is that information of every kind which we obtain from our own personal observation. Every one knows that it is extremely various—that it rests on the evidence of our senses —and that it is stored in the mind by the united powers of perception, reflection, and memory. Under this class, we must include the different branches of natural philosophy; for it is now universally understood, that science can be rightly founded only on the observation of the phenomena of nature. An extensive and careful examination of effects, enables the philosopher to discover causes; from a multitude of particular examples he forms his general conclusions; and thus he erects a well founded system of natural science. The philosophical knowledge which we thus obtain is more or less certain, just in proportion to the opportunities which we enjoy in any particular science, of an extensive and accurate examination of facts.

Many of the conclusions of natural philosophy—some even which are very generally admitted—amount only to probabilities.—Others, in a practical point of view, may safely be regarded as certainties. But on what do all these conclusions depend? On several first principles, which the philosopher is obliged to take for granted, and which are utterly incapable of *proof.* One of these first principles is, the actual existence of those external objects, about which it is the province of science to enquire. Although it is impossible to demonstrate this truth, our nature compels us to admit it; and admitted universally it certainly is; for even a Berkeley and a Hume, whose sophistry delighted in reducing all visible things to phantoms of the mind, would have been just as eager to escape from the falling rock, or from the lion's jaw, as the most credulous of their fellowmen.

Another first principle, essential to philosophy, is, that every phenomenon of nature which we can trace to a beginning, or in other words *every effect,* has a cause adequate to its production. This is a principle which no man can prove, but which every man is compelled to *believe.* The belief of it is wrought by the hand of God into the constitution of our nature. You will observe, therefore, my friends—and you cannot deny it—that natural philosophy itself, in the various branches of which you take so warm an interest, affords you no knowledge whatsoever, but that which is founded on *faith.*

But does the same remark apply to the second branch of knowledge? Does it apply to those pure and perfect sciences—astronomy, for example—in which our conclusions rests, not merely on our

own fallible powers of observation, but on that which precludes the possibility of mistake, mathematical demonstration? Assuredly it does; for no man can reason without a foundation to reason upon? no man can calculate without a ground of calculation. The whole science of mathematics—pure and perfect as it is—rests on axioms, of which we cannot by any possibility *prove* the truth. One of these axioms is familiar to us all—that the *whole is greater than the part.* I defy the most ingenious student among you to demonstrate this axiom, either by a chain of reasoning, or by any other means. You will tell me, perhaps, that we have perpetual ocular proof of it—that it is demonstrated by the sight, and by the touch. But do a man's senses never deceive him? Can he always trust the vision of his eye, or the sensation of his finger? The fact is, that we are sure of this truth, because a settled and uniform *belief* of it, forms part of the very nature which God has given us.

It is far from my intention by these remarks to attempt to involve any of your minds in perplexing and useless doubts—in that hopeless and heartless pyrrhonism,* which is productive only of misery and folly. I am desirous only that we may be led to take a right view of the very constitution and condition of our being. The voice of nature is, in this case, the voice of God. Well may we be humbled under a reverential feeling of the wisdom and power of our Creator, who has ordained that the first principles of all our knowledge should be received by faith in that voice—on his own supreme and irresistible authority.

Here I will mention the name of another celebrated person, to whom every mechanics' institution in the kingdom is deeply indebted; I mean Lord Bacon, the father of inductive philosophy—the man who raised science with a master-hand, and placed her on her feet! The poet describes him as the "greatest, wisest, *meanest* of mankind," and his history affords many lamentable proofs that great learning and unbending virtue are far from being inseparable companions. Unhappily he truckled to power at the cost of principle; and sure I am that were he now living, he would, notwithstanding all his science, be little popular among the reformers of Manchester. Yet he was a person of profound reasoning powers, and of singular wisdom; firm to uphold both reason and faith, yet skilful to distinguish their respective uses. And what says Lord Bacon, respecting the knowledge of philosophy? He says, "it is an assured truth and a conclusion of experience, that a little or superficial knowledge of philosophy may incline the mind of man to atheism, but a *farther proceeding* therein doth bring the mind back again to religion."*

Historical knowledge may be considered as comprehending all the information which we receive respecting past events or still existing circumstances, on the testimony of others. It comprehends what we learn from the traveller as well as from the historian, and indeed almost all that we know of every description, about absent persons and things. If faith may be said to lie at the foundation of natural philosophy and mathematics, this is still more obviously true of history in its several branches. It is

* Pyrrho an ancient Greek philosopher, who followed Alexander the Great into India, is supposed to have borrowed part of his system from the Brahmins. He is celebrated as the greatest of doubters. He considered himself sure of nothing—not even of his own existence.

* Advancement of learning.

received by testimony alone; and if testimony is of a sound description; if it is that of an honest man, or if it is confirmed by collateral evidence; or more especially, if it comes from many independent, yet agreeing witnesses, no one hesitates to believe it, and to accept such information as *knowledge*.

Take the reform bill for an example. You are all of you assured beyond a doubt, that it has passed both Houses of Parliament. You are certain that this is true. You know it for a fact. But on what is your knowledge founded? On the declaration of your neighbours, or on the authority of your newspapers? Among the mighty multitudes of men and women who were poured forth, the other day, in your streets, to celebrate the passing of the bill, we may presume that there was not one who did not know the fact. Probably also, there was not one whose knowledge of it had any other foundation than that of *simple faith in testimony*.

Having thus endeavoured to classify the knowledge which you are here pursuing, and having briefly glanced at the foundation on which it all rests, I shall now turn to the main subject of my address—*its right use and application*. It is a common saying that "knowledge is power." He who gives up his mind to a state of darkness and ignorance, and brings scarcely any powers into use but those of his body, is no better than the brute on which he rides. Indeed he is in a far worse condition than the brute, because more responsible. These reflections must be obvious to all.

In looking, however, somewhat more particularly to this subject, I presume you will all agree with me in the sentiment, that as the subject of knowledge is *truth*, so the true purpose of it is *happiness;* and that knowledge is rightly applied, only when it promotes the comfort and *substantial welfare* of mankind.

Speculations which have no practical bearing, are by no means in fashion in the present day. Never was there a time when men were more ready to apply all things to some useful purpose; and this is especially true, as it relates to science. We are accustomed to trace the right use and application of chemistry, in the workshop of the dyer, in the stores of the apothecary, in the prescription of the physician; of anatomy, in the skill of the surgeon; of hydraulics, in the powers of the water wheel; of optics, *in every* kind of aid to our limited or failing vision. Above all, who that has witnessed the astonishing proofs of human ingenuity, by which this place and its vicinity are distinguished—who that has contemplated the gentle yet resistless movements of the steam engine, and the immense variety of machinery which it keeps in action—who that calls to mind the almost infinite quantity of useful material which is thus daily produced for the benefit of the world—can for a moment doubt the use of the science of mechanics?

Here, by the way, I may venture to express my conviction, that, practised as you are in the effective application of a well arranged machinery, and aware of the multitude of persons which it is the means of employing, you can be little disposed to join in the idle cry which is sometimes *heard* against the use of it. Machinery is one means of immensely increasing the powers of man for useful purposes; and that it is our duty in the sight of God and *our fellow* creatures, to make the most of our capacities for such purposes, no sound moralist can deny. The fact is, that this, like every other application of our natural *faculties*, requires the regulation of moral and religious principle—of that

fear of the Lord which restrains from evil, and of that love which "worketh no ill to his neighbour." Without this regulation, it may often be fraught with mischief; with it, it cannot fail to be both safe and desirable.

But let no one suppose that information and science can have no right application, except when they are directed to the supply of our external wants. It is not every species of knowledge, which is capable of being thus immediately applied to our comfort and convenience. But knowledge—in a yet wider range—has uses of its own, of a more refined description indeed, but nevertheless of substantial importance to the welfare and happiness of mankind. These uses may be severally contrasted with certain corresponding temptations which infest the path of learning; and in order to partake of the benefit, we must, in each case, exercise watchfulness and diligence to escape from the peril which lies on the opposite side.

I. Opposed to the danger of pride and self-conceit—the frequent consequence of superficial knowledge—is a benefit already alluded to as arising from a thorough cultivation of mind—*the humiliation of man in the view of his own ignorance.* The uncultivated mind is left without any conception of the vast extent and variety of things which are the objects even of human inquiry. But let a man fairly give himself to the study of some one branch of knowledge; let him go into the depth and breadth of the pursuit; and he will soon be convinced, that in this single department, he has abundant occupation for his utmost powers. He will be humbled under a feeling of the utter impossibility of his attaining to more than a small portion of the knowledge which is within the reach of *man.* But let him go farther; let him extend his inquiries on every side, with the zeal and ability of a Boyle or a Bacon, and he will soon perceive that *all* human knowledge is confined within narrow boundaries—that beyond these boundaries, there lies a hidden infinite, into which it is vain for him to attempt to search—for it is known only to the Omniscient. He learns also what is the inevitable condition of human knowledge—that it must ever be founded on *belief.* Now these are lessons which have a strong tendency to deprive a man of his self-conceit, and to break down the haughtiness of his spirit; and just in proportion as they produce this effect, do they promote his real welfare. Pride is the curse of our species—the root of ambition, covetousness, wrath, malice, and cruelty. But humility *works well* for the happiness of individuals, and for the peace of society. Not all the pages of all the uninspired moralists who ever lived, can furnish a sentiment of so much weight and efficacy as that which was uttered by our Holy Redeemer: "Blessed are the *poor in spirit*, for theirs is the kingdom of heaven."

2. But a view of our own ignorance, and the humility into which it leads, by no means entail a low and unworthy estimate of the native powers of man. Permit me, therefore, to express my firm conviction, in the second place, that knowledge has few uses more desirable—that it can be applied to few purposes more important—than that of imbuing us with just conceptions of the nature of the *human mind.*

Let a student dive into the depths of chemistry, or climb the heights of astronomy; let him exercise himself in mathematical demonstrations; let him range the fields of natural history; or store his memory with the records of the past; and he cannot remain insensible to the inherent capacities of his own mind. The powers

of perception, reflection, reason, and memory, will be unfolded and strengthened as he proceeds; and ample will be the evidence with which his own experience will furnish him, that the intelligent spirit within him is a something quite distinct from his bodily frame—endued with wondrous faculties which are all its own. And if such a conviction be the result of his own experience, that conviction will not fail to be strengthened by the view which his studies will unfold to him, of the prodigious efforts which have been made in the various departments of science and literature, by minds of a still larger capacity. A crowning evidence of this important truth, will be afforded him by the genius of a Galileo, a Milton, a Locke, or a Newton.

It is an astonishing proof of the mental perversion to which we are all liable—and, I may add, of the danger of that *little* knowledge which puffs up the learner—that some persons, who pretend to pursue the path of science, entertain the absurd notion that *mind* is *matter*. Just in proportion to their professed zeal in cultivating the rational faculty, is their senseless endeavour to degrade its character, and finally to reduce it to nothing.

I trust that the intelligent mechanicks whom I am now addressing, and who are furnished with abundant proofs, in their own experience, of the native power of mind, will ever be preserved from so foolish and dangerous a notion. True indeed it is, that matter and mind are closely connected in that wondrous creature, *man;* and that, by some mysterious law of nature, they are capable of acting, with great force, one upon the other.*

But the radical and essential difference between them, is evident from the fact that they admit of no similarity of definition. Mind is that which thinks, wills, reasons, and worships. Matter is that which is solid, tangible, and extended. To talk of their being the same, is to propose a contradiction in terms. Assuredly there can be no more identity between them, than between the azure of the heavens, and the green fields, or the dusty streets, on which we tread below!

No sooner shall you succeed in imparting to some exquisite specimen of machinery a single ray of intelligence, than I will surrender my doctrine, and allow that mind is matter. Till then, I shall depend on the conclusions of my reason, or rather on my native conviction, that they are essentially and unalterably distinct.

On the one hand, therefore, we cannot descend too low in a humble view of our dependent condition, and of the blindness which is here our necessary portion; and, on the other hand, we cannot rise too high in a just contemplation of the spiritual nature of the human mind—a spark of the divine intelligence, breathed into man by his Creator, and formed after the image of his own eternity. Between the known capacities of the soul of man, and its revealed everlasting existence, there is a perfect fitness.

Let no man start, in unbelief, at the notion of the eternity to which he is destined; for, independently

* The *brain* appears to be the organ through which the mind of man communicates with the material world. Hence it often happens that when the brain is injured, the connexion between the mind and external objects, is suspended or perverted. The contrary, however, often takes place. I cannot suppose that any of my readers seriously entertain the notion that the brain and the mind are the same. That they are not so, is certain; for a man may lose half his brain, without any apparent loss or diminution of his intellectual faculty. Several facts of this description are stated by Dr. Abercrombie, of Edinburgh, in his admirable work on "*The Intellectual Powers.*" See p. 154.

of revealed religion, which is its proper evidence, our known inherent powers proclaim it to be probable. Nor can we deny that this probability is confirmed by the analogy of science; for, whether we reflect on the inconceivable greatness of nature, or attempt to dive into her unsearchable minuteness, we are compelled to confess that *infinity* does, in a remarkable manner, characterise the counsels, and distinguish the work, of our Almighty Creator.

That a just view of the spiritual nature of the soul, is of great importance to our welfare and happiness, is extremely obvious. The materialist, who reduces himself to the rank of a mere machine, must presently give up every notion of his own responsibility—not only in reference to an eternal future, but even as it regards the present life. It is the natural tendency of his sentiments to make him the prey of his carnal propensities; and thus he becomes a source of misery both to himself, and to society at large. But who does not know that our individual happiness, as well as the order and peace of society, are promoted in a wonderful degree, by the subjection of our bodily powers to the guidance and government of the rational faculty?

3. Still more important, however, is it for the happiness of mankind, that our whole nature, both bodily and rational, should be subjected to the *moral* principle—or, in other words, should become obedient to the commands of the Deity. Certainly then, the highest use, the first and best application of all literary and scientifick pursuits, is to confirm our belief in the Creator and Supreme Ruler of the universe—to establish and enlarge our acquaintance with God.

It is a lamentable fact, that this noblest end of knowledge is far from being always followed. Many persons who are engaged in scientifick inquiries, live in the daily forgetfulness of their Heavenly Father, and are sometimes found to doubt and even to deny his existence. This strange perversion of man's intellect, can be ultimately traced only to the corruption of his *heart;* but it appears to be *occasioned* partly by the absorbing nature of philosophical pursuits, which may easily so fill the unguarded mind, as to leave no place for the Author of all knowledge and wisdom; and partly by the habit which too much prevails among philosophers, of resting in second causes. They trace the phenomena of nature to the laws through which nature is governed, and they accustom themselves to speak and write, and, finally, to think, of these laws, as if they were sentient and intelligent beings.

The absurdity of this mode of thought, as it relates to the creation of God, must be evident to every considerate mind. I walk into one of your factories, and inquire of the owner, or rather of the intelligent head-man, what it is which regulates the moving scene, and keeps the machinery working at a uniform pace. "Oh! sir," says he, "it is that *governor* in yon corner of the room. You see those two balls which are always in rotation. When the rapidity of the steam engine is too great, they expand by the centrifugal force, and by partly closing a valve in the pipe of the boiler, diminish the quantity of the steam which acts on the engine. On the contrary, when the motion is too slow, the centrifugal force of the balls abates, the circle round which they move is lessened, the valve opens, and the power is again increased. Thus, sir, the whole machinery is kept moving at an even rate."

But who governs the governor? Who provided it with its balls?

Who placed it in its right position? Possibly the ingenious individual with whom I am conversing.

Were I seriously to impute to this most useful yet inanimate machine, the actual government of the works, and even the settlement of the sales and purchases, you would not fail to call me a madman or a fool. Yet precisely of the same degree of madness and folly is that philosopher guilty, who goes no further than his second cause, forgets his Creator, and ascribes the orderly arrangement of the universe, and all its glorious phenomena, to the LAWS OF ATTRACTION AND MOTION.

(To be concluded.)

SCENES OF THE UPPER MISSOURI.

The following short article, which we insert as affording a pleasing variety to our work, not inconsistent with its general design, is from a correspondent of the New York Commercial Advertiser.

St. Louis, Oct. 20.—Since writing the above, which I had no means of transmitting to this place sooner than by my own packet, I have succeeded in descending the river in safety for 2000 miles, in a small skiff, with two men at the oars, and myself at the helm, steering its course the whole way among the snags. This part of my journey has been the most rugged, yet, the most delightful of my whole tour. Our skiff was generally landed at night on the point of some projecting barren sand bar, where we straightened our limbs on our buffalo robes, secure from the annoyance of mosquitos, and out of the walks of Indians and grizzly bears. In addition to the opportunity which this descending tour has afforded me of visiting all the tribes of Indians on the river, and leisurely filling my port folio with the beautiful scenery which its shores present—the sportsman's fever was roused and satisfied—the swan, ducks, geese and pelican—the deer, antelope, elk and buffalo, were stretched by our rifles, and sometimes—"pull boys, pull! a *war party!* for your lives *pull!* or we are *gone!*"

I often landed my skiff and mounted the green carpeted bluffs, whose soft grassy tops invited me to recline, where I was at once lost in contemplation—*Soul melting scenery* that was about me! A place where the mind could *think* volumes, but the tongue must be silent that would speak, and the hand palsied that would write. A place where a *Divine* would confess that he never had fancied *Paradise*—where the *painter's palette* would lose its beautiful tints—the blood-stirring notes of *eloquence* would die in their utterance—and even the soft tones of *sweet musick* would hardly preserve a spark to light the soul again, that had passed this sweet delirium.

I mean the *Prairie*, whose enamelled plains that lie beneath me, in distance soften into sweetness like an essence: whose thousand thousand velvet-covered hills (surely never formed by chance, but grouped in one of nature's sportive moods)—tossing and leaping down with steep or graceful declivities to the river's edge, as if to grace its pictured shores and make it "a thing to look upon." I mean the Prairie at *sunset*, when the green hill-tops are turned into *gold*—and their long shadows of melancholy are thrown over the valleys—when all the breathings of day are hushed, and nought but the soft notes of the retiring dove, can be heard, or the still softer and more plaintive notes of the wolf, who *sneaks* through these scenes of enchantment, and mournfully howls as if lonesome, and lost in the *too beautiful* quiet and stillness about him. I mean *this* prairie, where Heaven sheds its purest light and

sheds its richest tints—*this round topp'd bluff*, where the foot treads soft and light; whose steep sides and lofty head rear me to the skies o'erlooking yonder pictured vale of beauty—this solitary *cedar post*, which tells a tale of *grief—grief* that was keenly felt, and tenderly, but long since softened in the march of time, and lost. Oh, sad and tear-starting contemplation! sole tenant of this stately mound, how solitary thy habitation! Here Heaven wrested from thee thy ambition, and made thee sleeping monarch of this land of silence.

Stranger! Oh, how the mystic web of sympathy links my soul to thee and thy afflictions! I *knew* thee not, but it was enough—*this tale was told*, and I, a solitary wanderer through thy land, have stopped to drop familiar tears upon thy grave. Pardon this gush from a stranger's eyes, for they are all that thou canst have in this strange land, where friends and dear relations are not allowed to pluck a flower and drop a tear, to freshen recollection of endearments past.

Stranger, adieu. With streaming eyes, I leave thee again, and thy fairy land, to peaceful solitude. My pencil has faithfully traced thy beautiful habitation, and long shall live in the world, and *familiar*, the name of "*Floyd's grave.*"

GEO. CATLIN.

ORIGINAL LETTER OF DR. ISAAC WATTS.

The following extract of a letter has recently appeared in the Boston Centinel, in which it is stated that the letter of which it is a part, "was sent to a lady in that town, who had been called to a severe affliction, in the death of two very promising children." The letter is dated Nov. 7th, 1728, and is said never to have been before published. As a literary curiosity, any unpublished article from the pen of Dr. Watts, would be gratifying to the curious. But there is in this, such an inherent excellence, such an unction of wisdom and piety, as to show it worthy to be placed among the best productions of its distinguished author, and to render it eminently edifying to all practical Christians, especially to those who have suffered the loss by death of their beloved offspring.

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The *loss* you have sustained is of a tenderer and more distressing kind: yet let us see, whether there are not sufficient springs of consolation flowing all round you to allay the smart of so sharp a sorrow, and may the Lord open your eyes, as he did the eyes of Hagar in the wilderness, to espy the spring of water when she was dying with thirst, and her child over against her ready to expire—Genesis, 21. 19. Have you lost two lovely children? Did you make them your idols? If you did, God has saved you from idolatry: if you did not, you have your God still, and a creature cannot be miserable who has a God. The little words, *my God*, have infinitely more sweetness in them than *my sons or my daughters.* Were they very desirable blessings, your God calls you then to the nobler sacrifice. Can you give up these to him at his call? God delights in such a sacrifice.

Were they your all? So was Isaac when Abraham was required to part with him at God's altar; are you not a daughter of Abraham? Then imitate his faith, his self-denial, his obedience, and make evidences of such a spiritual relation to him, shine brighter on the solemn occasion. Has God taken them from your arms? and had you not given them to God before? Had you not devoted them to Him in baptism? Are you displeased that God calls for his own? Was not your heart

sincere in the resignation of them to him? Show, then, madam, the sincerity of your heart in leaving them in the hand of God. Do you say they are lost? Not out of God's sight and God's world, though they have gone out of our sight and our world.

All live to God. You may hope the spreading covenant of grace has sheltered them from the second death. They live, though not with you. Are you ready to complain you have brought forth for the grave? it may be so, but *not in vain.* Isaiah lxv. 23—*They shall not labour in vain nor bring forth for trouble* (i. e. sorrow without hope,) *for they are the seed of the blessed of the Lord and their offspring with them.* This has been a sweet text to many a mother, when their children have been called away betimes.

And the prophet Jeremy, xxxi. 15——17, has very comfortable words to allay the same sorrows. Did you please yourself in what comforts you might have derived from them in maturer years? But, madam, do you consider sufficiently that God has taken them away from the evil to come, and hid them in the grave from the prevailing and mischievous temptations of a degenerate age?

My brother's wife in London, has buried 7 or 8 children, and among them all her sons: this thought has reconciled her to the providence of God, that the temptations of young men in this age are so exceedingly great, and she has seen so many of the young gentlemen of her acquaintance so shamefully degenerate, that she wipes her tears for the sons she has buried, and composes her soul to patience and thankfulness.

Perhaps God has by this stroke prevented a thousand unknown sorrows. A worthy husband is a living comfort, and may God preserve and restore him to you with joy! Food, raiment, safety, peace, liberty, and religion, access to the mercy seat, hope of Heaven, all these are daily matters of thankfulness.

Good madam, let not one sorrow bury them all—show that you are a Christian, by making it appear that religion has supports in it which the world doth not know. What can a poor worldling do, but mourn over earthly blessings departed, and go down with them comfortless to the grave? But methinks a Christian should lift up the head as partaking of higher hopes. May the blessed Spirit be your *comforter.* Madam, endeavour to employ yourself in some business or amusement of life continually, lest a solitary and inactive frame of mind tempt you to sit brooding over your sorrows, and nurse them to a dangerous size. Turn your thoughts often to the brighter scenes of heaven and the resurrection.

You have so many excellent comforters round you, that I even blush to send what I have writ, yet since the narrowness of my paper has excluded two or three thoughts, which may not be unimportant or useless on this mournful occasion, I will insert them here. You know, madam, the great and blessed God had but one Son, and he gave him up a sacrifice, and devoted him to a bloody death, out of love to such sinners as you and I.

Can you show your gratitude to God in a more evident and acceptable manner, than by willingly resigning your two sons to him at the call of his providence? This act of willing resignation turns a painful affliction into a holy sacrifice. Are the two dearest things torn from the heart of a mother? Then you may ever sit so much the looser to the world, and you have the fewer dangerous attachments to this life. 'Tis a happi-

ness for a Christian not to have the heart-strings tied too fast to any thing beneath God and Heaven.—Happy the soul who is ready to remove at the divine summons. The fewer engagements we have on earth the more we may live above, and have our thoughts more fixed on things divine and heavenly. May this painful stroke be thus sanctified, and lead you nearer to God. Amen. I. W.

Review.

THE MOSAICAL AND MINERAL GEOLOGY, *Illustrated and Compared. By W. M. Higgins, F. G. S. London.* 1832.

(*Concluded from page* 76.)

But, to turn from a heavy discussion, we will enliven our readers with some passages on other topics from the work before us. A most important question in geology, as connected with the disclosure of Holy Writ, is the period of the world's creation. It is demonstrable from facts that it was not eternal; but facts equally plain speak to a very lengthened duration. Many Christians have felt alarmed at these facts, lest they should contradict the Mosaic, that is, the inspired, account of the creation. Let us look first at the facts, and then their compatibility with the Mosaic account. They are summed up as follows by our author.

"The crust of the earth, as we have already stated, consists of a number of beds of various substances, irregularly alternating with each other. It has been proved by analogy, that these beds were formed by causes still in action, in a manner similar to those that are now being deposited in the beds of rivers and lakes, and that the formation of each stratum requires a considerable portion of time. But, if it require a length of time to form a single deposit, how much greater time will be necessary to form a series, each differing from the other in mineralogical characters? Circumstances which will produce a calcareous deposit, will not produce an argillaceous. An entire revolution of local circumstances is absolutely necessary, in order to change the character of the bed. Admitting, therefore, that the strata composing the crust of our globe were formed with a rapidity of which we have no conception, from a variety of circumstances, particularly the greater surface temperature of our earth, of which we shall presently speak, it is quite apparent that they required considerable time for their deposition.

"But again, all these beds are crowded with organic remains, and each has those peculiar to itself. In certain beds we find the remains of animals which cannot elsewhere be found through the whole series, but seem only to have existed at that particular time when these beds were forming. Certain other beds contain, some in great abundance, the remains of oviparous animals; but neither above nor below them can an individual specimen be found. And there are other strata, and these among the highest in the series, which contain the bones of mammalia, but below them they have been sought for in vain. Every step, therefore, that we take in the investigation, impresses us the more deeply with the conviction that time must have long shaken its hasty wing over this terrestrial globe, and that the earth often completed its accustomed journey around the great orb of day after its creation, before the Eternal God of all placed man upon it, as the perfection of his work, and the object of his love.

"But if we would look still further into this question, we must examine the relative position of rocks towards each other. The natural position of all sediments would, of course, be horizontal, or nearly so. But when we come to the investigation of rocks as they are, we find that they have been subjected to the most violent disturbances. Here we find a series tilted by the action of subterranean fires, and upon it horizontal undisturbed strata. In another place we find the primitive rocks thrust through a number of those that contain organic remains, forming chains of snow-capt mountains; and upon their flanks we trace a series of calcareous beds in their undisturbed position. What more sufficient proof that time was necessary for the formation of these beds can be required or given? Geologists have been charged with presumption in their deductions, but what can be clearer than the deductions they form from such phenome-

na as the above? Here are a series of rocks upheavod hy aneient volcanic action, and others resting upon them undisturbed; surely it requires little argumant to prove that the horizontal beds could not have formed when the others were upheaved, that an entirely new state of things must have been instituted before they could have been deposited, and, consequently, that a considerable time must have transpired between the elevation of the one series, and the formation of the other.

"It is not requisite for the proof of our proposition to enumerate all the phenomena presented by rocks. Wherever we examine them, we observe the combined action of water and fire; and that the several localities have at one time been beneath, at another above, the waters. Sometimes we trace the action of subterranean fires without any visible proof, except the disturbance the rocks have suffered; and at other times we find the fissures through which the liquefied rock has been cast, as well as the bed that was poured over the surface. Above these, we may observe the horizontal strata, and, perhaps, the entire series may have been afterwards exposed to diluvian action, and portions of it swept away by the force of an inconceivably violent flood.

"Connect with these circumstances the fact that all the deposits have been formed under different circumstances, and the demonstration of our proposition will be tolerably complete.

"The circumstances under which a bed was formed, must be determined by its mineralogical composition, and the organic remains it contains: if it consist of rounded pebbles and angular flints, we know that it must have been formed under far more violent circumstances than if it consisted of clay or sand. If the stratum contain remains of animals which are known to live in seas, we say that it is a marine deposit; if its remains are fresh water, we call the deposit lacustrine, or fresh water; and if they should be terrestrial, we must judge of its origin either from the mineralogical character of the bed, or the fossils which may be associated with it, for it is possible that terrestrial animals may be washed into the sea, although it is far more probable that they will find their graves in the bed of an inland lake or river.

"But how are we to account for the alternation of terrestrial and marine beds unless we allow that a considerable portion of time was occupied in their deposition? Let us suppose that in the beds of our rivers and lakes depositions are going on, and that the remains of fresh water animals are deposited in them; before it be possible that the entire deposition can be changed and marine animals entombed, it will be necessary that the sea should be let in upon the entire district, either by the depression of the district itself, or the elevation of the present bed of the ocean. These, however, are phenomena which are continually observed by geologists, and, consequently, the same circumstances must have interfered to produce them.

"The formation of strata, therefore, must have required a considerable time, and it is equally certain that they were deposited at a period anteceden to the universal deluge.

"The person who has taken the slightest notice of geological phenomena, cannot have failed to observe that immediately beneath the vegetable soil, in almost all places, there are beds of gravel, sand, or clay, with rounded pebbles. These beds are composed of the detritus, or destroyed materials of older rocks, called by geologists diluvium; and are, in all probability, the result of the universal deluge. No fact in geology, therefore, is more certain than that, after all the strata which compose the crust of our globe had been formed, the entire earth was overwhelmed with a universal flood. Where the water necessary to deluge the world could be obtained by natural causes, is, perhaps, difficult to conceive; or what became of it when obtained; 'but it is less extraordinary,' says Mr. Greenough, 'that water should have stood in some former period at a height exceeding that of our highest mountains, than that strata should have been formed without a precipitate, that gravel should have been rounded without attrition,' or valleys excavated without a flood.

"There have, however, been some who have rejected the Scriptures on the ground that they will believe nothing that they cannot understand. Nature, say they, is our preceptress; but how often has she failed to answer their interrogations, and when she has spoken, how often has she given the lie to their principles. But this is not the only instance in which natural phenomena have corroborated the sacred records, and left the pretended admirers of nature as much in ignorence of causes as they were before they consulted her oracle. Such men, to be consistent with their own assertions, must have formed an enormous estimate of their mental powers, rejecting, as unworthy their belief, one-half of those beautiful truths which the investigations of philosophy have discovered, but for which it cannot account.

"If, therefore, the beds of gravel which cover over all the strata were formed by the diluvian waters, and also the valleys which are cut out of the strata themselves; then the whole of the fossiliferous rocks were formed previous to the universal deluge. The period which intervened between the creation of man and the deluge is, evidantly, insufficiant to have accomplished their deposition; they must, therefore, have been formed previous to the creation of the human species.

"To complete our examination of the deduction that a considerable time was required for the deposition of the beds composing the crust of our globe, it will be necessary to consider that our earth experienced a greater surface temperature during the deposition of the beds, and that it has gradually decreased. This is a question of great importance, for it is evident that the higher the temperature, the greater the evaporation, and the power of meteoric agents, the more violent will be the storms, and the larger the quantity of detritus; consequently, deposits will be more rapidly formed in tropical than in temperate climes. And the same cause would powerfully influence the growth and increase of vegetable and animal life; hence, we find that both the land and waters are most crowded with organized creatures in the hottest portions of our globe.

"The great vigour of vegetation in tropical climes can hardly be imagined by the inhabitants of this portion of the globe. The idea of a forest from any thing that may be seen in Europe, is very insufficient to paint the luxuriant vegetation of the tropics; nor could our cold deposits have been supplied from such scanty sources. We would rather refer to the vast forests of Brazil or Guiana, almost too thickly entwined to admit of human research, and to the luxuriant and extensive woods on the banks of the Missouri. If we can imagine the immense quantities of vegetable matter which is there produced all the year round, and year after year for ages, we may perhaps approach to the state of our northern climates when our coal beds were formed. Every thing connected with the coal deposits was tropical. Such was the climate that produced, the forests that bore, and the rivers that transported into their estuaries, the vegetables which were designed by the Creator to become, in future ages, the source of comfort and wealth to his creatures!

"Another argument in favour of greater surface temperature, may be drawn from the abundance and size of organic remains. The naturalist as well as the botanist seeks the tropics to study, in all their varieties, the objects of his attention. It is not in our chilly seas that we expect to find the coral reef and the swarming testacea; it is not by the banks of our lakes and rivers we study the habits of the saurians and crocodiles; we must pass into more congenial situations, and watch the banks of the Nile, or sail over the broad surface of the Pacific. Yet beneath our feet, we have enormous accumulations of animal remains in the limestones and other rocks, which could only have been produced in an equatorial temperature.

"But still a greater proof that the temperature of our planet has diminished, is found in the character of the vegetable remains that are imbedded in strata. In the rocks associated with our coal beds, we do not find the plants which now inhabit our shores, but arborescent ferns and other vegetables, which require a climate at least as warm as the tropics. But these plants increase in size in proportion to the height of the temperature; and as those which are found in the coal measures are larger than any that we find in the hottest regions of the present day, we may fairly conclude that there was a higher temperature, even in these northern latitudes, during the formation of the coal measures, than can now be found on the surface of the globe.

"If observation be extended to the organic remains, we shall be impressed with the same fact. In certain strata of our own country the remains of oviparous quadrupeds are found, the whole class being now confined to the higher temperatures. But the animals to whom these remains belonged were of a gigantic size, and were, perhaps, the lords of the creation. The fabled monsters of antiquity which have so often delighted and amazed our childhood, become sober truths when compared with the discoveries of geologists in this department of our science. Some of these reptiles are only found in marine deposits; some were terrestrial, and others inhabited the lakes and rivers. But they all required and enjoyed a temperature much higher than that which is now experienced in our northern latitudes.

"In one deposit we meet with the remains of a monstrous terrestrial animal, at least thirty or forty feet in length, and from seven to eight in height. In another series of beds we find the bones of the iguanodon, a creature excelling in magnitude the megalosaurus himself. The ichthyosauri, crocodiles, and turtles, are also to be found enclosed in the solid strata of the globe.

"Wherever we turn we find the remains of organized creatures, not only in such abundance as to assure us that they existed under the most favourable circumstances, but of such characters as to convince us that they lived in a tropical climate. It would, therefore, appear that at the time when the solid strata of the globe were deposited, the temperature was much higher and more equable than it is now." pp. 109—122.

This long period of the earth's duration is accounted for by *Christian* geologists, either by a supposed intervening time between its creation and its preparation to be the abode of man; or by making the six days protracted periods, or by both of these solutions combined. Mr. Higgins follows the

first of these methods, and views the days as literal days. We quote a portion of his general argument:

"How valuable soever the deductions of science may be, they cannot be regarded by a truly Christian mind as of equal authority with the direct testimony of God. There is a possibility, under all circumstances, that our opinions may be false, however improbable it may appear. The premises from which we argue may be erroneous, or, if true, may be the exceptions to a general rule, and not the law itself; or if the premises be perfect, the deductions may be illegitimate, either from an imperfect view of the facts, or the want of some other fact which is necessary for the argument. While imperfection thus necessarily attaches itself to all human speculations, the word of God is necessarily true. Nor can human intellect and veracity compare itself with the perfect knowledge, power, and purity of the Almighty.

"If, therefore, we admit that the Bible is Divinely inspired, we cannot with propriety either doubt the expediency of comparing scientific opinions and the testimony of God, or prefer our deductions to the explicit statements of Scripture. But we must rather experience a pleasing satisfaction in having a common test by which to estimate the value of accumulating knowledge; for, when we examine the sacred word of God for a history of the creation of the world, we come to the Creator for information concerning his own work, and the process by which he exerted his infinite power.

"The history which Moses has given us of the creation of the world, and its state till the commencement of the days, is evidently a mere outline. The great object of the Divine Spirit, under whose guidance he wrote, was to detail the history of man, his character, condition, and prospects. He has, notwithstanding, furnished us with a few general facts, which are rather to direct our inquiries than to suspend them. Of those particular subjects on which he has not treated, we are at perfect liberty to form our own opinions. A theory of the formation of the earth ought therefore to be only a detailed description of the Mosaical history, a finished picture from the outline sketch which the Jewish legislator has given us.

"The first chapter of Genesis, which contains all that God has revealed concerning the creation, may be divided into three periods: first, there is a statement that the heavens and the earth were formed by God. There is then a description of the earth previous to the days of creation, and afterwards a somewhat detailed account of the order in which the Almighty furnished the world during the six days.

"All the sacred writers insist upon the creation of the universe by God; he is the great universal cause from which all things proceeded. Philosophy has discovered that it was the work of an intelligent Being; but it is revelation alone that can teach His character and attributes. 'I am the Lord, that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.' (Isaiah xliv. 24.) 'Let all the inhabitants of the world stand in awe of him; for he spake, and it was done; he commanded, and it stood fast.' (Psalm xxxiii. 8, 9.) The prophet Isaish, when foretelling (xl. 12, 13) the future glory of Christ's kingdom, in a most beautiful manner refers to the creative power of God, 'who hath measured the waters in the hollow of his hand, and *meted* out heaven with the span, and *comprehended* the dust of the earth in a measure, and weighed the mountains in scales, *and the* hills in a balance! who hath directed the Spirit of the Lord, or being his counsellor hath taught him?' And Moses also commences his history of the creation by the statement, 'In the beginning God created the heavens and the earth.'

"This statement appears to be entirely distinct from all that follows. The object which Moses had in view seems to have been comparative; and the whole stress of the sentence rests upon the word of God. The Israelites had seen idolatry in all its forms, and had frequently fallen into the practice; but it was not the idols they had seen or served, that created the heavens and the earth, but God." "This was done before the six days; how long, we are not informed, and are, consequently, at liberty to attempt to determine it by the assistance of science."—pp. 131—137.

"There are two facts which we would deduce from the statement of the *inspired* historian: that the world was created at some indefinite period before the commencement of the six days; and that it was created at once, without the interference of any secondary causes.

"That the beginning does not refer to the first day spoken of by Moses is certain, for it is not mentioned as a part of the creation in the enumeration of that day's work. But we are, on the contrary, informed that on the first day it was in existence, though unfurnished and covered with water. The term beginning, therefore, is indefinite, and it may refer to the preceding day, or to thousands of years. To guesses there would be no end, for one would be as authorized to assert the truth of his conjecture as another; and at last must leave the decision of the question to the results of an examination into the constitution of the globe.

"This is the province of Geology, and from this source only can we hope to decide the question, and to determine the state of the earth during the period which intervened between its creation and the beginning of the six days.

"We are pleased to find that Dr. Chalmers does not think this view of the Mosaical statement inconsistent with the manner in which it is expressed, though we cannot allow, with him, that the substance of the heavens and earth was created before the things themselves. 'Does Moses ever say that, when God created the heavens and the earth he did more at the time alluded to than transform them out of previously existing materials? or does he ever say that there was not an interval of many ages betwixt the first act of creation described in the first verse of the Book of Genesis, and said to have been performed in the beginning; and those more detailed operations, the account of which commences at the second verse, and which are described to us as having been performed in so many days? or, finally, does he ever make us to understand that the genealogies of man went any further than to fix the antiquity of the species, and of consequence that they left the antiquity of the globe a free subject for the speculations of philosophers?' (Chalmers's Evid. Christ. Revels.)

"Mr. Sharon Turner, also, well known and esteemed for his valuable historical works, entirely agrees with the principle we have advocated. 'The Mosaic chronology,' he says, 'begins with the formation of Adam, and with the six preceding days or periods, which commenced with the production of light. What interval occurred between the first creation of the material substance of our globe, and the mandate for light to descend upon it; whether months, years, or ages, is not in the slightest degree noticed. Geology may shorten or extend its duration as it may find proper: there is no restriction on this part of the subject.' (Turner's Sacred Hist.—pp. 140. 142.)"

"It has already been shown that a period of time intervened between the creation of the earth and the beginning of the six days. During this period the rocks which are the covering of the globe, were, in all probability, formed. The primitive rocks may have constituted the surface of the earth as it came from the hand of the Creator; but if they did, they have since suffered considerable alterations. It has been proved in the observations upon Theoretical Geology, that all the beds between the primitive rocks and the superficial gravels were formed before the deluge, and that they all resulted from causes similar to those which are now in action. It is quite incredible that they could have been deposited in that period which intervened between the creation of man and the universal deluge. It is naturally impossible, we think, that so vast a series of deposits could have been formed in the time; but, if this objection should be considered insufficient, we must allow that the whole earth was a long time beneath the waters, for the secondary beds, with but few exceptions, were formed by the sea, and contain animal remains. The beds of the secondary and tertiary classes must, therefore, have been formed before the creation of man, and during that period which intervened between the creation of the earth and the beginning of the six days."—pp. 148, 149.

"Immediately after the creation of the earth, time began. Matter was endowed with certain laws: these laws immediately began to act; and the same causes and effects were as active at that moment as they are now."—p. 151.

"The earth being prepared as the habitation of organized creatures, God creates, on the fifth day, all that moveth in the waters and in the air. On the sixth day He completes his work by the creation of all living creatures that inhabit the earth, 'cattle, and creeping things, and beasts of the earth.' Then 'God created man in his own image; in the image of God created he him.'

"We have thus hastily reviewed the work of the six successive days of creation, in order to show the perfect concord of this history with the view we have taken of the former verses. 'Moses,' says Dr. Buckland, who is an authority of the highest class, 'does not deny the existence of another system of things prior to the preparation of this globe for the reception of the human race, to which he confines the details of his history; and there is nothing in the proposition inconsistent with the Mosaical declaration of the creation.' But it is not sufficient to say that Moses does not contradict the supposition; for if the view taken of his history be correct, he supports and establishes the opinion.

"But, whatever may be the fate of human opinions, one principle can never be disproved, that, God being the author of both the Bible and the world, the testimony of both, when accurately read, must correspond. How disdainfully soever, the Divine testimony may be treated by some who are ardently engaged in the investigation of nature, all theories that oppose its statements have error as their basis, and must fall to decay."—pp. 165, 166.

We will only add, that if the undevout astronomer is mad, much more so is the infidel geologist.

Literary and Philosophical Intelligence, etc.

Easton, (Pa.) March 1.

Something New.—We witnessed a few days ago at the Swan Tavern of Mr. John Burt, of this place, something which certainly deserves to be recorded among the inventions and discoveries of the present day. Mr. B. has succeeded in the profitable desideratum of making his fire pay for itself, by burning coal and limestone together, in nearly aqual parts.—The fire must be kindled in the morning with pure coal, but through the day rather more limestone than coal is used. He thus saves several bushels of coal per week, and procures several bushels of lime. The process in stoves of the common construction is rather troublesome, as the lime must be taken out soon after it is thoroughly burnt; but Mr. B. hopes to construct a stove or cellar furnace which will answer a better purpose. To all appearances the stove emitted as much calorick as when filled with pure coal—the cylinder was, as usual, in a red heat.

Origin of Disease.—I tell honestly what I think is the cause of complicated maladies of the human race; it is their gormandizing and stuffing, and stimulating those organs (the digestive) to an excess, thereby producing nervous disorder and irritation. The state of their mind is another grand cause, the fidgetting and discontenting yourself about that which cannot be helped; passions of all kinds, malignant passions and worldly cares pressing upon the mind, disturb the cerebral action, and do a great deal of harm.—*Abernethy.*

Ancient Coin.—We have in our possession a *pine-tree shilling*, coined one hundred and eighty-one years ago. It is very little worn, the impression being nearly as fair as when issued from the mint. On one side is the representation of a pine-tree, and the words "MASATHVSETS," IN, and on the opposite, "NEW ENGLAND, AN. DOM. 1652, XII." It is of about the size and weight of a Spanish crossed pistareen.—*Barnstable Journal.*

Tennessee Silk.—We have a speciman of sewing silk manufactured in this county, a few miles from Nashville, which is truly beautiful—not inferior, we venture to say, to the best Italian. It is soft, flexible, smooth, and strong, and is deficient in none of the qualities of excellence. If Tennessee can produce such silk as this, why should we not be supplied from our own resources? The farmer might, without materially interfering with any of his usual operations, devote a sufficient portion of the time of some of his family to the rearing of silk worms and manufacture of silk. It would be a pleasant recreation rather than a task, and would be a source at once of handsome profit and agreeable pastime.—*Banner.*

The Trombone.—In Gardner's "Musick of Nature," it is stated that the musical instrument known by the name of Trombona, is the Sackbut of the Scriptures. One of these instruments was discovered in Herculaneum, where it had been for nearly 2000 years under ashes; the lower part of it was made with bronze, and the upper, with the mouth piece, of gold. It was presented by the king of Naples to George III. of England, and *from* the model, the modern Trombone *used* in military bands with so much effect, was fashioned.

Russian Annual.—The first publication of an annual has just taken place at St. Petersburg. It is in German, and is ornamented with several attractive plates, amongst which are a representation of the gigantick Alexandrine Column, lately erected in the Russian metropolis, a view of Kuero, in Finland, a Finland Woman in her national costume, and views of Adrianople, and the Mosque of Sultan Selim in that city.

The Great Canal of Gœtha.—This magnificant water line, which passes through the heart of Sweden, and unites the North Sea and the Baltick, was opened with great solemnities on the 26th September last. It will admit vessels drawing nine feet and a half water, and two and twenty feet in width, and they make the passage into the Baltick in eight days with the aid of steam boats across the lakes which occur on its line. It has been two and twenty years in construction, and costs rather more than 10,430,000 dollars, of which 6,378,334 dollars were contributed by the state.

A friend, in whose judgment we have confidence, who has perused with great pleasure a recent publication—"*A Brief Exposition of the Constitution*," by James Bayard, Esq., of the Philadelphia Bar, says—"This work evinces a sound and discriminating judgment, prepared for the undertaking by an extensive examination of all the authorities upon the subject. The size and price of this neat volume render it peculiarly appropriate for the use of all those who desire to acquire a knowledge of the principles of their government, but whose pursuits, or tastes, render it inconvenient or impossible to study

in detail Constitutional Law. It is therefore highly useful for schools and colleges, and the language and arrangement have been adapted for this purpose. The Constitution is examined in its own order, and after its own arrangement. Each section and article has a distinct commentary, and thus any instructor of ordinary abilities is rendered competent to employ the book. All technical terms are avoided, except when absolutely necessary, and these accompanied by an explanation. The authorities are referred to in the notes."

Systematick Labour.—The importance of systematick industry, and suitable divisions of labour, is not apparant to every one. The utility of it is made plain by demonstration. In the business of making pins, not less than five individuals are employed, through whose hands every one must pass before it is finished. One draws the wire, another cuts it, and a third sharpens the point. One makes the head, and another puts it on the pin. By this classification of labour, it is said ten men can make 48,000 per day; whereas if every man finished the several parts himself, by going through the different operations personally, he could finish but 20 per day, giving but 200 for the ten men, instead of the 48,000. The process of making type is of a similar kind. One of these little pieces of metal, containing on the one end (:) a colon, for instance, has to pass through four or five separate hands before ready for the printer's use. It is cast in a little mould by one, its sides smoothed on a piece of marble by another, its height regulated by a third, and its face examined by a fourth. By this means, innumerable numbers of these little leaden messengers are made in a day, which, if each individual finished a particular type, would make the work of a few hours a complicated and almost endless process. In all employments, whether mechanical, intellectual, or physical, the importance of system and order must be apparent, to insure success and the full realization of successful experiment.—*Northampton Courier.*

Ancient Plants found with Egyptian Mummies in Tombs.—A memoir has recently been read at the Medico-Botanical Society on this subject, by M. Bonastre. It appears that fruit is frequently met with in Egyptian tombs, enclosed in baskets variously coloured. One of these, the Mimusops elengi, is a proof of the great vicissitude to which Egypt has been exposed, for this vegetable has entirely disappeared from the soil. No botanical work yet published in that country makes mention of this plant; it is only found in the island of Amboyna, and some of the isles of the Indian ocean. Myrrha and Bdellium in large fragments are also found. The fruit of the Rhamnus lotus, and that of the pine (Pinus lotea) have also been discovered in the same way, generally in votive baskets full of offerings.

Religious Intelligence.

We appropriate a considerable part of the space allotted to this department of our miscellany for the present month, to a selection from "Monthly Extracts" of the British and Foreign Bible Society, for November last, which have just come to hand. We ask for these extracts a careful perusal from all our readers, and to mark and meditate on the following particulars:—1. How many are deprived of that precious volume of God's revealed will which we so richly enjoy, and for which few are half as thankful as they ought to be. 2. How many there are who willingly part with a portion of the pittance acquired in poverty that they may obtain a Bible, or a New Testament; and how great therefore is the obligation of Christians who can afford it, to contribute liberally and cheerfully, to send this inestimable treasure to the destitute. 3. That in spite of all opposition, the Holy Scriptures are gradually becoming diffused among the Roman Catholicks; and 4. What a horrible and lamentable superstition that must be, which prevails among some of the priests of the "Man of Sin," under the influence of which they *burn the Bible*—Not, let it be observed, a Protestant translation, but one made by a member of their own

communion, and by competent and approved judges of the same communion, declared to be correct and faithful. Can they be Christians in more than name, who treat with such indignity the sacred depository of Christian faith and hope! Let our readers adopt, in behalf of these wretched men, the crucified Saviour's expiring prayer—"Father forgive them, they know not what they do."

From the Secretaries of the Liverpool Auxiliary Society.

Nov. 1, 1832.

At the request of the Committee of the Liverpool Auxiliary Bible Society, we beg to submit the following proposition to the kind consideration of the Committee of the British and Foreign Bible Society.

The Committee here have, for some time past, supplied emigrants proceeding to British America, and to Australasia, (viz. New South Wales and Van Dieman's Land) with grants of copies of the Holy Scriptures; of which many of them were destitute. But emigration has of late so increased, that our funds are inadequate to the purpose of continuing such supply. We therefore earnestly hope that the Parent Society will undertake this work of Christian benevolence; and we shall have great pleasure in acting as their almoners, and seeing that their bounty is properly applied.

Some idea of the extent to which emigration has proceeded from this port may be obtained from the following statement.

From the 1st of January to the 10th of September, 1832, the number of vessels and emigrants have been—

To British America, 60 vessels, 3000 emigrants.
To Australasia, 10 vessels, 1500 emigrants.

We have here a very intelligent agent, who would make it his business, personally, to inquire into the condition of emigrants, with respect to their wants of the Holy Scriptures; and who would furnish us with a detailed Report of every case, for the information of the Parent Society.

From a Minister in the North of Scotland.

Oct. 29, 1832.

Upwards of four years ago, I applied to your excellent Society for a supply of the Scriptures, for the people then under my charge; which they were pleased to grant on easy terms, and gratuitously to the indigent. This boon was received with gratitude by the people. Joining that with other similar favours which I have since obtained for the poor people now under my charge, I feel myself called upon to acknowledge myself under weighty obligations to the British and Foreign Bible Society.

This parish is one of the largest and rudest parishes in Scotland: its length is 60 miles, its breadth above 20: the population about 3000, the one-half of which is Roman Catholick. We had till lately but one parochial school. This school could do but little to diffuse knowledge over so vast and darkened a surface. I have endeavoured to remedy this evil, by supplying the desideratum of schools. There are several subsidiary schools now in the parish. These schools are situate in localities where Popery chiefly abounds. The population of one of these districts is almost exclusively of that persuasion, amounting in number to upwards of 900 souls. In the winter of 1830, I made out a statistical sketch of their condition as to ordinary literary knowledge, of which the result is as follows:—

Whole population	985
From six to twenty years, unable to read	337
From six to twenty years, unable to read and write	399
Of all ages above six years, unable to read	666
Of all ages above six years, unable to read and write	829

In this necessitous district I have got a respectable school established. This extensive population is nearly totally ignorant of the contents of the Sacred Volume. No way occurs to me so effectual, or even practicable, for bringing them to the knowledge of divine truth, as introducing the Bible as a class book in the school: the children are in the first place familiarized with the word of God, and, through their instrumentality, its inestimable treasures may be unfolded to their parents. This is a pressing case. I trust, according to my earnest request, that your Society will grant me 200 copies of the Gaelick Scriptures; with power to distribute them gratuitously, in certain cases, among the scholars; say, as prizes to merit, or when the individual is very poor; and to dispose of them, in other instances, at such prices as may be procured, and for which I shall account, as you may direct. The one half of the above number of copies might consist of the New Testament only; the other half, it were desirable, should include both.

From Dr. Pinkerton.

Bâsle, July 18, 1832.

From Bern, whence I last addressed you, I proceeded to Neofchatel. There, as in Lutzerne, several persons whom I wished to have seen were absent; but I had much conversation with Mr. Narbel, the Minister of a small independent Church, of which there are now four in the Canton, to whom the King of Prussia has lately granted full toleration. Mr. Narbel says, that they have had cheering revivals, and that pious persons may now be counted by hundreds, in different parts of the country. How different from the state of things fourteen years ago, when I first visited Neufchatel! Mr. Narbel is one of the five Members of the Committee of the Society for Religious Books, to whom we have entrusted supplies of the Scriptures from Frankfort and Paris. The circulation is proceeding steadily, and the Scriptures are extensively read. I next visited the Moravian Establishment at Montmirail; where Mr. Richard, one of the Ministers, asked for a supply of 60 Bibles in German and French, with 20 Testaments for distribution in the usual way; which I promised to send to him.

In this place I have had an interview with the venerable Antistes of Bâsle, President of the Bible Society, who gave me some favourable accounts of their transactions during the year. They had experienced, in a pleasing degree, the tendency of public affliction to promote personal piety. Since their unhappy civil contention began, their public and private meetings for religion have filled, and their missionary and other pious institutions have enjoyed a degree of public attention and support greater than they had ever received before. To the Swiss troops, who were quartered here for some time, they had distributed 9000 Testaments; of which about 2000 were given to Catholics and carried into the Catholic Cantons. How much the Bishop of Chur dreaded the effects of these books upon the men, will be seen from his Circular to his Clergy. The Antistes prayed for a fresh supply of 1000 Gossner's Testament, which I engaged to send them.

From the Same.

Stutgart, July 28, 1832.

I left Bâsle on the 19th; and next day reached Freiburg, where I made the acquaintance of Professor Gessner, a well-disposed Catholic, who for some time past has been endeavouring to supply the students with the Scriptures which he received from Bâsle. He conducted me to Mr. Held, who told me, that, when Secretary to Wessenberg at Constance, he had circulated about 70,000 copies of the Testament among the Catholics of that diocese. He gave me the names of several well-disposed Clergy, to whom I purpose to write. As Professor Gessner's stock of copies was exhausted, he begged for a supply from us of 50 Lutheran Bibles, and 100 Van Ess's Testament, which he engaged to distribute conformably to our laws.

Leaving Freiburg, I proceeded, by way of Waldkirch, and Hornberg, through the ravines and mountains of the Black Forest, to the Moravian Settlement of Königsfeld. Having never been there before, I tried to gain as much information as possible respecting the state of the Scriptures among the surrounding population. In many parts of the famous German forest the families of the peasantry are well supplied with Testaments; and this has led numbers to apply to the friends in Königsfeld for the whole Bible, even in the translation of Luther. Other districts of this extensive tract of country, mostly covered with pine, and where the deep rocky glens, mountain torrents, and stony fields, draw forth the utmost efforts of the inhabitants to gain a scanty subsistence, are not yet adequately supplied with the Holy Scriptures. Dr. Franze, to whom I last year sent a grant of copies, told me, that he cannot obtain money for them, the people are so poor. I referred him to our rules, which allowed of gratis distribution where poverty forbade any returns.

This being the residence of the Catholic Bishop, I resolved to call upon him, and endeavour to persuade him to aid the distribution of the Scriptures in his extensive diocese. Accordingly, about eight o'clock the following morning, I was introduced to him in his garden, and met with a civil reception, and, after discussing the subject with all possible freedom on both sides for upwards of an hour, the Bishop begged to be supplied with 1000 Van Ess's and 200 Gossner's Testaments; which he engaged to distribute according to our rules, and render an account. He said, he believed that he could do much good among his people in putting the Testament into their hands, especially in these times; adding, that his diocese included 462,000 souls. He finally begged for an Italian and a French Bible, for his own use; which I promised to send him. This act of the Bishop's will encourage the Clergy in the work, whom I have supplied with copies during this tour; and enable them to proceed with less fear of censure.

From the Rev. George Scott.

Stockholm, Oct. 5, 1832.

The Agency* have granted several

* Established by Dr. Peterson, in his last visit to Sweden.

small parcels of Bibles and Testaments to parsons residing in Stockholm and the naigbbourhood, and are happy to discover a disposition to exertion and inquiry on the great subject they have before them. As the beginning of good days, the Agency respectfully transmit the following circumstances, which are of very recent occurrence:—

A pious peasant from Sonala, in the diocese of Arke, twenty-eight Swedish (about 170 English) miles from Stockholm, called on Pastor Warnke here, and mentioned, that in the parish where he resided he knew many earnest seekers of salvation, who frequently met together to edify each other. Pastor Warnke informed him of the generous proceedings of the British and Foreign Bible Society, whereby Bibles and Testaments might be obtained by the poor at an exceedingly low price, or even without money if the case seemed to warrant a gift. Scarcely had this peasant arrived at his parish, when, in the midst of several serious persons, he heard a female declare, that she had not in her possession a single religious book of any sort, and would rejoice to have such, in which she could read at leisure hours: our peasant related what Pastor Warnke had said regarding Bibles and Testaments, and those present collected 32*sk* banco (about 1*s.*), which they sent to Stockholm, and with great thankfulness presented, to purchase a Bible for the poor yet pious woman.

A young and zealous but not rich workman here has, for some time past, employed his few leisure moments in visiting the cottages of the poor, to inquire whether they possess the word of God; and has discovered a lamentable deficiency. Many of these have, with tears of grateful joy, received a Bible or a New Testament at a reduced price: to some a gratis distribution has been made. This man met an interesting boy in the street, and asked him if he possessed a Testament: the boy answered in the negative: being further asked if he wished to have one, and how much he could afford to give, he answered, he anxiously desired such a book, but could not possibly give more than 8*sk* (a little more than 3*d.*): a New Testament was produced from the pocket of the inquirer; and the boy, on receiving it, clasped his hands together, and in the middle of the street praised God for at last sending him what he had long desired. Twenty-four soldiers, who have for some time been in Stockholm from a distance, and are about to return home, hearing from the same man that they could obtain New Testaments at a reasonable rate, bought 24 copies, paying 16*sk* banco for each.

From the Secretaries of the Barbadoes Auxiliary Society.

Barbadoes, August 30, 1832.

A few weeks ago we sent you a Bill for 50*l.* as the first fruits of our labours in this island. In a short time we hope to be enabled to forward you another Bill of the same amount*, the Treasurer having about 30*l.* in hand. Subscriptions are still coming in, and the sales are going on.

Since the departure of your respected Agent, the Rev. James Thomson, we have formed a Ladies' Society, to co-operate with the Auxiliary in town. We have also requested the Rev. James Rathbone, Wesleyan Missionary, and two other Members of the Committee, now residing there, to form a Branch Society for the Parish of Christ Church; but they have not yet succeeded.

Bridge Town, which contains about 30,000 inhabitants, has been divided into Districts; and Visiters have been appointed to each. They have visited a considerable part of the town, calling at each house; and have found that by far the greatest part of the people are destitute of the word of God: many never had either a Bible or Testament; and the generality of those that had, lost them in the dreadful hurricane of 1831. In a few distressed cases, where they were likely to be well used, the Committee have given Bibles or Testaments: but they have preferred selling at cost price; and have met the plea of poverty, by engaging to receive the amount in small weekly or monthly instalments. In this way we have circulated 87 Bibles and 67 Testaments. We have many Testaments on hand, but our stock of Bibles is nearly exhausted; and we are much afraid that we shall not be able to meet the demands of those who have begun and are expected to begin to pay for them in small weekly or monthly sums: we therefore beg you will be kind enough to send us a supply, by one of the first ships bound for Barbadoes.

From Correspondents at Toulouse.

Aug. 17, 1832.

We have been favoured by your Letter of the 2d instant, and beg to offer our sincere thanks for the friendly expressions it contains. Your aim and ours is the same—to spread that word, by which the will of our Heavenly Father has been to save believers. To your Society it has been given to be, in His hand, the powerful instrument of gathering nations round that Light of the world; and every Christian can but deem it a high privilege to be allowed, in assisting your exertions, to

* This has been since received.

render to his fellow men the most important of all services. To you, who have the immense advantage of living in a land where the Bible is an honour, and where, though prejudiced minds may deny it, the influence of the Bible is exerted, spreading the Bible is an act of faith: to us, Sir and much honoured Brother, who are called upon to water a parched land, and to spread the word of God where it has hardly been known, faith is often changed into sight. The distributions that have taken place have produced already a visible effect: the authority of the Bible, so long discarded, is assuming its due importance on the minds of many, and preparing abundant fruit for the time of the Lord. That word is now creeping into multitudes of families, in almost every village and town: there it may remain hid for a while; but soon, when the spirit of inquiry shall be more universal, it will be referred to as the only infallible guide. Never did the moment appear to us more important: the struggles and oppositions we meet are a certain evidence of the immense good which is preparing.

The conversion of M. De B——, and the great sales of New Testaments which have taken place in that part of the country, have caused a great indignation among some of the clergy; of which the following extract from the Letter of one of our pedlars (a Roman Catholick) will give you an idea. It is dated Aug. 12, 1832:—"I have received your last envoy of New Testaments at Montrejeau: it would have been sold instantly, had not the priests exerted themselves to prevent their sale; the very day they arrived, they preached that the books I sold were very bad." We have written instantly to the pedlar a very long Letter, to be communicated to the priests of the different parishes where the New Testaments have been burnt, and to all those he may visit. We deplore, in our Letter, the blindness of those, who call themselves Christians, and condemn the book on which Christianity rests: we explain this circumstance, as the continuance of that spirit of opposition which, our Lord himself announces, would ever pursue truth and its disciples: we deplore this error; and express the heartfelt pity we experience for those who, thinking to withstand men, wage war against God. We then explain our aim in spreading the Bible; and forcibly represent the state of immorality and unbelief in which multitudes are plunged, and our deep conviction that the word of the Lord is alone powerful, and the only means of bringing them again to faith and good works. We then discuss the question of the Edition of De Sacy being Roman Catholick; and give them the copy of the Certificate delivered to one of our pedlars by the Bishop of Montauban, of which the following is a translation:—

"*Montauban, April* 14, 1832.

"I thank Mr. B—— for the present of the Bible and New Testament, of the edition of 1831. A long examination was not necessary to convince me that the latter is in every respect conformable to the edition of 1759, by M. le Maistre de Sacy, with the approbation of the Clergy of France. There is, therefore, no objection to its circulation among Catholicks.

"Signed,

"L. Guil, *Bishop of Montauban.*"

We trust this Letter will produce some effect. We have tried to unite Christian charity with the expression of the deep affliction we have experienced on learning that the word of God has been burnt: this affliction has been great: but we are comforted by the conviction, that if the blood of Martyrs has ever been the seed of the Church, how much more shall the ashes of the divine word become the principle of a spirit of investigation among those who have been the witnesses of its burning!—and perhaps even the priests themselves will feel remorse, and, seeking to excuse their action in their own eyes, will read the Bible to find precedents, and may by that means be brought to Him, who is the Way, the Truth, and the Life.

MEASURES TAKEN TO ASCERTAIN WHETHER ASAAD SHIDIAK WERE LIVING.

The story of Asaad Shidiak is known to all the friends of Evangelical missions throughout the world. There is little if any remaining doubt, that he has died a martyr to the faith of the gospel, under the cruel and relentless persecution of the Maronite Papal Patriarch of Canobeen, in Syria. But the following account of the measures taken to ascertain the fact of his death, which we extract from the Missionary Herald for February, is deeply interesting, and conveys important information on the change that has taken place in the state of things in Syria and the Holy Land—a change most auspicious, we hope, to the success of evangelical missions in that extensive and most interest-

ing part of the world—The fortitude, decision, and perseverance of Mr. Tod, must command the admiration of every reader—We publish about half the account this month, and hope to insert the remainder in our next number.

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In the last number, says the Missionary Herald, mention was made of a journal of Mr. Tod, an English merchant at Beyroot, relating to a recent excursion to the convent at Canobeen, to ascertain whether Asaad Esh Shidiak were living. Extracts from that journal will now be given. It was addressed to the Rev. Isaac Bird, missionary of the Board at Beyroot, and dated June 26, 1832.

It will be observed, that twelve days elapsed from the time the Emeer Besheer became acquainted with the object of the visit to Acre to Mr. Tod's arrival at Canobeen; so that, in all probability, the Maronite patriarch had notice of his coming in time to remove Asaad to another place, if living. The journal, however, increases the probability of his death, which was before very strong.

Rev. and Dear Sir—On passing through Sidon, on my way to the camp of Ibrahim Pashe, I made a proposal to your worthy friend Wortabet to accompany me, which he gladly accepted; and a boat being found on the point of starting for Haifa, we immediately got on board and put to sea. Scarcely had we cleared the harbour, when this zealous and devoted servant of God commenced preaching in Arabick to the crew and passengers. They were a mixed company of Mohammedans and Christians, and I was much struck with the attention with which they listened to the discourse. It was an exposition of the Sermon on the Mount, and part of the Gospel of John. From these he discoursed more than two hours, and then entered into an examination of some points of Mohammedan doctrine, particularly their Ramedan fast, during which they were required to eat and drink nothing from morning to night, for a whole month. This, he said, could not be of divine origin, because not of universal application; instancing the inhabitants of high latitudes, where there was perpetual day for weeks and months together. This staggered them; but one of the more intelligent of them said they might fast by means of a watch: to this it was answered the Koran does not specify a period of so many hours, but expressly says *from sunrise to sunset.*

Next day (May 30th) we arrived at Haifa, where we found a battalion of Egyptians, several of whom I found drinking wine publickly. Indeed the wine stores are always full of these men, but in other respects they showed excellent discipline. The following morning I set out in company with Wortabet and my brother P. for Acre, situated at the other side of the bay, and distant about seven miles. We proceeded by land, and met a convoy of sick and wounded, coming on cavalry horses to the Egyptian hospitals on mount Carmel. Shortly afterwards the dead bodies, which we observed floating on the water, announced our approach to a late scene of conflict. Acre had been taken by assault the preceding Sunday; but Ibrahim Pashe was three miles from the city, in the summer residence of his predecessor, who had already been sent off to Egypt. We arrived there at four P. M. and were immediately directed to the hall of audience. As soon as the Pasha perceived us approaching, he welcomed us in that engaging manner for which his father, Mohammed Ali, is so celebrated, and the usual Oriental salutations were exchanged. Wortabet cut them short, however, by requesting a private audience.

"Instantly," said the Pasha, and rising, led us into his cabinet. "Now, dragoman," said he, "do you interpret exactly what the gentlemen has to say."

The Pasha having been informed who I was, of the acquaintance I had with his father in Egypt, and so on, I directed Wortabet to open the subject of our visit in the manner we had agreed upon; when he began—

"We have come to tell your highness of a most important matter, one which is of deep interest to many on both sides of the great ocean."

"Well, what is the matter?"

W. "It is a thing which is a shame to all countries and kings, a thing which has been done contrary to all justice and right, and which there has been no one to inquire into."

Pasha. "What is it?"

W. "A certain man by the name of Asaad Esh Shidiak, was instructor in Arabick to some American gentlemen in this country, and while in this employment, it so happened that he heard many things contrary to his religious opinions in which he had been educated. This led him to search into the holy book which is the foundation of the Christian religion, and he discovered that many of his opinions were wrong. So he determined to give up his errors and follow that book. But the Maronite patriarch, hearing of this, was angry, and commanded him to continue to worship his images, and such like, and finally threw him into prison, where, if alive, he has been lying seven years, and there is nobody to inquire into the cause of his imprisonment."

Pasha. "I have never heard of this matter."

W. "True, effendim; but there was a Pasha who knew of it."

Pasha. "This matter concerns the Emeer Besheer," (prince of the mountains.)

W. "True, effendim; but he closed his eyes that he might not see, and his ears that he might not hear."

Pasha. "What is the reason why this man would not worship images and pictures, and pray to the dead, and so on?" Then, without waiting for an answer, he added, "Where was he imprisoned?"

W. "In the convent of Canobeen.—This merchant is anxious that you deliver over this man to him, and by so doing you would not only lay him under deep obligations to your highness, but cause great joy among many both in Europe and America. The patriarch at three different times has given out that he was dead, while in fact he was alive; though he affirms that he is dead, we are warranted in disbelieving the report. We wish your highness to authorize a search to be made for this man, and that the matter for the moment be kept a secret, lest the patriarch either remove or kill his prisoner."

Pasha. "I shall mention the subject only to the Emeer Beshеer, and the matter shall remain among ourselves. But where do you say he is confined?"

W. "In the convent of Canobeen, in a dungeon below ground." [Such was the report.]

Pasha. "Write me the name."

W. "We will bring it to you in writing hereafter." (After a pause W. continued,) "It would be doing God service were you to allow every man under your government to worship God according to his conscience. If a man now worship God in spirit and in truth, he cannot do so, through fear of this patriarch; but if you will permit every Christian to follow what he finds in his holy books, you will do a most acceptable deed."

Pasha. "At present this is difficult. We must indeed provide for what the great God requires of us, but now we have war before us. I also have read books from the English, and they say many good things about religion, but they say we must first provide for war.* However, please God, we shall establish here the same religious liberty as in Egypt. I have put an end to the vexations hitherto experienced by the pilgrims to Jerusalem. Now they may go and come, and no man dares demand money from them, or annoy them in any way."

We then expressed our most cordial gratitude for the kind manner in which he had received us, and took our leave.

Next day (June 2d) we waited on the Pasha, and handed him the following memorandum written in Arabick. "Asaad Esh Shidiak, imprisoned by the Maronite patriarch in the convent of Canobeen, under ground, and that for several years past, because he would not worship images, nor pictures, nor pray to the dead." Ibrahim put the document carefully up, and said he would show it to the prince. The latter arrived that afternoon in the camp.

We allowed the next day, being the Sabbath, to elapse without pressing the Pasha further; but on the fourth we again waited on him, and, as before, were admitted to a private audience.

Pasha. "I have inquired of the prince respecting Asaad, and he affirms that he is dead."

W. "So it was given out when we knew he was alive."

Pasha. "Come again at the *Asr*," (half past three.)

We returned accordingly at the Asr, when he received us warmly, sent every one away to be alone with us, and taking Wortabet familiarly by the shoulder, and putting his face close to him, said, "All is well—your business is finished—dismiss every fear. I have spoken to the prince, and he offers to give six soldiers, if you will give an Englishman to accompany them."

I said, "I will go."

"Very well," said the Pasha, smiling; "to-morrow I will give you a tezkereh," (a written order.)

I said, "May it please your highness, as soon as possible; I am anxious to proceed."

"No, no," said he, "you must stay with us a little longer."

We thanked him, and retired.

June 5. Waited upon the Pasha for the tezkereh, when he called Henna El Bahhri, his chief secretary, and charged him to go to the prince, and tell him to give to Mr. T. six soldiers, and full authority to search the mountains for Asaad Esh Shidiak. If found alive, he was to be delivered up to me.

Our business with the Pasha being now accomplished, I felt myself strongly moved, thinking I might never have another opportunity, to sound his feelings still further on the important subject of religious toleration. So I said to him, "With your highness' permission, I should be glad to be indulged with a single word more in a private audience."

"Certainly," he answered, and the room was soon cleared, when I proceeded:—

"The religious toleration of which I

* It is not obvious to what English books *the* Pasha here alluded which *taught* such doctrine.

have been a witness in Egypt, and the mercy you have now extended to a persecuted Christian here, emboldens me to submit to your highness another question. It is of great publick interest, and I hope it will be taken in good part. In past ages it has been said in Europe, that if a Moslem left his religion and became a Christian, his life must pay the forfeit. Since then, light has come down upon the world, and men now think differently from those of former times. What I would ask is, whether *now* a Moslem would really be put to death for changing his religion?"

The Pasha appeared embarrassed, and a pause ensued.

"This," said he, "is a marvellous question. I cannot answer it now. I have war before me with the Turks. We have the law—but I do not know all the law—however, when our military operations shall be terminated, we shall practise here the same religious toleration that exists in Egypt."

His answer was as favourable, perhaps, as could have been expected under the circumstances.

(*To be concluded.*)

View of Publick Affairs.

EUROPE.

We have seen no advices from Europe more recent than the 16th of January from Britain, and of the 12th of the same month from France; and the intelligence is not of much general interest—The state of Europe remains nearly the same as at our last report—The prospect of a general war is represented as much less threatening than it was a short time since.

BRITAIN.—The new British Parliament was to meet early in February. The London Globe of Jan. 7th gives the following official result of the recent elections:—England, Reformers, 394, Conservatives, 110—Scotland, Reformers, 44, Conservatives, 9—Ireland, Reformers, 80, Conservatives, 25.—Total Reformers, 518—Conservatives 144. Some severe shocks of an earthquake had been felt at Swansey, and the surrounding country, to the distance of thirty miles. There were three shocks, the first having occured on the 28th of Dec. This was rather slight, and principally felt towards the coast. The second occurred on the following day, early in the morning, and was felt by every person either asleep or awake. The third excited considerable alarm, and took place about 8 o'clock on the subsequent morning. The bells rung in many of the churches and houses—chimneys were thrown down—walls gave way—several houses opened, from the roof to the ground, nearly an inch in width—many sunk from two to four feet, and all vibrated in such a manner that their fall was momentarily expected. It lasted almost four seconds and was accompanied by a sound which is described to have been truly terrific. A most destructive fire broke out in Liverpool on the night of the 14th January, which laid a number of warehouses and dwellings in ruins, and destroyed a vast amount of property. The renewal of the Charter of the Bank of England was an absorbing topic. The general impression seems to be that it would be renewed, limiting, however, the extent of the exclusive privilege of the Bank to a much smaller circle than that fixed by the existing arrangements. The Joint Stock Banking Companies cannot at present be established within 65 miles of London. It will probably be proposed to allow them to be established within about one third of that distance. A large additional military force—several regiments—was on the point of being sent to Ireland by the British Government. The county of Kilkenny was in a very distracted state. Twenty-two houses had been attacked by the Whitefeet, principally with a view of dispossesing holders of land taken in opposition to the regulations of the Whitefeet. Thirty persons were committed to the county jail, during the month of December, for alleged offences against the Government. The collection of tithes was again the exciting cause. Many cases of the Cholera were constantly occurring, and robberies and murders in all quarters of the island.

FRANCE.—The French Ministers have resolved to retain the Duchess de Berri as a prisoner until she can procure a guarantee for her future good conduct, instead of proceeding to her trial. 1200 Carlist youths went in procession to the hotel of Chateaubriand, to compliment him as the friend of the Duchess. It was this which excited the publick feeling, and rendered it necessary to adopt some decisive course respecting

her. Six of the Paris Journals had been seized, for giving favonrahle notices of the procession of the Carlists. It is said Joseph Buonsparte some time since proposed to the Chambers, to ascend the Throne as the regent of Napoleon II. The discovery of this attempt at negotiation, excited much interest. It appears by a letter from Brest, of the 8th of January, that "Orders have been received to fit out three ships of the line with the utmost expedition, taking those which can be soonest got ready. There is no certain information as to the object of this armament, but there are said to be good reasons for believing that an expedition to Hayti is in contemplation." King Louis Philippe left Cambray on the 8th—On passing through Cateau Cambresis, Marseilles, and Avesnes, the King and Princes alighted and reviewed the National Guard of the several towns. The King then proceeded to deliver the crosses of the Legion of Honour, to those who had distingnished themselves in the siege and captnre of the citadel of Antwerp. This was also accompanied hy an address of the most flattering kind to the whole army.

Spain.—Private accounts represent the health of the King of Spain, snch as to render his speedy death very probable, indeed almost certain. The condition of the connt*ry is, therefore, extremely precarions. On the 31st of December, a number of personages of high rank were snmmonsd by the Queen to the palace, where a certificate was then read by the Minister of Justice, to the effect that the King had in his chamber that day signed a decree, revoking and declaring to be of no effect, the decree extorted from him during his illness, relative to the snccession of the throne. The effect of the present revocation is that of rendering heiress to the throne the present Infanta, to the exclusion of Don Carlos, the brother of Ferdinand, an exclusion which there is every reason to believe, will not be tacitly assented to, either by Don Carlos, or by the Apostolical party.

Portugal.—The news from Portngal is nnfavonrahle to Don Pedro. On the 7th January, a heavy cannonading took place from the Miguelite batteries, which lasted for three hours, and occasioned great destrnction to the honses in Oporto. On the morning of the 8th, a heavy firing commenced from Mignel's two batteries at the north of the harbour, which was returned occasionally from the Castle of St. John de Foz. Sartorius's sqnadron was still at Vigo, and not a single cruiser of Don Pedro's was to he seen off Oporto. Other accounts however state, that General Saligna hed arrived at Oporto, to take the command of Don Pedro's army; and that from this circnmstance, and the arrival of a considerahle reinforcement of French troops, sanguine expectations were entertained of a successful general battle with the forces of Don Miguel.

Italy.—At the last accounts from Italy, a new volcanick ernption of Monnt Vesuvius was in progress. It threatened to be very destructive. It is stated that the Courts of Naples, Tnrin, Florence, and Rome, have concluded a defensive alliance against every internal reaction and foreign aggression.

Holland and Belgium.—In reply to the new propositions submitted to him hy England and France, the King of Holland has sent a counter project, the particulars of which are not stated. The Editor of the London Times, reprobates, in very strong language, the obstinacy of the King of Holland, in refusing the articles of pacification proposed to him; and protests against any farther delay in compelling him to accede to the terms proposed. The King of Holland has conferred the highest honours in his gift on General Chasse, whose character appears to stand high both with friends and foes.

Prussia and Austria have on the whole, says a London paper, better hopes for the preservation of peace than we at one time entertained. These arise from some clearer insight into the condition of Austria and Prussia. The King of Prussia is universally beloved and honoured hy the inhabitants of Prnssia Proper, who would go all lengths with him in any cause in which he may choose to embark. They were once French, and no little pains have been taken of late to instil afresh into them the love of French principles and French union; so that one of the first events of a general war might be the dismemberment of the kingdom of Prnssia as at present constituted. Here, therefore, a grand obstacle is interposed. The King, too, personally, is averse to it, except controlled hy imperious circnmstances; and though the Crown Prince is disposed to run all hazards, his popnlarity is as small as that of his father is great, and in the event of the demise of the reigning Sovereign, the effective power of the kingdom might therefore be expected to be weakened.

Austria is poor. Her credit is bad. Her Five per Cent. bonds are about 84—under the price of our Three per Cents. while the firing of the first shot would drive

them immeasurably down. In short, the sinews of war possessed by the three absolute governments are thin and emaciated, while those of England and France are powerful and effective. In addition to this, the voice of England against war has been poured of late into the ear of the British Cabinet with a distinctness which they cannot misconstrue; while the French Government has obtained a strength and vigour from internal causes which Marshal Soult was supposed to think it could not reach, unless the maddened spirits of the people were diverted into other than native channels. Such considerations increase our hopes of peace. The events of a moment may dash them at once to the ground.

TURKEY.—A letter from Paris, of Jan. 12th, says a London print, gives the following as the latest and most authentick information from Constantinople. "The progress of the Pacha's troops in Asia Minor is rapid; insurrection is fast spreading every where. The Sultan has no money and but few troops. He cannot rely either on the courage or fidelity of the latter, and it may be regarded as certain, that on their first encounter with Ibrahim, they will be defeated and dispersed, if not induced to join his triumphant banner. All the best letters from Constantinople, dated the 10th ult. and received by the last post, say that Ibrahim was only a few days' march from the capitol, and express the fullest conviction that nothing but foreign interference could check his progress. It is evident that the Court of Russia is anxiously desirous to prevent his going too far, and it is probable that it will take means to prevent him, if the danger becomes too imminent to allow of any time being lost in consultations with other European Powers on what ought to be done."

The Missionary Herald for February, states that Mr. Temple, at Malta, had received advices from Constantinople up to October 2d. The plague was then making fearful ravages, and the Cholera had just made its appearance. Another great fire had also happened in the suburb of Pera, consuming six or seven hundred houses. Mr. Temple says: "Turkey seems to be withering away, like a tree smitten by the hot thunderbolts of heaven. Ten years more of disastrous events to her, like the ten last past, will scarcely leave her a place among the nations of the earth. All Syria, in its length and breadth, is in the hands of Ibrahim Pacha, and Mr. Nicholayser says, that through his providence they enjoy great quietness, and that some worthy deeds are done unto that nation. Mr. Bird writes, Sept. 15th, that an English merchant is distributing the Scriptures at Damascus. We see strange things in these days, but shall see greater things than these without doubt soon. The way of the Lord is certainly being prepared in a most extraordinary manner, and to a most extraordinary extent in the world, at this moment, and let us hope that he will soon be seen travelling in the greatness of his strength and showing himself mighty to save."

Want of space prevents our insertion of a few articles, of some interest, from ASIA and AFRICA.

AMERICA.

It gives us pleasure to observe, that the last accounts from the Southern part of our Continent, represent our sister republicks there as apparently approximating to a state of peace. In the United Provinces, Colombia, Mexico, and Central America, civil war was nearly or quite at an end. In Mexico, the armies of Bustamente and Santa Anna were reconciled, and their leaders were united in endeavouring to consolidate the republick, on the principles of those who began the late revolution.

UNITED STATES.—The late interesting session of Congress closed, of course, on the 4th of the present month. The three important bills—the Tariff bill as modified by Mr. Clay, the bill to enable the President to enforce the revenue laws, in opposition to the nullifiers of the South, and the bill to distribute the proceeds of the sales of the public lands among the several States—were all carried by large majorities. The signature by the President of the two former, is announced, but it is feared that he will veto the third. The President's inaugural speech, on the day that Congress rose, is short, temperate, and firm, and closes, as it ought to do, with a fervent acknowledgment of dependence on the good providance of God. It would seem by a recent article from Washington, that we are threatened with another Indian war. May God in his mercy prevent it, and overrule our publick affairs for his glory, and the preservation of the union, peace, and prosperity of our beloved country.

THE

CHRISTIAN ADVOCATE.

APRIL, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXVI.

The accuracy of expression or definition, which is apparent in every part of our Catechism, is very observable in the answer now under consideration. Prayer is said to be "the offering up of our *desires* to God for things agreeable to his will." *Desire* is here represented as being an essential attribute of every address to God, which can claim to be regarded as prayer. Let the language made use of be in itself ever so proper, or ever so impressive, if it be not the expression of real *desire* in him who uses it, nothing which the Great Hearer of prayer will regard with approbation, is offered by the apparent worshipper. And on the other hand, if the *desires of the heart* truly and earnestly go forth unto God, it is acceptable prayer with him; although not a single word be uttered, or although the words employed be not in themselves the correct expression of the desires. "The Lord *heareth the desires* of the humble," says the Psalmist: and the apostle Paul instructs us, that the Holy Spirit makes intercession in the hearts of the children of God "with groanings *which cannot be uttered.*" Be ever mindful, then, my dear youth, of these two things—first, that in prayer you always stand as parties with God, whom you immediately address, and with whose presence and glorious majesty you should be deeply impressed; and secondly, that the sincerest desires of your soul must accompany the language you use, if you expect audience and acceptance with Him.

In the anti-christian church of Rome, they offer prayers to saints and angels, as well as to God. But in my lectures on the first and second precepts of the Decalogue,* I have shown that this whole practice, as well as the use of images, or sensible representations of the Deity, or of any of his creatures, in religious worship, is pointedly forbidden in those precepts, as well as in other parts of the revealed will of God. I need therefore only recommend what is there said on these topicks to your careful attention; and add, on the point before us, the answer given in our larger Catechism to the question—"Are we to pray to God only? A. God only being able to search the heart, hear the request, pardon the sins, and fulfil the desires of all; and only to be believed in and

* See Lectures 39 and 40.

worshipped with religious worship: prayer, which is a special part thereof, is to be made to him alone, and to none other"—Each person of the adorable Trinity, being truly divine, may occasionally be directly and specially addressed in prayer; but in general, our direct address is to the Father, through the Son, by the aid of the Spirit.

As we are to desire of God in prayer such things only as "are agreeable to his will," it is of great importance to ascertain what things are agreeable to his will. Here our guide must be the revelation of that will, as contained in the Holy Scriptures; and to this we must be careful to adhere, both with respect to the matter and manner of our desires and petitions. The matter or subject of prayer, is in general, whatsoever is calculated to promote, or is consistent with, the glory of God and our own greatest good; and familiarity with the divine word can alone give us a clear discernment of both these objects. That word will teach us, that there are some things which we may and ought to desire and ask for *absolutely*, or without any qualification; and that there are other things, that we must petition for only *conditionally;* that is, if infinite wisdom see that what we ask is proper in itself, and if granted will really promote our best and most enduring interests. Thus, for example, we know that we may pray *absolutely* that God's name may be hallowed, or his declarative glory be promoted; that his kingdom may come, and his will be done on earth as it is in heaven; and for ourselves, that God would forgive us our debts as we forgive our debtors; and not abandon us to temptation, but deliver us from all evil—plainly implying the pardon of our sins, on the terms of the gospel covenant, and our being preserved from falling irrecoverably before temptation, and into final perdition. Yet even in regard to these subjects of prayer, the time, and the means, and the manner, in which our requests shall be granted, are all to be prayed for *conditionally*. We may, for instance, pray that certain missionary operations may be eminently blessed for the promotion of God's declarative glory and the extension of the Redeemer's kingdom; but this must be done with an express submission to the will of God. Possibly he may not see it best to prosper and bless the particular mission contemplated, but to make use of some other, or of some means which we do not think of, to effect the good for which our prayer has been offered. In like manner, the way, and means, and time, in which we shall obtain the forgiveness of our sins, and a final deliverance from all their fearful consequences, must not be prescribed by us. We may indeed earnestly and repeatedly pray with David, "Make haste to help me, O Lord, my salvation;" or with our Redeemer himself, importunately cry that a bitter cup may pass away from us; but with him we ought, in all such cases, to feel and express an entire submission to the will of our heavenly Father. We should remember that the promises of God are to be at once our guide, and the ground of our petitions and pleadings, in prayer. We ought therefore to study the promises very carefully; for in the true and real sense in which a promise is made in the oracles of infallible truth, it will, if we plead it in faith, be always fulfilled; but if we mistake the nature of the promise, it will not be answered, and the disappointment may prove a grievous discouragement and stumbling block to us.* This is a

* Unhappy consequences have sometimes followed from not distinguishing the promises which were made to the faith of

very important practical subject, and I hope the few hints I have now offered may lead you to study it, and understand it aright. I shall only add, that genuine prayer, or what is sometimes called the prayer of faith, will never be without benefit to those who offer it. Let the nature of the promises be truly apprehended, and petitions grounded on them be perseveringly sent up to God, *believing*—or *in faith*—that he is, and that he is the rewarder of them that diligently seek him," and then assuredly the petitioner will have the thing which he asks, if God sees that it will be best for him; and if it is seen that the best interest of the petitioner would not be promoted by granting the specifick thing prayed for, God will either give him something better in its place, or so sanctify a total refusal, as to render *that* a greater blessing than the granting of the special request. It appears that the apostle Paul never obtained the removal of the thorn in the flesh, the messenger of Satan sent to buffet him, and for a deliverance from which he "besought the Lord thrice;" but he got the promise—"My grace is sufficient for thee, my strength is made perfect in weakness;" and this was better for him, and so he was fully convinced, than if he had obtained exactly what he had thrice prayed for—"Most gladly, says he, will I rather glory in my infirmities, that the power of Christ may rest upon me." Surely, my dear youth, it can require no laboured argument, to prove that it is an unspeakable privilege to have infinite wisdom and goodness to choose for us, rather than to be left to our own erring understanding or misguided passions, to choose for ourselves. Even a heathen poet (Juvenal in his tenth Satire) has shown most impressively, that God may and frequently does, chastise men in the most fearful manner by granting their requests, and eminently favour and bless them by sometimes disappointing their fondest wishes and earnest entreaties.

I have already mentioned incidentally, that the time for granting the requests which we proffer to God in prayer, must be submitted entirely to his will. But this is a point that deserves some particular attention. The Father of mercies may delay to answer our petitions—may delay long, nay, even seem for a time to repulse us; and yet this, as in the case of the Syrophœnician woman who came to our Saviour, may be only intended to try our faith, to put our perseverance to the test, and to render the rich and abundant blessing which shall ultimately be conferred, the more delightful and precious. Christ spoke a parable to this end, "that men ought always to pray and not to faint"—And in the epistle to the Hebrews we are admonished, that "we have need of patience, after that we have done the will of God, that we may receive the promise."

The next clause in the answer under consideration tells us, that our desires are to be offered up to God "in the name of Christ." Our blessed Lord said to his disciples, "Whatsoever ye shall ask the Father in my name, he will give it you." And again, speaking of what should take place after his resurrection and ascension, he says, "at that day ye shall ask the Father in my name." And still more explicitly and fully he declared, "I am the way, and the truth, and the life; no man cometh

miracles, from those which the possessors of saving faith (for the faith of miracles was not always saving) may plead in every age of the church. We believe that miracles have long since ceased, and therefore that such passages of scripture as Matt. xvii. 20, and xxi. 21. Mark xi. 23. Luke xvii. 6. 1 Cor. xii. 9, and xiii. 2, must, when taken in their literal sense, be applicable only to those who lived in the primitive age of the church.

unto the Father but by me." The truth is, that but for the intercession of Christ, there would be no access for sinners to a holy and sin hating God; and to the exercised believer no passages in the sacred volume are more precious than those which speak of the priestly office of Christ, an essential part of which consists in his being the intercessor and advocate of his people, before the throne of God on high. Every prayer that we utter, my beloved youth, ought to be put, as it were, into the hand of Christ, that he may present it with acceptance before the mercy seat in the upper sanctuary. There are no arguments or pleadings that we can use in prayer comparable to those which we derive from what Christ has done for sinners, and the encouragement he has given, even to the chief of them, to plead his merits, and to ask in his name. Indeed, without these, as already intimated, nothing else would be of any avail. I mention it with grief, that we sometimes hear prayers, or rather what are called such, in which the mediation and intercession of Christ are scarcely mentioned, or alluded to at all; or if it be, it is done in a very cursory and formal manner. It seems to me, that a distinct recognition that we come in the name of Christ, and hope to be heard and answered only for his sake, should be among the very first things that we say, or think of, when we attempt to pray; and I am sure that the more our minds are affected through the whole of our prayers, with the recollection that our petitions and praises go up through him who is "our advocate with the Father," and whom "the Father heareth always," the more sweet, and delightful, and animating, will be our whole performance of the sacred duty which we have now in view.

Nor must it be overlooked, that without the aid and influence of the Holy Sprit, we can never pray in a right manner. "The Spirit, says the apostle, helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit maketh intercession for us, with groanings that cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." This blessed agent is represented in the Holy Scriptures as "the Spirit of grace and supplications," and is promised to be "poured out" for this purpose. It is therefore well said in our larger Catechism, that "the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made, and by working and quickening in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces, which are requisite for the right performance of the duty."

Confession of Sin is another important part of prayer. In standing as parties with God, it is indispensable that we should distinctly recognise our true character: And as we are sinners, the full and free admission and confession of this humiliating fact, should make a part of all our prayers. It is this fact which renders the intervention and intercession of a Mediator necessary, in order to our addressing the Majesty of heaven with the hope of acceptance; for the holy angels do not need a mediator between them and their Creator, nor would man have needed one, if he had retained his primitive state of perfect rectitude. The obtaining of the pardon of our sins, is, moreover, a leading and essential part of the errand on which we go to the throne of mercy; and in the nature of the case, as well as in the prescribed condition of our offend-

ed Maker and Judge, confession of our guilt must precede pardon, for guilt and pardon are correlative terms. Hence the declaration, that "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them, shall have mercy;" and again, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

There is little danger, my young friends, of our representing ourselves more guilty before God than we really are; although those who have never had any right conception, either of his holiness or of their own vileness, have often taken offence at the strong expressions of a sense of guilt and criminality, which they have heard in the prayers of pious Christians. The truth is, the greatness and malignity of our moral pollution exceeds all the conceptions that we can form of it, and this ought to be acknowledged in our prayers, with unfeigned grief and contrition; and should serve to endear to us, in an unspeakable degree, that precious Redeemer, by the infinite efficacy of whose atoning blood our sins are expiated, and our souls cleansed from their guilt. In our private prayers, we should specially confess and bewail those sins of our hearts and our lives which may be known only to God and to ourselves; but sins of this description ought not to be *specified* in social prayer, although the general acknowledgment of our unspeakable moral vileness and ill desert in the sight of Him before whom the heavens are unclean, may be made in the most publick manner, with the greatest propriety.

A thankful acknowledgment of the mercies of God, is the last constituent part of prayer, which is mentioned in the answer of our catechism now under consideration. Thanksgiving and prayer are expressly connected together by the Psalmist. (Psalm cxvi. 17.) "I will offer to thee the sacrifice of thanksgiving, and will call on the name of the Lord." Thanksgiving is indeed both an essential and a delightful part of this sacred duty; and I am persuaded it ought to constitute a larger part of prayer than it too often does. Nor is there any part in which we should be more careful than in this, to guard against formality and mere lip-service. Our thanksgiving ought to be the genuine expression of cordial gratitude to the Great Bestower of all good, for his numerous and undeserved favours. These favours are, with the utmost propriety, denominated *mercies*, in the answer before us, and ought to be seen and felt to be such in our acknowledgment of them. By our sins we have forfeited all good at the hands of God, and must therefore receive it as a matter of pure mercy. The greatest of all mercies, and that through which all others are bestowed, is God's unspeakable gift of his Son to be our Saviour. With him, it is that "he freely giveth all things" to his believing people—his Spirit to be their monitor, comforter, and sanctifier; the revelation of his will to instruct them in duty, to direct and cheer them in their earthly pilgrimage, and to conduct them to their heavenly rest. Our spiritual mercies of every kind, should be the theme of our frequent and heartfelt thanksgiving to God, and ought to have, in our esteem and in our prayers, the preference to all others. Yet the common bounties and protection of the good providence of God, and particularly all special deliverances and favours, ought not to be overlooked, but to share in our sincere and devout thanksgiving.

Three parts of prayer only are mentioned in the answer before us —petition, confession, and thanks-

giving. Strictly speaking, it is only the first of these, that can be denominated *prayer*. Yet the duty, as taught by scripture examples, contains not only the three that have been mentioned, but also *invocation*, in which we call on God by some of the names by which he is made known to us in his word; *adoration*, in which some of his glorious attributes are brought into view, as objects of the deepest reverence; *blessing*, in which we express our sense of his goodness and kindness; *intercession*, in which we pray for others; but this indeed is only a particular subject of petition—Prayer is commonly and properly concluded, either by a doxology to the Three one God, or by a recognition that we ask all in the name and for the sake alone of Christ, our Redeemer and Mediator.

I cannot conclude this lecture, my young friends, without inculcating the importance of your endeavouring earnestly to guard against the wandering of the mind in prayer. It is an act of infinite condescension in the great and glorious God, that he permits such worms of the dust as we are to approach him, and to address him by the endearing appellation of Father. We never can duly estimate this privilege; and whenever we avail ourselves of it, our whole souls ought to be engaged to improve it aright. It is not prayer, but awful profaneness, when we address words to God, while our minds are wandering after worldly vanities. It is indeed difficult, in all circumstances, to keep our minds duly intent and suitably devout in this sacred duty. But we ought to use all proper means, and put forth our best efforts, and make it the subject of many and earnest petitions to God, that he would enable us to worship him with an undivided mind, and a truly devotional spirit; for God is a spirit, and they that worship him must do it in spirit and in truth, if they would hope for a favourable audience and a gracious answer to their supplications.

PICTET'S PREFACE TO HIS CHRISTIAN THEOLOGY.

(*Concluded from p.* 104.)

It is to aid those who have some desire to obtain a knowledge of the Christian religion, that we have composed the work which now appears. But before we state the reasons which have induced us to make this publication, we think we ought to lay open the sources of the errors into which men fall, on the subject of religion; since the most effectual guard against error, is a clear perception of that which causes us to err—Some of the sources of error are the following:—

1. It is certain that sin has to such a degree subjected the soul of man to sensible objects, that it might seem to have rendered it altogether material. This it is, which so often causes deception in the human mind, when mention is made of spirits and of God. It invests angels and God himself with a body; it sometimes regards itself as a kind of subtle body. Every thing in the world seems to be corporeal, and what is called *spirit*, to be only a chimera. Here is the source of many errors.

2. We judge with too much precipitancy, of what we are called to consider—we pronounce before we have examined, and do not give ourselves time to make a fair examination.

3. We judge of things according to our prejudices, without thinking whether our prejudices are well or ill founded. Thus the Jews will not receive a crucified Messiah, because they have long expected a triumphant Messiah.

4. Men will undertake to judge of what surpasses the powers of their minds—of what is infinite, for example—and will not consent to receive any thing which they cannot comprehend; as if we had not a thousand proofs of the weakness and poverty of our reason.

5. We give less attention to the reasons which establish truth, than to the arguments by which it is opposed. There are people who search and read with care, books which are published against the truths of the gospel, yet treat with contempt those which are composed for the defence of religion.

6. We refuse to receive certain truths, under the pretext that we see not how they can agree with other truths.*

7. We wish to apply to the conduct of God the rule by which we judge of the actions of men; and are ready to believe that his thoughts are like our thoughts—which of all things in the world is the most absurd.

8. We judge of the goodness of the religion which we profess, by the interest which we have in adhering to it; and hence refuse to listen to any thing that opposes our religious system.

9. We search not so much for truth, as to distinguish ourselves by saying something that has never been said before.

10. We despise that which we hear every day, and seek after reasons for doubting of truths the most certain, because they are common.

11. We love that which strikes our senses, a religion which charms us by its brilliant ceremonial.

12. We too often do wrong to our own minds, and permit ourselves to add fuel to the fire of our imaginations.

13. The obstinacy of certain persons who will never retract their opinions, however clearly they are shown the falsehood of them, is the cause that many remain in error.

14. The attachment which we naturally have to the religion of our fathers, and the love which we cherish for them, are the cause that many are retained in a false religion. After men have been deeply imbued from their infancy with certain principles of belief, they reject them with extreme difficulty; because they have been accustomed to consider it as a merit before God, and an honour before men, to be strong in the faith of these principles. They have the same kind of affection for these dogmas, that all men have for their country. Most men regard their religion as *a party*, to the defence of which they are pledged.

15. The dependence which the greater part of mankind place on the opinions of their teachers, and the blind submission which they yield to their decisions, hinders many from embracing any other religion than that of their teachers.

16. The opinion that many hold, that they ought not to abandon the religion which embraces in its communion men of erudition and of great merit, is also one cause which retains a great number in a false church.

17. The bad use that many make of certain maxims of philosophy, causes them to fall into error. It cannot be denied that the philosophy of Plato and Aristotle, has produced multiplied evils in religion.*

18. Profane and libertine company, and a false shame of consulting persons who might give

* Here is the true reason why the doctrines of God's sovereignty are rejected by some, and those of original sin, native corruption, and regeneration, as exclusively the work of God, by others.—*Editorial remark.*

* It is a wretched system of false philosophy which lies at the foundation of the false doctrines, which are now corrupting and disturbing the Presbyterian and Congregational churches of the United States.—*Editorial remark.*

them instruction, is the ruin of an innumerable multitude.

19. As the gospel declares war against the passions, and seeks to reform the heart, those who are the slaves of their passions, of course oppose the gospel.

20. Prejudices entertained in favour of certain individuals who appear to possess eminent piety, are frequently the cause that their errors are embraced.

21. The prejudices that many have had in behalf of the ancient fathers, have occasioned the adoption of their erroneous sentiments.

22. Ignorance of ancient history is the cause of many errors.

23. Finally—the little care that is taken to consult the revelation of God, and even their own reason and judgment, occasions many persons, who are otherwise well-informed, to mistake greatly.

These are the principal sources of religious errors. It were to be wished that the whole world would reflect upon them—True religion would then have more followers, and the truth would triumph.

The means to be used, in order to guard against falling into error, are:—

1. We must lay aside the prejudices which we have entertained in favour of the religion in which we were born, or in which we have been brought up.

2. We must receive no doctrine, although it be proposed to us by the fathers of the church, or by our own fathers or teachers, before we have examined whether this doctrine is conformable to the understanding which God has given us, and especially to his revealed will.

3. We ought not to doubt, that as God is an infinite Being, there must be an infinity of things, both in regard to his nature and his conduct, which we cannot comprehend.

4. We ought never to attempt to penetrate into what God has concealed from us.

5. We ought to avoid precipitancy in our judgments.

6. It is not always safe to take for a rule the sentiments of the learned, nor even those of good people; because daily experience teaches us that the most learned and the most pious, mistake on divers occasions.

7. It is far better somewhat to distrust one's self, than to be opinionative and inflexibly attached to one's own sentiments; but we ought never so to distrust our own understanding, as to make our faith depend on that of another.

8. We ought never to permit ourselves to be dazzled by the external splendour of a religion; children only should be pardoned for being charmed by a mere show.

9. It is right to consult our senses in regard to things which lie within their proper sphere of judging; but when the question relates to things which fall not within the powers of our senses to determine—as every thing does which relates to spirits—we ought to listen only to reason and to Scripture.

10. In a matter of religion, we ought never to consult our passions and our personal interests, for these are bad counsellors.

11. Reject not truth because it is common, nor because you cannot reconcile it with other truths.

12. Do not demand Mathematical demonstration in subjects which will not admit of that method of proof, as for example, in historical facts. We ought to be content with such proof as the nature of the subject proposed, will permit to be given.

13. Our great aim should be to search for truth, and not to pass ourselves off for persons of extraordinary powers.

14. We ought always to consider that God has given us a soul to be used for the purposes to which he has destined it, and not to be evaporated in a thousand vain speculations.

15. We ought to be on our guard against being seduced by the maxims of a false philosophy; although we are not able to handle in the most skilful manner the maxims of true philosophy.

16. We ought to avoid every kind of conversation which, by corrupting the heart, will turn aside the mind from searching after truth.

17. On the contrary, we ought to seek the company of those who may assist us to dissipate the darkness of our minds, and to oppose our passions.

18. We ought to be as much in earnest to understand the truth, and true religion, as the men of the world are to make their fortune.

19. We ought to read frequently, and with application, the sacred books in which God has revealed himself to us, and by which he condescends to instruct us.

20. Finally: as we are not sufficient of ourselves to accomplish any thing, without the assistance of the Spirit of God, we ought continually to implore his aid: and to pray that he would humble our pride, which is the source of the greater part of our errors. It is pride which inspires us with an aversion to a doctrine as soon as it is proposed, before we know whether it comes from God or from men. When the heart, as has been well said, has taken this bias, it communicates the same to the mind—making it look at the odious doctrine, in every aspect of it which can render it still more odious—representing strongly the difficulties which accompany this doctrine, and the reasons by which it may be combatted—in order that so powerful an impression may be made, that the mind may feel that it does itself honour, in permitting itself to be overcome. It is in consequence of a similar seduction of the heart, that the mind turns away its attention from the solid reasons which establish truth, and this to such a degree, that instead of making the judgment incline to the right side of the question, it is not permitted it to remain in an equilibrium, and to counterpoise the contrary reasons, altogether light and worthless as they are in themselves.

Having offered these counsels, which appear to me necessary to guard against error, nothing more remains but to speak of the work which I here give to the publick.

It has been my purpose in the present publication to exhibit *Christian Theology*, and an exposition of the truths which God has revealed to men in the Holy Scriptures.

I have endeavoured to make this exposition as clear as it was possible for me to do, and to accommodate myself to ordinary capacities. But I have added many things intended for those who have made some farther advances in knowledge; and I have explained the most beautiful passages of Scripture, as well as many which are difficult.

After having established the truth by reasons which appeared to me the strongest and the most convincing, I have answered the arguments which are alleged against them; and I have placed in notes those objections which appeared to me weak, or those which are too subtle to be comprehended by persons not given to research.

To the reasons which I have used to establish the truth, and which for the most part are drawn from the Holy Scriptures, I have joined many beautiful passages of the ancient Fathers upon each subject; and I have sometimes given the history of the opinions

of the church, and what has been held or believed in the different ages which have elapsed since the death of the Apostles.

I have availed myself of the labours of the learned men whose works I have read, and I have not been ashamed frequently to adopt their expressions.

I have not cited the names of all the modern authors to whom I have had recourse, although I honour their merit—I have sometimes, however, done it in this new edition, when I could recollect to whom I was indebted for entire passages. But I glory in avowing, that I have drawn upon the sources of all the good books which have fallen into my hands, whatever might have been the religion of their authors. I have not always named the Doctors or the Sects whose opinions I have opposed—Sometimes they are referred to in the margin. My method is to treat a question simply, and to answer objections. If I answer satisfactorily, my readers ought to embrace my sentiments. It is of no use to know who is the author of the argument which I state for the illustration of truth. If the argument is good, the reader ought to yield to it, although it were proposed by the most ignorant of men; if it proves nothing, it ought to be rejected, though alleged by the most consummate scholar. I have taken this course, that the reader might judge without prejudice, and to secure brevity; for it would have carried me to an undue length, if I had undertaken to develop the whole state of every question, and the exact sentiments of the several authors.

As to the order that I have followed, I have observed that which appeared to me the most natural.

1. I first examine the question relative to the being of God, and how he has made himself known.

2. I then search for the reasons which prove that what we denominate *the Scripture*, is truly the work of God; and I give a small abridgment of the books of which it is composed.

3. I examine the question whether the Scripture be perfect by itself, or whether it is necessary to have recourse to traditions; whether it is sufficiently clear to be understood; and whether it should be read without restriction. I treat of its authority, and examine whether it is the rule of our faith and manners. I speak of the versions which have been made of the Scriptures; and I treat upon some other questions relative to this subject.*

4. After this I search *in* the Scripture itself, for what it *tells* us of the nature and perfections of the Deity; of the Persons in the Godhead, of the Trinity, and of the decrees of God.

5. After this, I consider the works of God, and I begin with the *creation* of the world, of *angels*, and of *man*.

6. I show what was the estate in which God created man, and how he fell into sin, of which I describe the fatal consequences.

7. After having spoken of *Creation*, I treat of *Providence*, and of those divine dispensations which relate to sin.

8. From the consideration of sin and its consequences, I pass to the decree of God, making known his will that the whole race should not suffer eternal misery, which all had merited by their sins; and I speak of the decree of the elec-

* It would be well, if some one who has leisure and ability, would translate and publish at the present time, what Pictet has written on these topicks. He was perfectly acquainted with the controversy between Protestants and Papists; and in his first Book, he spends no less than fifteen chapters—not very long ones—in discussing every fundamental point of this controversy. Surrounded as he was by Catholicks, he was familiar both with their arguments and their feelings, and he treats both as became a scholar and a Christian. —*Editorial remark.*

tion of God, by which he appointed some to salvation, while others were to be left in their corruption.

9. As God could not save men unless his justice were satisfied, I treat of God's decree to send his Son to redeem us, and of the manner in which this decree has been executed. I speak of the incarnation of Jesus Christ; of what preceded his advent; of his offices; of the different states through which he passed; and of the covenant of peace, into which by his intervention, God has entered with men.

10. I treat of the fruits of the death of Christ as enjoyed by his people, namely—their *vocation*, their *justification*, their *sanctification*, and in speaking of the last I explain the Decalogue; after this, I speak of the *glorification* of believers.

11. As all these benefits are granted only to the Church of Jesus Christ, I treat of *the Church*, and I examine the questions which relate to the nature of the church —of its members, of its visibility, of its infallibility, of its sanctification, of its head, of its ministers, and other things of this nature.

12. Finally, I conclude by treating of the *Sacraments*, which are the seals of the covenant which God has entered into with his church.

I have not sought for the fashionable ornaments of the age, in my manner of discussing the various topicks of these volumes. I have examined every question in the manner which I thought the most simple and the most perspicuous—I entreat those who may read my work, to excuse its defects; and may God grant to every reader his Spirit of *truth*, and that "*anointing* which teacheth us all things." Amen.

The following beautiful lines are from Baldwin's London Magazine.

THE RAINBOW.

The evening was glorious, and light through the trees
Played in sunshine the rain-drops, the birds, and the breeze;
The landscape outstretching, in loveliness lay,
On the lap of the year in the beauty of May.
For the bright queen of spring, as she passed down the vale,
Left her robe on the trees, and her breath on the gale;
And the smile of her promise gave joy to the hours,
And fresh in her footsteps sprang herbage and flowers.
The skies, like a banner in sunset unrolled,
O'er the west threw their splendour of azure and gold.
But one cloud at a distance, rose dense, and increased,
Till its margin of black touch'd the zenith and east.
We gazed on these scenes while around us they glowed,
When a vision of beauty appeared on the cloud;
'Twas not like the sun, as at mid-day we view,
Nor the moon that rolls lightly through starlight and blue.
Like a spirit it came in the van of a storm,
And the eye and the heart hailed its beautiful form:
For it looked not severe, like an angel of wrath,
But its garments of brightness illumed its dark path.
In the hues of its grandeur sublimely it stood,
O'er the river, the village, the field, and the wood;
And river, field, village, and woodland grew bright,
As unconscious they gave and afforded delight.
'Twas the bow of Omnipotence, bent in His hand,
Whose grasp at creation the universe spann'd;
'Twas the presence of God in a symbol sublime,
His vow from the flood to the exile of time;

Not dreadful, as when in a whirlwind he pleads,
When storms are his chariot and lightning his steeds;
The black cloud of vengeance his banner unfurl'd,
And thunders his voice to a guilt-stricken world;
In the breath of his presence when thousands expire,
And seas boil with fury, and rocks burn with fire,
And the sword, and the plague-spot, with death strew the plain,
And vultures and wolves are the graves of the slain.
Not such was that Rainbow—that beautiful one!
Whose arch was refraction, its key-stone—the sun;
A pavilion it seemed, with a deity graced,
And justice and mercy met there and embraced.
Awhile, and it sweetly bent over the gloom,
Like love o'er a death-couch, or hope o'er the tomb;
Then left the dark scene, whence it slowly retired,
As love had just vanished, or hope had expired.
I gazed not alone on that source of my song;
To all who behold it, these verses belong;
Its presence to all was the path of the Lord!
Each full heart expanded, grew warm, and adored.
Like a visit—the converse of friends—or a day,
That bow from my sight passed forever away:
Like that visit, that converse, that day to my heart,
That bow from remembrance can never depart.
'Tis a picture in memory, distinctly defined,
With the strong and imperishing colours of mind:
A part of my being, beyond my control,
Beheld on that cloud, and transcribed on my soul.

Miscellaneous.

The following "observations of a traveller in Europe," have been kindly put at our disposal by their author. They will both interest and instruct our readers, and assist to relieve our work from that sameness of tone, of which, in a religious periodical, many are apt to complain; and to obviate which, we have heretofore inserted in our pages two or three journals somewhat similar to the following—We call them journals, for so in fact they are, though given in the form of letters.

Quarantine Ground, off Messina, December 30th, 1823.

MY DEAR BROTHER,—On the morning of the 21st, just ten weeks from the day of our embarcation at New York, and five from that of our landing at Havre, we left the harbour of Marseilles, on board the brig Mary, of Boston, Capt. Horton. About 2 o'clock we passed the lighthouse, and before evening the high rocky shore of France disappeared from our view.

Our course was south of Sardinia, and on the 23d we were gratified with the sight of that island, and some small ones near its south-western point, which we passed in the afternoon. In the morning we were again out of sight of land, being between Sardinia and Sicily, but not very near to either. Our progress was slow, and the motion of the vessel was great. The spray often dashed over the deck, which obliged us to confine ourselves very much to the cabin. Early in the morning of the 25th, Stromboli was seen from the mast-head, at the distance of sixty miles, and soon after was visible from the deck. Several other of the Lepari Isles were also in sight throughout the day. They appeared much nearer than they really were, in consequence not only of their elevation, but of the clearness of the atmosphere. We could

see the smoke of Stromboli several hours before we came near it, which was not till 4 P. M., though we had steered directly for it, and sailed rapidly. This "Light-House of the Mediterranean," is a vast cone with a divided top, rising immediately from the waves to the height of five thousand feet, while the circumference of its base is only about two miles. The sides seemed too steep for cultivation, and too bare and arid to furnish any thing for human subsistence, but we could see some cottages sprinkled over a part which was rather less precipitous than the rest, and it is said the soil produces liberally, and that two thousand people find the means of subsistence there. The crater is on the western side, about three-fourths of the distance to the top. This mountain is always burning, and the fire, though we could not see it, becomes visible at night. A cloud of white smoke was issuing from the crater, and ascending to the summit, rolled over it and down the opposite side quite to the base. Pumice stones from this volcano, or some of the other Lepari isles, have been floating around us here to-day, and several pieces have been brought on board.

Off Stromboli, we altered our course and stood to the southward. It was near night, and the wind increased. One sail after another was taken in, but still we drove along at a rapid rate towards the Straits. Our Captain had never been at Messina, and there was no prospect of finding a pilot in the evening, so he was compelled to change his course and beat about during the night. It was a tempestuous one, and as we were near a lee-shore, our situation was alarming. Snow fell on the deck, and in the morning appeared crowning the mountains of Sicily and Calabria. Thus we do not entirely escape the winter, even in this region of Hesperian gardens, where the golden fruits of the orange and lemon are now coming to maturity.

On the 26th, we took a pilot and entered the Straits. We found nothing formidable in Scylla and Charybdis. The Strait is quite wide, and as we kept near the Sicilian shore, Scylla appeared so small, that we should hardly have observed it but for its celebrity. As to Charybdis, I find there is a dispute about its exact situation. There are two places which at times exhibit something vertiginous, but which of them was so formidable to ancient heroes, and so delightful a theme to classic poets, it is difficult at this day to determine. However, I take it that Charybdis was almost or quite directly opposite to Scylla; and am therefore willing to believe that a particular part of the channel over against this same rock which was pointed out to us as the whirlpool, was indeed the vortex that engaged so much attention in the olden time. When we passed over it, the water was smoother than I remember ever to have seen it at Hurlgate.

When we arrived opposite the town, an officer came off in a boat and asked a number of questions, and then *sans ceremonie*, we were brought to our present situation. It was a grievous thing to look forward to a weeks' imprisonment, and we wrote notes to the gentlemen for whom we had letters, stating that we had embarked at Marseilles and brought clean bills of health, and asking their influence to get us released. We might have spared ourselves the trouble, for eight years ago the plague was introduced here and carried off 70,000 people from the city and its neighbourhood, and now the quarantine regulations are enforced with inflexible rigour. Indeed we have been given to understand that a relaxation of them, is

the only thing which cannot be accomplished in Messina by the power of money.

In the afternoon, the Captain, mate, crew and ourselves, went over to the health office to be examined, leaving the Mary unguarded. The physician looked at us from behind an iron railing; the papers which it was necessary to examine, were taken in the split end of a reed and carefully fumigated, and our letters were cut through with a chisel, and then thrown into a vessel in which they were to have vinegar poured over them. After we had been questioned, and our answers registered, we were remanded to the brig, and two men sent to guard us.

Our dreaded quarantine has proved very different from my anticipation. The weather is so fine, that I have been sitting on deck without an over-coat, most of the day. We are within the toss of a biscuit from the shore, but in very deep water, which is so calm and still that the fish which play in it, and the brighter objects on the bottom, are distinctly visible. There is a pleasure in looking down many fathoms and thus prying into the mysteries of the deep, but we have much higher gratification in surveying the mountains, which on every side go far up into the sky. Sicily is nominally divided into three valleys, but if my information is correct, it is but a collection of mountains. A range of these, parallel to the coast, rises to a great elevation directly back of the town. The intervening space is filled up with innumerable hills, divided by ravines into various wild shapes, but generally steep. On the opposite shore of Calabria, the heights are so lofty that the snow still remains upon them. Between these high hills is drawn a broad channel of that sea, whose "purple is of deepest die," with shores bending and winding into the most graceful forms. From the margin of this channel the city of Messina, with its white houses, towers, and channels, extends across the narrow plain and partly up the sides of the hills, as if to display itself to the greatest advantage, while the villages in Calabria, and the hamlets and country-houses scattered over the mountains and along the shores, are all brought nigh and rendered bright and distinct by the pure air of this southern clime.

Yours, &c.

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Messina, Jan. 27th, 1824.

MY DEAR BROTHER,—Our quarantine of seven days, lasted but six according to our mode of computing time, the first and the last being both counted here, as anciently among the Jews. We landed on the 1st, and dined with Mr. C——, an English gentleman, to whom our very kind friend Mr. F——, of Marseilles, had given us an introduction. From him and the other gentlemen to whom Mr. F—— gave us letters, we have received most prompt and hospitable attentions.

The houses here are spacious, and many of them have an air of grandeur. Fire-places are not common, though they are seen in the houses of the English residents. The ordinary mode of heating apartments, is by placing a sort of copper-platter, called a brasier, and containing a few live coals, in the middle of the floor. There is no danger of asphyxia, for the cracks at the doors and windows are wide enough to allow the deleterious gas to escape, and plenty of fresh air to supply its place. The floors of the houses are of stone, marble, or plaster, and are supported by arches; or if rafters are used, they are not left projecting as in France, to disfigure the rooms below. The ceilings and windows are lofty, and the latter open into balconies paved with stone, and guarded

with iron railings; and various kinds of rare plants are cultivated in these little airy gardens.

The streets are full of a wretched population, clothed in rags and importunate in begging. Poor beings! it seems almost cruel to speak of them but in terms of commiseration; yet when we think how degraded they are, and how they swarm and grow up in their native filth, we are ready to consider them as rank plants which *spring* from this fertile soil, and *vegetate* under this powerful sun. Thanks be to Him who has made us to differ. We owe it solely to his good pleasure that we were not born here in a hovel, and nourished upon garbage. And while we see many half-naked human beings around us that bask in the sunshine, and rejoice in the acquisition of a penny, it is a small consolation to reflect that God is just and merciful; that unavoidable ignorance and its consequences, are not crimes in his sight; and that little will be required of those to whom little has been given.

There are a number of English families who live here in handsome style, and at less expense, than they would be obliged to incur to support it in their own country, or even in ours. Yet they give up much, in exchanging England for Sicily. To say nothing of the comforts which are wanting here, the loss of publick worship is too serious to be endured for life, on account of any worldly gain. Most of them, however, I presume retain the "*animum revertendi.*" Our most excellent and hospitable friends, Mr. P—— and his family, are the only Americans settled in Messina.

The English entertain great contempt for the majority of the Sicilians. Ignorance and superstition hold them in bondage, and there is no near prospect of their being liberated. The rich have little enlargement of mind, and the poor are very abject. The influence of the priests and monks is great, and their number is said to amount to 4000, in a population of 60,000. Some of the daughters of distinguished families are educated in convents. When they arrive at a suitable age, husbands are provided for them, if good matrimonial bargains can be made; but otherwise, they are often induced to take the veil. Knowing nothing of the world without, and having been taught that dedicating themselves to God according to the rules of the convent, is a sure path to heaven, it is not strange that they take those vows which compel them to pass through life inert and useless. Perhaps, however, more of them than Protestants are apt to imagine, are animated by real devotion. The operations of the Spirit are diverse, and often very far beyond the ken of prejudice and slight observation. For aught that we know, full many a nun, though sunk in ignorance, and enthralled by forms, ceremonies, superstitions, and rules of man's device, has earnestly and steadily endeavoured to learn and obey the will of her Maker; and that Saviour, who never said seek ye my face in vain, may have sent the peace which the world cannot give nor take away, into many a cell surrounded by the walls and gates of a convent. But at best, the whole system is a sad perversion of the benign religion of the New Testament.

There are few publick buildings here which deserve particular attention. We have visited the cathedral, and some of the convents. The cathedral was built in the commencement of the 12th century, and has an abundance of ornament, especially of costly Mosaic; but the effect which this produces, is by no means proportional to the labour and time bestowed upon it.

When we visited the convent of the Franciscan monks, we first entered the church, where we found a number of people saying their prayers. I call it *saying their prayers*, for though their knees were bent, I must be allowed to doubt as to their really *praying*. Their lips it is true were steadily occupied and constantly moving, but their eyes were entirely at liberty to watch and examine the strangers. We were shown a number of pictures which did *not* excite our admiration, and a monument of gilt bronze, erected about two hundred years since to the memory of a young lady by her intended husband. He had received her dowry, and chose to expend it in this manner. On one side of the church was hung a leg of wax, and near it were several representations of diseased parts of the human frame. In the same place were suspended a number of small pictures, representing various perils, such as those of a shipwrecked man, of one who was attacked by an armed ruffian, of another who was falling from a window, and of a fourth whose gun had just burst. All these we learned were tokens of gratitude to the Virgin Mary, for the deliverance which she was believed to have afforded from disease or danger.

The interior of the convent reminded me of a prison, but one of the cells which we entered appeared tolerably comfortable, and larger than many which are endured at our fashionable watering places. The belfry afforded a charming view of the town, harbour, Straits, and neighbouring country.

A silk manufactory next engaged our attention, but it did not appear to be an important one. The silk as wound from the cocoon is sometimes white, but more frequently of a very brilliant yellow, and is worth about two dollars, the pound avoirdupois. The weaving was just such as we have often seen in the fabrication of coarser stuff.

Leaving the manufactory, we proceeded to a convent of Capuchins. The dress of these monks, is a very coarse, dark-brown, woollen frock, with a hood, which serves the purpose of a hat. They wear neither shirt nor stockings. Their legs are bare, and the feet protected only by sandals. Their beards are left unshaven, but the hair is cropped. They all wear girdles of thick knotted ropes. How much these are used in flagellation I cannot say, but as they did not seem worn out, and on the other hand, the friars appeared very cheerful and hearty, I opine that there is seldom, if ever, any violent "oppugnation" between them. A cell which we entered here, was poorer than that which we saw at the Franciscan convent. The bed was scantily covered and had no sheets, the monks being obliged to sleep in the dress that they wear during the day. Their "eternal blanket," as some one has called the Roman toga, is almost their only protection from the cold, whether they are asleep or awake. The garden contains a variety of very fine lemon and orange trees, loaded with fruit. One kind of the lemons, exceeded in fragrance any that I had ever seen; another was sweet, and a third had a skin that was quite palatable. Our guide was loaded with fruit, and we were hospitably invited to take some wine, which to my taste, was at least equal to any Hermitage that we drank in France. The friar showed a very merry face, when he heard my hearty commendation of his cup, and neither he nor any of his comrades, had the appearance of suffering from extreme abstinence.

There are twenty-five convents of monks, and six of nuns, in Mes-

sina. In some of the latter the rules are so severe, that the inhabitants are never permitted to go without the walls on any occasion but the occurrence of an earthquake. The Abbess of one is said to be 85 years old, and never to have been out of it since she was 15.

The lower class of people in Messina, are very filthy in their habits and appearance. Their houses are the smallest that I ever saw. They seem to contain but one room, and are so low, that a tall man standing on the ground might easily touch the top of the roof of not a few among them. In this warm climate, however, the poor man's habitation is comparatively of little consequence. The people pursue their avocations very much in the open air. A groupe of women is to be seen every clear day, on the south side of our hotel, employed in spinning after the ancient fashion. The distaff is held in the left hand, and the spindle and thread managed by the right. The appearance of this class is exceedingly disgusting, but they suffer less than the poor of northern climates. Cold and hunger have been said to be the great enemies of mankind, and indeed a large part of all the labour of the human race, is put forth to provide against them. But the cold is seldom, if ever, severe enough to produce frost in Messina, and the lapse of time has not destroyed the fertility for which Sicily was celebrated in ancient days. A few cents will buy bread enough to support life for a day, or a convent will bestow it, and fuel and clothing are of little importance to those who dwell so near the sun.

(*To be continued.*)

GURNEY'S ADDRESS TO THE MECHANICS OF MANCHESTER.

Here I must recur to that first principle in science to which we have already alluded—a principle worked up in the constitution of our nature, and which we know to be true, though we cannot prove it—*that every effect must have an adequate cause.* When I contemplate the heavens and all their starry host; when I take into view, as a complete system, the planets, the moons which attend their course, and the sun around which they move; when I behold, in myriads of fixed stars, the centres of as many more systems of the same description; when I extend my conceptions to a countless number of these systems, moving round some common centre of unspeakable magnitude—I am compelled to acknowledge that here is a stupendous *effect*, for which only one *cause* can by any possibility account—I mean the FIAT of an intelligent and omnipotent Being.

Constrained as we are by the very structure of our minds to rely on the uniformity of the operations of nature, and taught by long and multiplied experience, that every organized form of matter has a beginning, we cannot, as it appears to me, avoid the conclusion, that the vast machinery of the heavens once began to exist; and, being convinced of this truth, we are absolutely certain that nothing could cause its existence but the power of an eternal God. Thus do reason and philosophy persuade and constrain our consent to a record of the highest moment, contained only in Scripture—"IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH."

But let us take some particular part of the created universe—some single plant—some individual animal. For example, let us occupy a few minutes in considering the structure of my friend and brother there, who is sitting in front of me, and whose existence, as we all know, can be traced to a beginning. Let us examine him, body and mind. First as to his body—it is

full of contrivances—full of the evident results of the most profound science, and of the nicest art. How perfectly, for example, is the structure of his eye fitted for the reception of those rays of light, which are falling upon it in all directions from visible objects! How nicely are the rays refracted by its several lenses! How easily do they glide through the pupil! How comprehensive, yet how perfect, is the picture formed on its retina—a picture reversed to inspection from without, but all in upright order to the percipient within! Here, indeed, is the science of optics displayed in its perfection. Then turn to his ear. How finely does it illustrate the principles of acoustics! How nicely are its cavities fitted for the reception and increase of sound! How accurately does the drum in the centre, respond to the undulation from without!

Look at that most convenient of levers—my brother's arm; with what ease does he apply its forces! How nicely are its elbow and its shoulder adjusted for their respective purposes; and how admirably is the whole completed by the addition of a hand! Think of the union of strength and pliancy which distinguishes his spine—an effect produced by machinery of the most elaborate description! Contemplate his joints—the hinge where a hinge is wanted—the ball and socket where his comfort demands that peculiar structure; all lubricated by ever-flowing oil; all working with a faultless accuracy! Think of his muscles, endued with that curious faculty of contraction, by which he is enabled to move his members! Think of the studied mechanical adjustment by which, without ever interrupting each other's functions, these muscles pull against each other, and keep his body even! Then turn your attention to his blood; a fluid in perpetual motion—supplied with pure air in one stage of its journey, and, in another, with the essence of his food; and conveying the elements of life, every few moments, to every part of his body; driven from the heart by one set of vessels, and restored to it by another; those vessels most artificially supplied with valves to prevent the backward motion of the fluid; while the pump in the centre is forever at work, and makes a *hundred thousand strokes in a day*, without even growing weary! I will not now dwell particularly on the still more complicated structure of his nerves, on the chemistry of his stomach, on the *packing* of the whole machinery, on the cellular substance which fills up its cavities, on the skin which covers it, on the slightliness and manly beauty which adorns the fabric. I will rather turn to the mind, which does, indeed, complete the man—its subtle powers of thought, memory, association, imagination—its passions and affections—its natural and moral capacities. Surely we must all acknowledge that our brother is a wonderful creature indeed—an effect for which it is utterly impossible to imagine any adequate cause, but the *contriving intelligence* and *irresistible power* of an all-wise Creator.

You tell me that our friend has a father—a grandfather—that he looks back on an indefinite series of progenitors. This fact only strengthens my case. Certain it is that his own structure, both of mind and body, contains numerous and unquestionable proofs of *design*. Where there is design, there must, of necessity, be a designer. The parent, as we are all perfectly aware, is not that designer. Our understanding can find no rest in the mere medium of production. We are compelled to have recourse to an unseen and superior power, and to confess that the designer is God. But if the workmanship displayed in the formation of the

individual proclaims the wisdom and power of God, still more conspicuously are they manifested in a succession of generations—in the wondrous capacity bestowed on every kind of living creature, to produce its own likeness.

Were it possible that a series of successive *finite* beings should exist from eternity, (a notion which, in my opinion, disproves itself) and, supposing it to be possible, were it probable, or even certain, that mankind have so existed—our argument from a *design* to a *designer*, would still remain untouched. It would continue to apply with resistless force to every individual of the species.

But it so happens that we are able to trace not only every individual man, but our whole race to an undoubted *beginning*. That beginning, which took place about six thousand years ago, is plainly recorded in Scripture, and the record is supported by the conclusions of science. You are doubtless aware how extensively of late years scientific enquiry has been directed, to the examination and classification of the surface or crust of our globe.

Geology is a favourite study in the present day, and few persons of any education are now unacquainted with the classification in question. We have the primitive rocks; the transition, the secondary, the tertiary, and the alluvial; each bearing the marks of a watery formation; and each maintaining its own order in the series, notwithstanding the frequent interruption from below, of vast protruding masses supposed to be of fiery origin. The secondary rocks in particular, composed of alternate layers of sand-stone and limestone, are replete with fossil remains of plants and animals—the intelligible remnants of a once abundant, but now *obsolete* life.*

Now among all these remains, not a trace is to be found of *man*. Man therefore, beyond all reasonable question, is *comparatively* a modern creature. And not only is this true of the human race, but of the other species of animals and plants, which now enliven and adorn the world. If I am correct in my apprehension of the subject, they are all, or nearly all, NEW; belonging to an order of nature distinctly different from that which these ancient rocks display. For ever therefore must we lay aside the idle notion of an *infinite* series of *finite* creatures, producing their own likeness. Geology affords a palpable evidence, that the present order of animal and vegetable life, had a commencement within some period of moderate limits.

But we have not yet stated our whole case. While the secondary rocks display to the geologist an order of created beings prior to the present, the primitive rocks—those vast masses of granite and

* A little consideration will serve to show that these facts are in no degree at variance with the record of creation, contained in the book of Genesis. In the first verse of that book, we read that "*in the beginning God created the heaven and the earth;*" and in the next verse we find it declared, that "the earth was *without form and void, and darkness was on the face of the deep.*" The question is, Was the earth in this condition when she was first created? *Most probably, not.* From the account which follows of the six days' work, (beginning with the revelation of light) we find that all creatures came forth from the hands of their Creator in a state of perfection. The tree, the beast, and man himself were not formed, as in reproduction, by a gradual and imperceptible growth, but were endued at once with all the fulness of their vigour and beauty. From the *analogy of creation*, therefore, we may fairly infer—and the inference was drawn by Biblical critics long before geology was so much studied—that the earth herself also was in the first instance created perfect. Before she became "without form and void," and was enveloped in her shroud of "darkness," she had probably undergone some vast revolutions. Here then there is ample scope for an order of living creatures, or even for a succession of orders, prior to that of which Moses describes the formation, and with which we are ourselves familiar.

gneiss which form the lowest and oldest tier of the crust of the earth —are wholly destitute of these curious remains of animal and vegetable life. From this fact, we may fairly infer that time was, and at no immeasurable distance, when there existed on the surface of our globe *no plants or animals whatsoever.* Not only therefore is man comparatively modern; not only may all the different species with which we are now acquainted, be traced to a first origin—but all preceding orders of living and growing creatures, must have had *their* commencement also, within the limits of time. Undoubtedly, therefore, the existence of the human race, together with the whole present and past system of animal and vegetable life, is an *effect* which nature and philosophy compel us to ascribe to some adequate *cause.* Every one knows that this adequate cause can be only one—THE FIAT OF OMNIPOTENT WISDOM.

From these remarks, you will easily perceive how false is the notion entertained by some persons, that geology is fraught with a sting against religion. So far from it, this delightful science has done much to confirm the scripture record, and to complete that natural proof of a supreme intelligent Being, on which all religion hinges. Let it ever be remembered, that of all persons in the world, the Christian has the least reason to fear the influence of truth. Truth is the very element which he breathes. It is his hope, his strength, and his life. From whatsoever quarter it bursts in upon him, he hails its approach and greets it as his firmest friend. His motto is unchanged and unchangeable.—Magna est veritas et prævalebit—"TRUTH SHALL TRIUMPH."

To look through nature up to nature's God, is indeed a profitable and delightful employment. While I would warmly encourage you to cultivate so desirable a habit, I wish again to remind you that the wisdom and power of God—displayed as they are in the outward creation—are inseparably connected with his *moral* government. Just in the degree in which we are obedient to that government—just in the degree in which our faculties, both bodily and mental, are subjected to God's holy law—will all the knowledge which we acquire be blessed to our own happiness and to that of our fellow men. Hence we may form some idea of the vast importance of that fourth branch of knowledge, to which allusion was made in the early part of this address, and on which I shall *now* make a few remarks—I mean *moral and religious knowledge.*

And where is this to be obtained? Certainly we may furnish our minds with some considerable portions of it by reading the book of nature and providence; but there is another book which must be regarded as its *depository*—a book in which all things moral and spiritual, belonging to the welfare of man, are fully unfolded. True indeed it is that natural science proclaims the power and wisdom of God; that the perceptible *tendency* of his government, makes manifest his holiness; and lastly, that the surplus of happiness bestowed on all living creatures, demonstrates, his goodness. I believe it is also true that the law of God is written, in characters more or less legible, on the hearts of all men. But for a full account of his glorious attributes—for the knowledge of religion in all its beauty, and strength, and completeness—we must have recourse to the Bible —we must meditate on the written word. There the whole moral law is delineated with a pencil of heavenly light. There man is described in his true character. Above all, "LIFE AND IMMORTALITY" are brought to light by the Gospel. "This is LIFE ETERNAL, to

know thee the only true God, and Jesus Christ whom thou hast sent!"

Do not imagine, my friends, that I am about to preach you a sermon; that is not my present business; but I consider it to be strictly within the order of my subject, to invite and encourage you to seek diligently after that knowledge, on subordination to which, depends the ultimate utility and advantage of all other mental cultivation. I beg of you therefore, not to neglect the daily perusal of the Holy Scriptures. When you return home in the evening from your day's business, and before you retire to rest, devote a little time, I beseech you, to the collecting of your families together. Read a chapter in the Bible to them, in a serious and deliberate manner; and then pour forth your prayers to that God, in whom you live and move and have your being—to that God who can alone bless your labour and your study, and preserve you in peace, virtue and safety.

The religion of the Holy Scriptures will sweeten your sorrows, and sanctify your pleasures. It will keep not only your family circle, but *your own minds*, in right order; and while it will discountenance all vain notions and false speculations, it will enlarge and improve your faculties, for every wise and worthy purpose.

But you ask me on what moral and religious knowledge is founded? I answer, on that which is the basis of every other branch of knowledge—BELIEF.

I have endeavoured to make it clear to you that even philosophical and mathematical knowledge inevitably rest on certain principles which are received only by an intuitive conviction, or *natural faith;* and that historical knowledge depends solely on that peculiar kind of belief, which is produced by testimony. I might have gone further—I might have reminded you, that your circumstances preclude the greater part of you from making philosophical experiments for yourselves, and from engaging in those mathematical calculations, on which depends the certainty of astronomical science. You are compelled to take for granted the results of other men's inquiries and labours; and you do not hesitate to believe those results to be true. And why? because you rely on the *testimony* of books,—on the *testimony* of your lecturers. A few moments' thought, will convince you, that almost all the knowledge you possess, of nature and philosophy, as well as of geography and history, rests on no other basis whatsoever, than *faith in testimony.*

What then can be more irrational than to refuse to receive religious knowledge—because it rests, in part, on the same foundation? The doctrines of Christianity are founded on facts; and those facts are the subject of testimony. And we are sure that the facts are true, and therefore that the doctrines resting on them are divine, because the testimony in question, is at once abundant in quantity, and sound in character. I cannot now enter on a detailed account of the historical evidence, by which are proved the genuineness of the Holy Scriptures, and the reality of the events which are there recorded. But since you are accustomed to receive the testimony of your lecturers with implicit confidence, I beg of you on the present occasion to accept my own. I believe I am an honest man, and I have long been accustomed to investigate the subject. I am ready, then, to declare in your presence—in the presence of all Manchester—of all England—of all Europe—nay of the whole world—that there are no facts whatsoever within the whole range of ancient history, of the truth of which we have more abundant and conclusive evidence, than of the DEATH AND RESURREC-

TION OF JESUS CHRIST. Indeed I know of no ancient events on record, of which the evidence is nearly so much accumulated, or nearly so strong.

The resurrection of Jesus Christ, together with the miracles of Christ himself and his apostles, are our sure vouchers that the Author of nature, who can alone suspend or reverse its order, was the Author of Christianity. These miracles bore no resemblance to the false pretences of the fanatical and superstitious. They were for the most part, immediate in their operation; wrought in public; utterly incapable of being accounted for by second causes; and of so broad and conspicuous a character, that no deliberate eye-witness could be deceived respecting them. Nor were they, in point of fact, *improbable* events. Who will deny that the dark and degraded condition of mankind required an outward revelation of the divine will? Who will not allow that miracles are a suitable test—the most suitable one which we can imagine—by which the truth of such a revelation might be established? Who does not perceive, that under such circumstances, it was credible—nay highly *probable*—that God would permit or ordain them.

True indeed it is that they were directly opposed to the course of nature. Otherwise they would not have been miracles—they would not have answered their purpose! But is it not equally opposed to the known order of things, that an honest man, in bearing witness to these facts, should tell a deliberate lie? Is it not yet more at variance with that order, that he should persevere in that lie through life, and sacrifice every worldly advantage, and even life itself, to the support of it? Is it not a far greater breach of every established probability, that *twelve* men of the same virtuous character, should *all* tell this lie—should *all* persevere in it without deviation—should *all* sacrifice their property, their peace, and their reputation—should *all* be willing to lay down their lives, in its maintenance? Is it not, lastly, an actual *moral impossibility*, that this lie, accompanied by no temporal force and no worldly advantage, but by every species of loss and affliction, should triumph over the prejudices of the Jew, and the favourite habits of the Gentile—should be accepted and believed by myriads—and should, finally, enthrone itself over the whole Roman empire?*

But the truth of Christianity does not depend solely on those miraculous facts to which we have now adverted. Prophecy duly fulfilled is itself a miracle, equally applicable to the proof of religion; and the Scriptures abound in predictions, of which history has already recorded the fulfilment. The events by which many of them have been fulfilled—for example, the spread of Christianity, and the dispersion of the Jews—are familiar to us all.

I wish I could persuade you to examine the prophecies scattered over the Old Testament, and meeting us at every point in a most unartificial manner, respecting the Messiah who was to come. I wish I could induce you to compare

*Within a short period of our Saviour's death and resurrection, many thousands of persons were converted to Christianity at Jerusalem. Soon afterwards, Christian churches were settled in numerous parts of Syria, Lesser Asia, Macedonia, and Greece. The historian Tacitus declares that in the reign of Nero (A.D. 65), "great multitudes" of Christians were living at Rome. Pliny when writing from his government in Bithynia, to the Emperor Trajan (A.D. 107), describes our holy religion as "*a contagion*," which had seized the lesser towns as well as the cities, had spread among persons of all classes and descriptions, and had produced the utter neglect of the ancient idolatrous worship. During the reign of Constantine (A.D. 325), Christianity became the generally adopted, and established, religion of the whole Roman empire.

them with the history of his birth, life, character, ministry, death, resurrection, and ascension, contained in the four gospels. You would find the prophecy and the history tally with a marvellous precision; and since the Old Testament can be *proved* to have been written long before the coming of Christ, you would find yourselves in possession of an evidence of which no cavils could deprive you, that Christianity is God's religion. When a lock and a key are well fitted, a fair presumption arises, even though they be of a simple character, that they were made for each other. If they are complex in their form that presumption is considerably strengthened. But if the lock is composed of such strange and curious parts as to baffle the skill even of a Manchester mechanic—if it is absolutely novel and peculiar, differing from every thing which was ever before seen in the world—if no key in the universe will enter it, *except one;* and by that one it is so easily and exactly fitted, that a child may open it—then indeed are we absolutely certain that the lock and the key were made by the same master-hand, and truly belonging to each other. No less curiously diversified—no less hidden from the wisdom of man—no less novel and peculiar—are the prophecies contained in the Old Testament, respecting Jesus Christ. No less easy—no less exact—is the manner in which they are fitted by the gospel history! Who then can doubt that God was the Author of these predictions—of the events by which they were fulfilled—and of the religion with which they are both inseparably connected?

But independently of all outward testimony, and of the evidence of miracles and prophecy, Christianity proclaims its own divine origin, by its character and its effects. This is a subject on which we appeal to your native good sense, to your practical feelings, to your personal experience. Christianity is the religion of *truth*, because it is the religion of *holiness*. In vain will the student search the pages of Plato and Aristotle—in vain will he examine the conversations of Socrates—in vain will he dive into the disputations of Cicero—for a moral system so complete, so simple, and so efficacious, as that of the Bible. Where within the whole range of uninspired ethics, shall we find any thing worthy even of a moment's comparison with that divine saying, in which the whole law of God is comprehended and concentrated? "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thou shalt love thy neighbour as thyself.*"

Accustomed as many of you are, in your factories, to the printing of a thousand beautiful patterns on your cottons and your muslins, you will be at no loss to understand and appreciate a memorable saying of Lord Bacon's—that truth differs from goodness, only as the seal or die differs from its print—for that TRUTH PRINTS GOODNESS.

In the goodness of Christianity—in the purity of its law—in its display of the holy attributes of God—in its revelation of an awful and glorious eternity—in its actual efficiency for the moral restoration of our species—in the perfect fitness of that Saviour whom it unfolds, to our spiritual need as sinners in the sight of God—we have abundant experimental proof of its truth and divine origin. Time forbids a farther discussion of the subject. Allow me then in conclusion, to bear my deliberate and solemn testimony in the words of an apostle—and may that testimony, by whomsoever borne, satisfy all understandings, and imbue all hearts! May it be upheld and exalted on every side! May it surmount all opposition—may it

pervade the whole land—may it spread from pole to pole—may it be as unrestrained and diffusive as the winds of heaven!—"OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS JESUS CHRIST."

My address is now concluded. I thank you for your kind and serious attention. I heartily bid you farewell; and may the blessing of the Lord Almighty, rest abundantly on the mechanics of Manchester!

REVIVAL OF RELIGION AT ST. HELENA.

We translate from the number of the *Archives du Christianisme* for December last, the following very interesting article. We have not seen the London publication to which the writer refers; although we recollect to have somewhere read that Napoleon, in his last days, read the New Testament, and frequently spoke of the Saviour.

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RELIGIOUS REVIVAL AT ST. HELENA, DURING THE RESIDENCE THERE OF NAPOLEON.

Before the year 1815, the little island of St. Helena, for which such great celebrity was in reserve, was scarcely known to the world; and was an interesting object to no one, except to the fatigued navigator, who had nothing before his eyes through a long voyage, but the heavens and the sea, and who sighed for the days of repose which he expected to enjoy in this island, which providence itself appeared to have placed for this very purpose in the midst of an immense ocean. If we should ask of a politician, a man of the world —What, that is most interesting, has happened on this little point of the globe, during the last fifteen years?—Astonished at our question, he would no doubt answer —"What can have happened at St. Helena, more remarkable than the detention and death there of Napoleon, which has given it all its celebrity." And yet it is not this, which, above all other things, has fixed upon this island, for some years past, the interested attention of the inhabitants of heaven; who judge not as men judge, and in whose estimation the conversion of a single soul, the most obscure and ignorant in the world, is a grander event than the rise or fall of empires. Those of our readers, and we hope the number is not small, who have read the excellent *Essay* of Doctor Bogue, on the divine authority of the New Testament,* will have found in the preface of the editor of the new translation of that work, some passages full of interest, relative to a great number of English officers who were converted to a genuine and vital Christianity, and who assembled together at a gunshot distance from the dwelling of their prisoner, to read the word of God, and to offer up to him their prayers; and who never forgot in their ardent supplications *him*, who after having seen Europe at his feet, suffered and languished in this remote exile. Ah! if he had known, at least in these last days, "the things that belonged to his peace!" If the torch which had dazzled and inflamed the world, had itself been lighted up by the light of Christ, at the epoque when it had become a smoking snuff which a breath might extinguish! —God only knows what at the last hour, were the feelings of that vast and agitated soul, which ought often to have been made sensible, like the king of Israel, that all things here below "are vanity and vexation of spirit." We may be permitted, however, to rejoice that in the last months of his life, the illustrious exile "had read with in-

* This Essay had been translated into French, and widely distributed.—EDIT.

terest the *Essay* of Doctor Bogue, and spoke of it with respect, and that in his sufferings, the name of the Saviour announced and revealed in the New Testament was often on his lips."

It may well be said that God's ways are not our ways, and that his thoughts are not our thoughts! Who would ever have imagined that an association which took place during some years at St. Helena, should have been blessed from on high for the conversion of a great number of its members; and that being afterwards dispersed to all parts of the world, they should have gone forth to scatter abundantly the good seed which they had gathered here. This revival had moreover this remarkable circumstance, that the publick preaching of the gospel was not instrumental in producing it; but that some young military men, scarcely yet escaped from the bonds of the world and of sin, which seem so closely drawn around men of their profession, should have been animated with a true missionary spirit; and that faith and zeal should have spread from one to another with such great rapidity. The conversion of a marine officer of the name of Gr——t, who died at the hospital of St. Helena, was the first fruits of the great work of grace which shone out among the officers of the navy. He had shown the most touching anxiety for the conversion of the young men who served on board the same vessel with himself. He prayed continually for them, and had insisted that a sermon should be preached at his interment, expressly for the purpose of inspiring serious reflections. The recital of his conversion excited a general interest; and it is particularly remarkable that three or four of his comrades were converted in the same house, and it might almost he said in the same chamber, where he had resided a very short time before he breathed his last. Thus a number of young men were brought to a saving knowledge of the gospel; the work of grace was speedily carried on in their hearts; they believed, repented, rejoiced, and sorrowed all at the same time; renounced the world immediately, and did honour to the profession which they made of Christianity. With one or two exceptions, all have remained firm and faithful, and are still fighting the good fight of faith.

A narrative of these conversions has been published in London. It will be impossible to give here an analysis of the volume, which contains many interesting facts, and shows how great has been the work of grace at St. Helena. We leave it with regret, hut before we close our article, we desire to make one reflection. Nothing is more common than to meet with people who, admitting without reserve that the doctrines of the gospel are beautiful and consoling, reject them immediately, from the alleged impossibility of uniting the profession of Christianity with a husy life; who grant readily that these doctrines are delightful in theory, hut affirm that they cannot be carried into practice, except by women who live in the retirement of their homes, or by men whose age or state of health compel them to renounce an intercourse with the world. Was it, then, among these two classes of persons, that those conversions were wrought which took place at St. Helena, during the last years of the life of Napoleon—conversions striking, numerous and durable? No, these new Christians, so devout and so zealous, consisted almost wholly of young people, military men, exposed on one hand to the seductions of the world, and on the other to the mockeries and persecutions of their comrades who were yet enemies to piety. And how painful and perpetual

must have been the persecutions with which they were exercised in the confinement of a ship, where every tour of duty, and every meal, drew the Christian into the presence of those who would often take vengeance on him, for the disquiet of their hearts, produced by a course of life which was a constant condemnation of their own? Certainly, if it is possible to be a good officer of a ship of war, and at the same time a true Christian, it must be with a bad grace, that any undertake to maintain that honest and respectable vocations, of whatever kind, are incompatible with a frank and sincere profession of "the truth as it is in Christ Jesus."

THE TEARS OF PARENTS.

In our number for December last, we published from the Christian Observer, an article entitled "The Tears of Parents." The able writer of that article, agreeably to an intimation which we mentioned with our former extract, has, in the Observer for Feb. last, continued his essays under the title we have mentioned.

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Once more, my dear friend, I resume my pen to exchange a few cursory thoughts with you: and my theme shall be, the tears of parents over the bier of precocious children. I happened just now to be reminded of it, though I have touched upon it before, by noticing in Mr. Byrth's "Observations on the Neglect of Hebrew," a passage quoted by your venerable friend, the Bishop of Salisbury, in his Hebrew Reader, respecting Drusius; who gives us the following account of his son. I transfer the passage to you in English, because it will be more new to you in that shape than in Latin, and because one's mother tongue is always best where it may be had. Drusius says:

"I had an only and most beloved son, in whom all my hopes were centered, and who was the ornament of my old age. This dear child, to say nothing of his other extraordinary attainments, had made such progress in the oriental languages, that he had not only no superior, but no equal, in all Europe. In his fifth year, he began to learn Hebrew, together with Latin; to which he afterwards added Greek, Chaldee, and Syriac. In his seventh year, he translated the Psalms of David into his native tongue so admirably, that he excited the astonishment of a learned Jew who heard *him*. In two years after, he read Hebrew without the vowel points; and could explain by his grammatical skill the exact manner in which every word should be pointed, which the most learned modern Jewish Rabbis are unable to do. In his twelfth year, he could write off-hand in prose and rhythmical verse, after the Hebrew manner."

I fear there are parents who would exclaim after reading this passage, "There, my dear child, what would I give if you could do so!" Would you give what Drusius gave, and what every parent of too precocious a child may fear to be called to give—all his future hopes and joys for the gratification of a short-lived vanity? What is the use, says Miss Edgeworth, of being able to say that your son was in joining-hand at seven years of age, if he never wrote any thing worth joining? And so I may add, what is the use of reading Hebrew at five, and surpassing Rabbis at nine, if all this precocious learning leads only to a premature tomb?

There are few parents who have the courage to view mental precocity in its true character, namely, as a disease. They have no wish that their child's lungs should

be prematurely irritable; or his heart unusually congested; or any other vital organ ominously enlarged; and yet they can behold with complacency, nay delight, a far more tender and important texture than any—the brain, stimulated to unwonted activity, and literally "drinking up the spirit," at the expense of the growth and health of the defrauded limbs and viscera, and with the prospect of an enfeebled existence, and perhaps an untimely grave.

I have long considered it one of the greatest evils in the education of this artificial age, that we stimulate the minds of children far beyond the utmost verge of salutary excitement. Care, thought, study, are naturally alien to infant years; and can only be superinduced upon the tender mind by an exhausting expense of nervous energy, the loss of which is never recovered. I do not of course mean that we are to bring up our children for savages; or to discard both books and houses, like the gypsy tribes that infest our lanes and commons. A child in civilized society must receive in somewhat early life, the elements of mental as well as moral training; and experience will soon show what portion of this discipline can be safely urged, without enfeebling the powers of life, and laying a foundation for future imbecility or premature old age. But I am fully convinced that, in practice, large numbers of anxious and conscientious parents overshoot this boundary: in proof of which, I might point you to the large number of highly intelligent invalid children who languish in the drawing-rooms of the middle and upper classes of society in England. Between forced tasks, stimulating conversation, and still more stimulating reading for recreation, the brain is in a state of constant organism, and both body and mind suffer by the process; —the body by feebleness and early decay; and the mind (or rather its corporeal action, for mind itself is immaterial and imperishable,) by relaxing after the overstrained tension, and disappointing the fond hopes which its early development had awakened. The late Robert Hall was a remarkably precocious child; he could read before he could walk: but do you envy his after existence? He never had a day of ease during his whole life; and even his mind, as if to restore itself after its early and over anxious exercises, took more than one painful interval of absence from thought and all diurnal scenes; much as a person faints away to recover himself after an undue exertion of nervous energy.

The greater part of the useful and active business of life has, in all ages, been transacted by persons who have not in early years evinced more than an average share of intelligence, and who have not been prematurely worn out by early mental excitement. When a poor man has a feeble precocious child, he fears he will become an idiot; and at best he never expects that he will be able to earn his bread by the sweat of his brow: and among savages, such a child would be tossed adrift into the first hallowed stream; but in a higher state and class of society, manual labour not being necessary, the defect is less felt; and provided the chronic invalid can patch himself up by constant care to a reasonable share of mental effort, he may fill passably well for a time many of the offices of highly polished society. He cannot walk or run, but he may ride; he cannot endure heat or cold, but he has ample supplies of refrigerants and calorifics; his muscles are unstrung, but his lips may convey his volitions; in a forest with an axe in his hand he would perish; but he can grasp a pen, which in

a civilized land is a more powerful weapon; and if he cannot fell an oak, he can con a brief, or write a prescription, or compose a sermon.

Mental precocity may take various forms, but in none of them is it a healthy attribute;—no, not even when it assumes the character of religion. I am touching upon tender ground, but I will explain my meaning. The Bible speaks of one who was sanctified from his birth; of another who from a child had known the Holy Scriptures, which were able to make him wise unto salvation; and so in other instances; but in this, there was not of necessity any mental precocity. It is not said, that Timothy discussed vowel points, and read half a dozen languages, when his age and health required corporeal exercise and mental quietude. The religion of little children ought eminently to be an affection of the heart; grounded indeed upon scriptural truth, the elements of which are intelligible to a little child, but not ramified into all the doctrinal discussions and mental developments which we survey with wonder in Janeway's Tokens. Some of the children there embalmed might have been quite as pious without being as mentally precocious; and the difference would perhaps, humanly speaking, have been, that their piety would have been spared to the world, and that they would have long "braved the battle and the breeze," before they were sheltered in their haven of rest. I am not speaking of the dispensations of an all-wise Providence, or of the mercy which thus early took to rest these lambs of Christ's flock: but I mean to urge the distinction between what was spiritual and what was merely mental; and to show that very early and extraordinary development of the latter kind, even when applied to religious knowledge, is not of necessity so great a blessing as many parents may imagine. Theology, as a science, may be made as great a stimulant to the infant mind as baby novel-reading; and the effect will too likely be, that the subsequent relaxation will be in proportion to the undue tension. When I have seen a very little child racking its brain, as a Sunday's task, to understand the Thirty-nine Articles, I have thought of the death-bed of Baxter, and a hundred other eminent theologians, who, when reduced to the mental and bodily weakness of second childhood by disease or age, have found that their spiritual food must be that of childhood also; and that some few of the simplest elements in religion were all that they could bend their minds to, and all that they required to sustain their parting souls.

I fear, my dear friend, that I have brought both you and myself to the edge of a more difficult discussion than I was aware of. If I were writing a treatise I must go on with it, and get out of it as well as I could; but in a cursory familiar letter this is not needful: you can supply my defect better than I can; and I will thefore take leave again to diverge from argumenting to story-telling; and a very apposite illustration of my remarks occurs in Evelyn's affecting narrative of one of his children. You will find an account of this amiable and promising child, in his father's preface to his translation of "The Golden Book of Chrysostom on the Education of Children;" but as I have not this at hand, I will copy what he says in his diary, as published a few years ago in the memoir of him. If the volumes are on your shelves, you may pass over my transcript; if not, you will thank me for it.

"1658, Jan. 27. After six fits of an ague, died my son Richard, *five years and three days old only*, but at that tender age a prodigy

for wit and understanding; for beauty of body a very angel, for endowment of mind of incredible and rare hopes. To give only a little taste of some of them, and thereby glory to God: at two years and a half old, he could perfectly read any of the English, Latin, French, or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the nouns; conjugate the verbs regular, and most of the irregular: learned out *Puerilis;* got by heart almost the entire vocabulary of Latin and French primitives and words; could make congruous syntax; turn English into Latin, and, vice versa, construe and prove what he read; and did the government and use of relatives, verbs, substantives, ellipses, and many figures and tropes; and made a considerable progress in *Comenius's Janua;* began himself to write legibly; and had a strong passion for Greek. The number of verses he could write was prodigious, and what he remembered of the parts of plays, which he would also act; and when seeing a Plautus in one's hand, he asked what book it was; and being told it was comedy, and too difficult for him, he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read Æsop: he had a wonderful disposition to mathematics, having by heart divers propositions of Euclid that were read to him in play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of Scripture upon occasion, and his sense of God; he had learned all his catechism early; and understood the historical part of the Bible and New Testament to a wonder; how Christ came to redeem mankind; and how, comprehending these necessaries himself, his godfathers were discharged of their promise. These, and the like illuminations, far exceeding his age and experience, considering the prettiness of his address and behaviour, cannot but leave impressions in me at the memory of them. When one told him how many days a Quaker had fasted, he replied, that was no wonder, for *Christ* had said, 'man should not live by bread alone, but by the word of God.' He would of himself select the most pathetic Psalms, and chapters out of Job, to read to his maid during his sickness, telling her when she pitied him, that all God's children must suffer affliction. He declaimed against the vanities of the world before he had seen any. Often he would desire those who came to see him to pray by him; and a year before he fell sick, to kneel and pray by him in some corner. How thankfully would he receive admonition! how soon be reconciled! how indifferent, yet continually cheerful! He would give grave advice to his brother John, bear with his impertinencies, and say he was but a child. If he heard of, or saw, any new thing, he was unquiet till he was told how it was made; he brought to us all such difficulties as he found in books, to be expounded. He had learned by heart divers sentences in Latin and Greek, which on occasion he would produce even to wonder. He was all life, all prettiness, far from morose, sullen, or childish in any thing he said or did. The last time he had been at church, (which was at Greenwich,) I asked him, according to custom, what he remembered of the sermon. Two things, father; said he, *Bonum gratiæ* and *Bonum gloriæ*, with a just account of what the preacher said. The day before he died he called to me, and in a more serious manner than usual told me that for all I loved him so dearly, I should give my house, land, and all my fine

things to his brother Jack; he should have none of them: and next morning when he found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; and a little after, whilst in great agony, whether he should not offend God by using His Holy Name so often calling for ease. What shall I say of his frequent pathetical ejaculations uttered of himself;—'Sweet Jesus, save me,—deliver me,—pardon my sins,—let thine angels receive me.' So early knowledge, so much piety and perfection! But thus God having dressed up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable, hopeful blossom. Such a child I never saw! for such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goeth; even so, Lord Jesus, *fiat voluntas tua!* Thou gavest him to us, Thou hast taken him from us, blessed be the Name of the Lord! That he had any thing acceptable to Thee was from thy grace alone; since from me he had nothing but sin, but that Thou hast pardoned; blessed be my God for ever. Amen!

"In my opinion he was suffocated by the women and maids that tended him, and covered him too hot with blankets as he lay in a cradle, near an excessive hot fire in a close room. I suffered him to be opened, when they found that he was what is vulgarly called liver-grown. I had his body coffined in lead, and deposited in the church of Deptford, accompanied with divers of my relations and neighbours, among whom I distributed rings with this motto, *Deus abstulit;* intending, God willing, to have him transported with my own body, to be interred in our dormitory in Wotton church, in my dear native county Surrey, and to lay my bones, and mingle my dust with my father's, if God be gracious to me, and make me as fit for him as this blessed child was. The Lord Jesus sanctify this, and all other my afflictions. Amen."

I find in my common-place book, a letter written by Evelyn to Sir Thomas Brown, Feb. 14; that is, about a fortnight after penning the above passages in his diary. Whence I copied the letter I forget, but it shows how copiously his tears still continued to flow over the tomb of this infant prodigy.

"God has taken from us that dear child, your grandson, your godson, and with him all the joy and satisfaction that could be derived from the greatest hopes—— His whole life was, from its beginning, so great a miracle, that it were hard to exceed in the description of it, and which I should here yet attempt, by summing up all the prodigies of it, and what a child at five years old is capable of, had I not given you so many and particular accounts of it, when I mentioned those things with the greatest joy, which I now write with as much sorrow and amazement. But so it is, that it hath pleased God to dispose of him, and that blossom (fruit rather I may say) is fallen; a six-days' quotidian having deprived us of him; an accident that hath made so great a breach in all my contentments, as I do never hope to see repaired, for we are not in this life to be fed with wonders. But thus we must be reduced when God sees good, and I submit, since I had therefore this blessing for a punishment, and that I might feel the effects of my great unworthiness. But I have begged of God that I might pay the fine here; and if to such belonged the kingdom

of heaven, I have one depositum there. 'The Lord gave, and the Lord hath taken away: blessed be His Name,' since without that consideration it were impossible to support it; for the stroke is so severe, that I find nothing in all philosophy capable to allay the impression of it, beyond that of cutting the channel and dividing with our friends, who really sigh in our behalf, and mingle with our greater sorrow in accents of piety and confession."

In the works of Bishop Jeremy Taylor, you will find a letter written to Evelyn, three days after the date of the letter just recited; which letter the bishop would appear to have seen, or one to the same purport, from his opening sentence, which appears like an allusion to the conclusion of Evelyn's. The letter refers also to a second stroke which Evelyn had sustained about a fortnight after the first, the death of his youngest son, George, who was buried at Deptford, by the side of his brother Richard, the very day that Jeremy Taylor was writing.

"Dear Sir,—If dividing and sharing griefs were like the cutting of rivers, I dare say to you, you would find your stream much abated; for I account myself to have a great cause of sorrow, not only in the diminution of the number of your joys and hopes, but in the loss of that pretty person, your strangely hopeful boy. I cannot tell all my own sorrows without adding to yours; and the causes of my real sadness in your loss are so just and reasonable, that I can no otherwise comfort you, but by telling you that you have very great cause to mourn. So certain it is that grief does propagate as fire does. You have enkindled my funeral torch, and by joining mine to yours, I do but increase the flame. But, Sir, I cannot but choose but I must hold another and a brighter flame to you—it is already burning in your breast; and if I can but remove the dark side of the lanthorn, you have enough within you to warm yourself, and to shine to others. Remember, Sir, your two boys are two bright stars, and their innocence is secured, and you shall never hear evil of them again. Their state is safe, and heaven is given to them upon very easy terms; nothing but to be born and die. It will cost you more trouble to get where they are; and amongst other things, one of the hardnesses will be, that you must overcome even this just and reasonable grief; and indeed, though the grief hath but too reasonable a cause, yet it is much more reasonable that you should master it. For besides that they are no losers, but you are the person that complains, do but consider what you would have suffered for their interest; you have suffered them to go from you, to be great princes in a strange country; and if you can be content to suffer your own inconvenience for their interest, you command your worthiest love, and the question of mourning is at an end. But you have said and done well, when you look upon it as a rod of God, and he that so smites here, will spare hereafter; and if you by patience and submission imprint the discipline upon your own flesh, you kill the cause, and make the effect very tolerable, because it is in some sense chosen, and in no sense insufferable. Sir, if you do not look to it, time will snatch your honour from you, and reproach you for not effecting that by Christian philosophy which time will do alone. And if you consider that of the bravest men in the world, we find the seldomest stories of their children, and the Apostles had none, and thousands of the worthiest persons that sound most in story died childless, you will find it a rare act of Providence, so to impose upon worthy men a necessity of perpetu-

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ating their names by worthy actions and discoveries, governments and reasonings. If the breach be never repaired, it is because God does not see it fit to be; and if you will be of his mind, it will be much the better. But, Sir, if you will pardon my zeal and passion for your comfort, I will readily confess that you have no need of any discourse from me to comfort you. Sir, you have now an opportunity of serving God by passive graces; strive to be an example and comfort to your lady, and by your wise counsel and comfort stand in the breaches of your own family."

This letter of Jeremy Taylor is, to my mind, one of the most insipid and heartless effusions that ever flowed from his mighty pen. Evelyn was his friend and patron, and in the destitution to which Taylor was reduced, much like our poor Protestant brethren now in Ireland, that noble-minded and munificent layman felt it his greatest delight to minister to the necessities of his reverend friend. Yet what a jejune performance is the above letter; a compound of bad conceits and worse theology.

If the writer really felt on the occasion, his feeling did not prevent his playing with tropes and figures; with witticisms about grief propagating like fire, and joining two funeral torches to make a greater blaze. There is no comfort to a mourner in reading such trash as this. A page transcribed by a Sunday-school child, out of a "Christian Lady's Pocket-book," or Clarke's Promises, would have far outweighed these conceits and dainty imaginings of this Shakspeare of theology. The best thing in the letter is the allusion to Evelyn's own remark, that it was the hand of God; the hand of a Father, whose very chastisements are in love; with the concluding exhortation to serve God by passive graces. How coldly do the reverend divine's conceits and antitheses fall on the ear after Evelyn's beautifully simple and affecting aspirations above quoted. "Such a child I never saw! For such a child I bless God, in whose bosom he is! May I and mine become as this little child, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goeth. Even so, Lord Jesus; *fiat voluntas tua!* Thou gavest him to us; thou hast taken him from us, blessed be the name of the Lord! That he had any thing acceptable to thee, was from thy grace alone; since from me he had nothing but sin: but that thou hast pardoned; blessed be my God for ever. Amen." The theology of this last sentence is correct to a degree that might not perhaps have been expected. Evelyn says of this child, so dear, so amiable, so early devoted to God, that by nature "he had nothing but sin;" that all that was "acceptable in him," was from God's grace; but that his sin was freely pardoned, and that he was now following the Lamb of God, in that white robe which is the righteousness of the saints. Over a departed child, thus early instructed, and thus prepared, we may rejoice with a confident hope, which cannot be cherished by a scripturally enlightened mind merely as a tribute to the common-place panegyrics of innocence, and the fulsome topicks of funeral adulation. It is not for any man to affirm what is the youngest age of moral accountableness; or how great are the mercies of God either to children or adults; but to say of a child even of "five years and three days," that he is sinless, is utterly unscriptural. Evelyn's theology was more correct, and his hope more just; "From me he had nothing but sin, but that thou hast pardoned."

(To be continued.)

Review.

Many of our readers, we doubt not, who know something of the character and writings of Sir James Mackintosh, lately deceased, will be gratified with the "*brief memoir*" of this distinguished man contained in the following article, taken from the Eclectic Review for February last. It there forms about half the Review of a recently published work, entitled

THE HISTORY OF ENGLAND. *By the Right Hon. Sir James Mackintosh, LL. D. M. P. Volume the Third.* (*Lardner's Cabinet Cyclopædia, Vol. XXXVII.*) *F.cap. 8vo. pp. xlii.* 368. *London*, 1832.

"Sir James Mackintosh had proceeded to the 211th page of this third volume of his History of England, when literature and his country were deprived of him by his lamented death." A melancholy interest attaches to this portion of his unfinished labours; and we avail ourselves of the opportunity, to attempt, with the aid of two well written notices of his life and writings, now before us,* a brief memoir of a man who united in no ordinary degree the qualities, rarely associated, of the philosopher, the jurist, the forensick orator, and the man of letters.

The father of Sir James Mackintosh was a captain in the army, whose life was chiefly spent in foreign and garrison service. James, the eldest son, was born at Alldowrie in the county of Inverness, on the 24th of October, 1765. For his early instruction and discipline, he was greatly indebted to the superintending care of an excellent grandmother, upon whom the charge of him chiefly devolved. He was afterwards placed at the school of Mr. Stalker, at Fortrose in Rosshire, where his talents were so far elicited as to encourage his friends to determine on sending him to college, with a view to his being qualified for some liberal profession. He was accordingly placed at King's College, Aberdeen, under Mr. Leslie, where he soon distinguished himself by his proficiency in Greek and mathematicks; and it was there, when in his eighteenth year, that he first formed an acquaintance and close intimacy with that eminent friend of whom he had undertaken to be the biographer, when his own death prevented his paying that tribute to his memory. Mr. Hall was about a year and a half older than Sir James Mackintosh. Their tastes, at the commencement of their intercourse, were widely different; and upon some most important topicks of inquiry, there was little or no congeniality of sentiment between them. But "the *sub-stratum* of their minds seemed of the same cast;" and upon this, Sir James himself thought their mutual friendship was founded. He became attached to Mr. Hall, he said, "because he could not help it." He was "fascinated by his brilliancy and acumen, in love with his cordiality and ardour, and awe-struck by the transparency of his conduct and the purity of his principles." We cannot refrain from forestalling our notice of Dr. Gregory's Memoir of Mr. Hall, by transcribing from it the following paragraph, describing the intimacy

* The Annual Biography and Obituary. 1833. Vol. XVII. Art. X.

North American Review. No. LXXVII. Art. *Sir James Mackintosh.* The writer of this last article was introduced to Sir James, when on a visit to London in 1817, and during that and some subsequent visits, enjoyed, he says, a good deal of his society.

of these two distinguished classmates.

"They read together; they sat together at lecture, if possible; they walked together. In their joint studies, they read much of Xenophon and Herodotus, and more of Plato; and so well was all this known, exciting admiration in some, in others envy, that it was not unusual, as they went along, for their class-fellows to point at them, and say, "*There go Plato and Hérodotus.*" But the arena in which they met most frequently, was that of morals and metaphysicks, furnishing topicks of incessant disputation. After having sharpened their weapons by reading, they often repaired to the spacious sands upon the sea-shore, and still more frequently to the picturesque scenery on the banks of the Don, above the old town, to discuss with eagerness the various subjects to which their attention had been directed. There was scarcely an important position in Berkeley's Minute Philosopher, in Butler's Analogy, or in Edwards on the Will, over which they had not thus debated with the utmost intensity. Night after night, nay, month after month, for two sessions, they met only to study or to dispute; yet no unkindly feeling ensued. The process seemed rather, like blows in that of welding iron, to knit them closer together. Sir James said, that his companion, as well as himself, often contended for victory; yet never, so far as he could then judge, did either make a voluntary sacrifice of truth, or stoop to draw to and fro the *serra λογομαχίας*, as is too often the case with ordinary controvertists. From these discussions, and from subsequent meditation upon them, Sir James learned more, as to principles, (such, at least, he assured me, was his deliberate conviction,) than from all the books he ever read. On the other hand, Mr. Hall through life reiterated his persuasion, that his friend possessed an intellect more analogous to that of Bacon, than any person of modern times; and that if he had devoted his powerful understanding to metaphysicks, instead of law and politicks, he would have thrown an unusual light upon that intricate but valuable region of inquiry. Such was the cordial, reciprocal testimony of these two distinguished men." *Memoir of Robert Hall.* (Works, Vol. VI. pp. 14, 15.)

From Aberdeen, Mackintosh repaired to Edinburgh, to complete his education, where he spent three years, attending the lectures of Dr. Cullen and Professor Black, preparatory to his taking up the degree of Doctor of Medicine. Medical studies, however, had but a small portion of his attention; they had few attractions for him; and we are surprised that he should ever have thought of adopting, as a means of subsistence, a profession so little suited to his taste and habits of mind. Was it that the practice of law seemed to present still less scope for speculative and excursive inquiries, and that the science of law, in which he was so peculiarly fitted to excel, has hitherto been deemed an elegant study, rather than a branch of professional accomplishment? Mackintosh pursued the study of medicine, however, so far as to obtain, in 1787, his medical degree; on which occasion, he composed a Latin thesis, "On Muscular Action," afterwards published. On leaving the university, he repaired to the metropolis, ostensibly for the purpose of practising as a physician. If he had any serious intention of this nature, the step which he took, in engaging in political controversy, was the most likely to defeat his purpose. The great question of the day was the proposed Regency, in consequence of the first illness of George III. Mackintosh made his *début* as a political writer, by a pamphlet in support of the views of Fox; and his first essay shared the fate of the cause which he espoused. Foiled and disappointed, the young politician repaired to the continent, apparently with the view of renewing his professional studies. After spending a short time at Leyden, then the most celebrated medical school in Europe, he proceeded to Liege, where he was an eye-witness of the memorable contest between the Prince-Bishop and his subjects. His visit to the Continent must have been little more than a summer tour, since we find him, in this same year, again in London. About the same time, his father died, and bequeathed him a small landed property in

Scotland. This may, perhaps, explain another circumstance; that, while as yet a physician without fees, and a writer without fame or influential friends, he ventured upon matrimony. In 1789, he married Miss Stuart, "a Scottish lady without beauty or fortune, but of great intelligence and most amiable character;"—the sister to Mr. Charles Stuart, the author of several dramatick pieces. In her, he found a partner of his heart, who appreciated his character, and "urged him on to overcome his almost constitutional indolence."

In the spring of 1791, Mackintosh started into notoriety, as the Author of "*Vindiciæ Gallicæ*, or a Defence of the French Revolution and its English admirers against the accusations of the Right Hon. Edmund Burke." This work, an octavo volume of 379 pages, he is said to have sold, before it was completely written, for a trifling sum; but the publisher liberally presented the Author with triple the original price. At the end of four months, two editions had been sold, and a third appeared at the end of August, 1791. The powerful talent displayed in this performance, procured for its Author the acquaintance of Sheridan, Grey, Whitbread, Fox, and the Duke of Bedford. It afterwards led to his being introduced to Burke himself, who invited him to his seat at Beaconsfield; and the visit is said to have resulted in a very considerable modification of the political opinions avowed in that brilliant but immature performance. Time—the very events of the following year—must, even without any such aid from the corrective wisdom of the venerable political philosopher, have wrought some change upon Mackintosh, in common with every sanguine admirer of the French revolution. Yet those who were the most disappointed by the issue, were not the least sagacious observers; and history rejects alike the generous illusions to which Mackintosh surrendered himself, and the more elaborate misrepresentations of his great anti-Gallican antagonist.*

Fully determined now to relinquish the medical profession, Mr. Mackintosh, in 1792, entered himself as a student of Lincoln's Inn; and in 1795 he was called to the bar; but he does not appear to have obtained any considerable practice. In the year 1798, he projected, as a means of improving his income, the delivering a course of lectures on the Law of Nature and of Nations; and he applied to the Benchers of Lincoln's Inn, to be allowed the use of their Hall for that purpose. It was not without difficulty that he succeeded in overcoming the objections which were raised on the ground of his supposed Jacobin principles. To disprove the calumny, he published his Introductory Lecture, which met with general admiration; and Mr. Pitt himself, who was a bencher of Lincoln's Inn, spoke of it as the most able and elegant discourse on the subject in any language. It is said to have been at the immediate recommendation of Lord Loughborough, the Chan-

* "Mackintosh," remerks the American Reviewer, "gives us the frothy effervescence of an immature mind which is still in a state of fermentation, while in Burke we have the pure, ripe, golden, glowing nectar." There is certainly more ripeness and body in Burke's performance, though it is scercely less *heady*. We little expected, however, to meet with so unqualified a panegyrick upon that beautiful political romance from a Republican writer. "Even now," adds the Reviewer, "although his (Burke's) practical conclusions have been confirmed by the event, and are generally acquiesced in, the publick mind has no where—*no, not even in England—reached the elevation of his theory*. If it had, we should not witness the scenes that are now acting on the theatre of Europe." This is strange language to come from a New Englander; and we are really at a loss to know what is meant by Mr. Burke's political theory.

cellor, that permission was at length given to use the Hall; and Mackintosh delivered his course to a large and most respectable audience. The Introductory Lecture is generally considered as the most valuable and important of his printed works; and the whole course, if of any corresponding merit, would be a precious acquisition. But we can scarcely entertain the hope that he has left any thing more than imperfect memoranda. In these lectures, it is remarked by Mr. Campbell, "Mackintosh, with the eye of a true philosopher, laid bare the doctrines of Rousseau and Vattel, and of a host of their followers, who borrowed their conceptions of the law of nature from the savages of the forest, or from the abodes of the brute creation." The errors which he combated, have now, however, become so far obsolete, that, eminent as was the service rendered to science at the time, these Lectures would now, perhaps, be deprived of some portion of their interest.

Subsequently to the general election in 1802, Mr. Mackintosh was retained as counsel in several cases of contested elections, and acquitted himself with ability before committees of the House of Commons. The first occasion, however, on which he distinguished himself at the bar, was as counsel in defence of Peltier, the Editor of the Ambigu, who was prosecuted in Feb. 1803, for a libel against Bonaparte, then First Consul of France. Mr. Percival, afterwards prime minister, as attorney general, conducted the prosecution, and was seconded by Mr. Abbot, afterwards Lord Tenterden. Against this array of talent and power, Mackintosh appeared as the single counsel for the defendant; and he delivered, on this occasion, an oration in defence of the liberty of the press, which has been pronounced one of the most finished specimens of modern eloquence. Lord Ellenborough declared it to be the most eloquent oration he had ever heard in Westminster Hall. A translation of it into French, by Mad. de Stael, was circulated throughout Europe. "We are not sure," remarks the writer in the North American Review, "that there is any single speech in the English language, which can fairly be compared with it."

The reputation which Mr. Mackintosh had previously acquired from his Lectures at Lincoln's Inn, had obtained for him the appointment of Professor of the Laws in the East India College at Hertford. His eloquent defence of Peltier procured him the offer of the Recordership of Bombay, which, after some hesitation, he accepted. With a large and increasing family, and a slender and precarious income, he could scarcely decline a high judicial station which promised ample means and literary leisure, although at the cost of expatriation, and, as the event proved, of the loss of health. On this occasion, he received the honour of knighthood. He had previously lost his first wife, and married, in 1798, a daughter of J. B. Allen, Esq., of Cressella, in Pembrokeshire, who, with several children, accompanied him on his voyage to the East.

"It is not very honourable to the discernment of the Government," remarks the American writer above referred to, "that they should have permitted the expatriation, for so many of the best years of his life, of one of the master spirits of the country, whose proper sphere of action was the centre of business at home; and it is much to be regretted that private considerations rendered it expedient for Sir James to consent to the proposal." Want of discernment, in this instance, cannot,

however, be fairly imputed to the Government. The constitutional indolence which unfortunately adhered to him, and which rendered his life a course of splendid but desultory efforts, with long intervals of comparative inaction, his deficiency in the habits of business and in the practical knowledge of his profession, together with his singular improvidence, would probably have debarred him from filling that sphere of usefulness at home to which his great talents would otherwise infallibly have raised him. While he remained in India, Sir James discharged his official duties with distinguished zeal, ability, and philanthropy; and it was while there, that the subject of Criminal Jurisprudence became more especially an object of his attention. By his high intellectual and moral qualities, he contributed to elevate the standard of civilization in that remote colony. He founded a literary society at Bombay, as Sir William Jones had done at Calcutta; but he did not engage with similar ardour in the study of the oriental languages, his acquaintance with which was very limited. After a residence in India of between seven and eight years, he found his health seriously impaired by the effects of the climate; and in 1811, he returned to England with his fortune not much improved, and with a liver complaint which adhered to him for the rest of his life, and ultimately shortened his days. He obtained a retiring pension from the East India Company, of 1200*l.* a year; but habits of economy are not to be learned in India.

As soon as his shattered health would permit, Sir James was introduced into Parliament. In July, 1813, he entered the House of Commons as representative for the county of Nairn. In 1818, the influence of the Duke of Devonshire secured his return for Knaresborough, for which borough he was re-elected at the subsequent elections of 1820, 1826, 1830, and 1831. On all questions of foreign policy and international law, on the alien bill, on the liberty of the press, on religious toleration, on slavery, on the settlement of Greece, on Parliamentary Reform, and more especially upon the reform of the Criminal Law, Sir James took a prominent part, and was always to be found on the side of freedom, justice, and humanity. On the questions connected with neutral rights, which grew out of the relations between Great Britain and the United States of America, he co-operated actively and ably with his friend Mr. Brougham in support of a liberal policy. After the close of the last American War, he took occasion, in one of his speeches in the House, to compliment the American Commissioners at Ghent, upon their "astonishing superiority" over their opponents; a circumstance which we find noticed with great complacency by our North American contemporary, who adds:—"In other speeches, and in his writings, he has often spoken in friendly and favourable terms of this country. This candid,—perhaps partial disposition, in one whose opinion was authority, coming into contrast, as it did, with the meanness and illiberality of many of his contemporaries, had so much endeared the name of Sir James Mackintosh to our citizens, that he was generally styled in the newspapers, whenever he was mentioned, *the friend of America.* A report which was spread soon after the entrance into power of the present ministry, that he was coming out to reside amongst us as British Minister, was heard with much satisfaction; and there cannot be a doubt that his reception would have been of the most gratifying character." We can scarcely suppose that there was any foundation for the report, as the

station would have been ill suited to Sir James, and the state of his health would scarcely have admitted of his encountering, without imminent risk, the trials of a long voyage and a new climate.

After the death of Sir Samuel Romilly, the advocacy of the revision of the Penal Code devolved more especially upon Sir James. He was Chairman of a Committee in the House of Commons on the subject of the Criminal Law in 1819; and in pursuance of its report, he introduced six bills in the course of May, 1820. Only three of these were, however, at the time, persisted in; and in the Commutation of Punishment bill, only four offences were suffered to be included in its provisions, out of the eleven for which it was proposed to commute the capital punishment; the other seven being expunged from the bill in the House of Lords. For some time, after the death of Tierney, Sir James was, we believe, regarded as a sort of chief of the opposition party; but, although a most important auxiliary, he was deficient in many of the requisites demanded by the post of a political leader and tactician. His character as a parliamentary speaker, is thus portrayed in an article originally inserted in the New Monthly Magazine, and attributed to the pen of Mr. Lytton Bulwer.

"'Sir James Mackintosh never spoke on a subject without displaying not only all that was peculiarly necessary to that subject, but all that a full mind, long gathering and congesting, has to pour forth upon any subject. The language, without being antithetick, was artificial and ornate. The action and voice were vehement, but not passionate; the tone and conception of the argument, of too lofty and philosophick a strain for those to whom, generally speaking, it was directed. It was impossible not to feel that the person addressing you was a profound thinker, delivering a laboured composition. Sir James Mackintosh's character as a speaker, then, was of that sort acquired in a thin House, where those who have stayed from their dinner, have stayed for the purpose of hearing what is said, and can, therefore, deliver up their attention undistractedly to any knowledge and ability, even if somewhat prolixly put forth, which elucidates the subject of discussion. We doubt if all great speeches of a legislative kind would not require such an audience, if they never travelled beyond the walls within which they were spoken. The passion, the action, the movement of oratory which animates and transports a large assembly, can never lose their effect when passion, action, movement, are in the orator's subject; when Philip is at the head of his Macedonians, or Catiline at the gates of Rome. The emotions of fear, revenge, horror, are emotions that all classes and descriptions of men, however lofty or low their intellect, may feel:—here, then, is the orator's proper field. But again; there are subjects, such as many, if not most, of those discussed in our House of Commons, the higher bearings of which are intelligible only to a certain order of understandings. The reasoning proper for these is not understood, and cannot therefore be sympathized with, by the mass. In order not to be insipid to the few, it is almost necessary to be dull to the many. If our Houses of Legislature sat with closed doors, they would be the most improper assemblies for the discussion of legislative questions that we can possibly conceive. They would have completely the tone of their own clique. No one would dare or wish to soar above the common-places which find a ready echoing cheer: all would indulge in that vapid violence against persons, which the spirit of party is rarely wanting to applaud. But as it is, the man of superior mind, standing upon his own strength, knows and feels that he is not speaking to the lolling, lounging, indolently listening individuals stretched on the benches around him: he feels and knows that he is speaking to, and will obtain the sympathy of, all the great and enlightened spirits of Europe; and this bears and buoys him up amidst any coldness, impatience, or indifference, in his immediate audience. When we perused the magnificent orations of Mr. Burke, which transported us in our cabinet, and were told that his rising was the dinner bell in the House of Commons; when we heard that some of Mr. Brougham's almost gigantick discourses were delivered amidst coughs and impatience; and when, returning from our travels, where we had heard of nothing but the genius and eloquence of Sir James Mackintosh, we encountered him ourselves in the House of Commons;—on all these occasions we were sensible, not that Mr. Burke's, Mr. Brougham's, Sir James Mackintosh's elo-

quence was less, but that it was addressed to another audience than that to which it was apparently delivered. Intended for the House of Commons only, the style would have been absurdly faulty: intended for the publick, it was august and correct. There are two different modes of obtaining a parliamentary reputation: a man may rise in the country by what is said of him in the House of Commons, or he may rise in the House of Commons by what is thought and said of him in the country. Some debaters have the faculty, by varying their style and their subjects, of alternately addressing both those without and within their walls, with effect and success. Mr. Fox, Mr. Pitt, Mr. Sheridan, Mr. Canning were, and Lord Brougham is of this number. Mr. Burke and Sir James Mackintosh spoke to the reason and the imagination, rather than to the passions; and this, together with some faults of voice and manner, rendered these great orators (for great orators they were) more powerful in the printed reports, than in the actual delivery of their speeches. We ourselves heard Sir James Mackintosh's great, almost wonderful, speech upon Reform. We shall never forget the extensive range of ideas, the energetick grasp of thought, the sublime and soaring strain of legislative philosophy, with which he charmed and transported us; but it was not so with the House in general. His Scotch accent, his unceasing and laboured vehemence of voice and gesture, the refined and speculative elevation of his views, and the vast heaps of hoarded knowledge he somewhat prolixly produced, displeased the taste and wearied the attention of men who were far more anxious to be amused and excited, than to be instructed or convinced. We see him now! his bald and singularly formed head working to and fro, as if to collect, and then shake out his ideas; his arm violently vibrating, and his body thrown forward by sudden quirks and starts, which, ungraceful as they were, seemed rather premeditated than inspired. This is not the picture which Demosthenes would have drawn of a perfect orator; and it contains some defects that we wonder more care had not been applied to remedy.'"*—pp. 119—21.

Sir James was elected, in 1822, Lord Rector of the University of Glasgow, and again in 1823. On the 1st of December, 1830, he was appointed one of the Commissioners for the affairs of India. If our recollection does not deceive us, he held, for a short time, another publick office at an intermediate period, which he resigned in consequence of some political changes. Had the state of his health permitted, it is believed that he would have formed a member of the present Administration, or have been promoted to some important and lucrative post. In that case, his American friend remarks, "after having been nailed for much of his life to the north wall of Opposition, and suffered a good deal from pecuniary embarrassments, he would have found the evening of his days gilded and cheered with the southern sun of power and fortune." It is not the fact, however, as this writer imagines, that he was unpensioned and neglected, with no other temporal reward for his labours, than "a great but dowerless fame." Our admiration of his splendid endowments must not blind us to the lesson which may be derived from the history of his career. The homely virtues of steady industry and prudence, "the secrets of fortune," would have enabled him to secure at least an honourable com-

* With this able critick, the reader may be pleased to compare the estimate furnished by the American Reviewer, who describes his own impressions. "His eloquence was of a dignified, manly, and imposing character. His manner was not particularly graceful, and he had a slight Scotch accent; but his language was flowing, copious, energetick, and elegant, and above all, carried with it to the minds of his hearers, the rich gifts of profound and original thought. The delightful combination of philosophy and taste was exhibited by Mackintosh in higher perfection than it had been by any parliamentary orator since the time of Burke; not excepting even Canning, who yet exemplified it in a very remarkable degree. The eloquence of Sir James was far more finished than that of Brougham; although the latter, from his superior activity and industry, possessed a greater share of political influence, and has finally made a much more brilliant fortune in the world." For a spirited, and, upon the whole, correct portrait of Sir James, as a writer, a speaker, and a converser, we may refer also to a clever volume, "The Spirit of the Age." (8vo. 1825.)

petency; and while we may respect him for despising wealth, we cannot but regret that his improvidence interfered with his comfort, as much as his desultory habits did with his usefulness. The evening of his life was overcast also, we understand, by trials of a domestick character. We rejoice to be assured by Dr. Gregory, in his Life of Hall, that latterly, if a sadder, Sir James became a wiser man in "the *most essential* respects;" and that having always been the friend of Virtue, he became, towards the close of his days, more than he had been, the disciple of Religion.

Sir James's health had been for some time rapidly declining; and we were painfully struck, on meeting him at the anniversary of the Anti-Slavery Society in 1831, with the unequivocal indications of premature age. The illness which immediately led to his death was, however, the effect of accident. About the beginning of March, 1832, while at dinner, a small particle of bone in a portion of the breast of a boiled chicken, which he was attempting to swallow, stuck in his throat; and it was not till after two days that the obstruction was removed by an emetick.

"The effects of the accident completely unsettled his general health. He afterwards laboured under increasing debility and occasional attacks of severe pains in his head, shoulders, and limbs. A few days before death, the pains suddenly ceased. Febrile symptoms set in, and the head became affected. Although this change was met, and in a great measure subdued, by the treatment prescribed by his medical attendants, the consequent debility was too great for his constitution to resist, already oppressed by the weight of sixty-six years. Sir James Mackintosh anticipated the near approach of his dissolution with the greatest firmness, and with the most perfect resignation to the Divine will; retaining, nearly to the last, the command of the powerful mental faculties which distinguished him through an arduous life. His decease took place on the 30th of May, 1832, at his house in Langham Place. He was buried on the 4th of June, at Hampstead. Among the carriages in the procession were those of the Lord Chancellor, the Dukes of Bedford and Devonshire, the Marquis of Lansdowne, the Earl of Carlisle, Lords Holland and Dover, Right Hon. C. Grant, Sir Robert Inglis, Bart. M. P. &c."

Literary and Philosophical Intelligence, etc.

Effects of different Temperatures on the Body.—When the air is warm and dry, it excites a more agreeable sensation in the lungs and every part of the body. It increases the power or function of every organ, and health is perfect: this is observed in a dry spring, after a cold and moist winter; but when the weather is intensely hot, and persons are exposed to the burning sun in the tropicks, they often drop dead suddenly from apoplexy: this has happened in France and Spain, during very hot summers. All the functions, as breathing, digestion, &c. are diminished and oppressed. There is danger of mortification of wounds and ulcers, bowel complaints, fever, hysteria, epilepsy, &c. Persons labouring under consumption have been advised to live in warm climates: but many physicians suppose that the acceleration of breathing and pulse, caused by the hot air in summer, only hurry the sufferers to a more speedy death. The change of habitation from a cold climate to a warm one, in winter, is highly advisable, though it is now believed that the southern coasts of this country are as eligible as foreign climes, for our consumptive patients. A cold and moist atmosphere produces debilitating effects on man and animals; cold and dry air is not so injurious: it braces the nerves, and is favourable to health, although it sometimes induces determinations of blood to the head, chest and abdomen, and then causes inflammation in the organs of their cavities.—*Advice on Coughs and Colds.*

The Coal Market.—Some estimate of the mineral wealth of Pennsylvania may be made, when it is known what are the extent of her iron mines, her bituminous coal fields, and her anthracite coal quarries. Anthracite coal is the exclusive property of North Eastern Pennsylvania, for it is found no where else, and sent to market. This extensive region is bound-

ed by the Susquehanna on the west, the Allegheny mountains on the north, the Delaware on the east, and the Blue mountain on the south, and containing an area of about 100 square miles, is destined to rise in importance, beyond conception. It is but a short time since the use of anthracite coal was known at all, and there are yet thousands in this country, who will yet become consumers, who have never yet seen an anthracite fire. Since the publick works of Pennsylvania have been commenced, it has forced its way into the eastern cities:—Boston, New York and Providence, have more than doubled their consumption in a single year. By the memorandum of fuel in the city of New York alone, for the year ending December 31, 1832, it seems that 50,160 tons of Pennsylvania coal, were consumed, at an average price of $10 65 per ton, making $553,797 62.

Dr. Henberger has returned to the city of Washington from a scientifick journey to the Mississippi and its branches. The materials he has brought with him will render an account of his research peculiarly interesting; the map is well executed, and is calculated to correct many important errors.—The collection of plants is curious and numerous, many of a new character. The mineralogical and geological collection are ample and abundant, containing many new specimens. He has explored the highest mountains of Indiana, Illinois and Kentucky, and can prove conclusively by facts, that at a former period they were covered by an ocean. His collection of fossils, shells, leaves, &c. are objects of great admiration to the scientifick, and his tour has resulted in an important addition to the natural riches of the west, which will be received with great satisfaction by an intelligent publick.

The Palm Tree.—This tree seems particularly intended by Providence for the uncivilized and destitute savage. It affords him a pleasant drink, and, indeed, the common and favourite drink, especially along the coast of Africa. The wine, as the juice is called, is obtained precisely as the juice of the maple is in America for a different purpose; a hole is bored in the trunk of a tree, a spout made of a leaf inserted, and through this the liquor flows into a calabash beneath, which, holding two or three gallons, will probably be filled during the day. It soon assumes a milky appearance, and is generally used in that state; if kept longer, it acquires rather a bitter flavour. The palm tree also affords a valuable oil, of which immense quantities have been heretofore taken off by foreigners, particularly by Liverpool traders. The palm wood is an excellent material in building the simple dwellings of the natives.

Stocking Knitter.—Among all the inventions of useful machines in this experimental age, there is not one more curious or more deserving of notice, than the stocking knitter. Mr. M'Mullan, of Birmingham, Huntingdon county, has constructed this machine; it is small, occupies but a little space, and no more power than a common hand organ to turn its crank, except when a stitch is dropped or one required to be added. The machine can do the work of six expert knitters.—It is an excellent machine for family use. The cost about fifteen dollars, including the patent right. It is adapted for knitting wool, but may be made for cotton, silk, or thread. The machine in operation at Mr. M'Mullen's, is worked by a little girl, and its use requires but little instruction.—*Lancaster Miscellany.*

Level Roads.—Agricultural writers say that a road perfectly level is not always the best for the horses. Slight and short alterations of rising and falling in the road are serviceable to the horses, provided the drivers are skilful. By these variations the lungs and muscles of the horses are relieved. This is explained on the principle that constant exercise of any of the muscular powers tend to exhaust. Consequently, on a road perfectly level, the same set of muscles are unremittedly exercised; but if there are some descents and ascents, these are either entirely or partially relieved, and others brought into action.

Some examinations have recently taken place in England on the subject of printing the Bible. One of the persons examined, was Mr. Joseph Parker, a bookseller at Oxford. In the course of his examination he said, "I can venture to say that every attention possible is paid to the accuracy of the Bibles that we print, and we offer, to every person who will inform us, a sovereign for every error of any importance and affecting the sense, and for every printer's error, such as the turning of a letter upside down, or a comma, or any the smallest error that can be discovered, we are ready to pay 2s. 6d.

Railways.—A gentleman arrived here from England, states that the English are laying branches for the Liverpool and Manchester railway, in every direction; and that goods are carried on it at all hours of the day and night. He states, that the period allowed by law for a trip from end to end is 1 hour and 30 minutes, and the cars are not permitted to arrive in a shorter time. The distance is about 31 miles. He heard nothing of the pretended abandonment of locomotive engines on railways.—*N. Y. Daily Adv.*

Kaahumanu, the queen regent of the Sandwich Islands, died at Mano, (Island

of Oahu) on the 5th of June last, of a bowel complaint. She died as she had lived, (of late years) a Christian. Kinau succeede Kaahumanu as regent, and all things went on quietly and well down to October last.

Munificence.—We understand, says the Salem Gezette, that the late Hon. Joshua Fisher, who died at Beverly last week, has bequeathed $20,000 to Harvard University, as a foundation of a Professorship of Natural History,—also about $7000 to Rev. Mr. Thayer's Congregational Society,—and has made other liberal donations.

A plant called the *oxalis crenata*, has lately been introduced into England from South America, and is likely to be extensively cultivated, as decidedly preferable to the common potato.

Religious Intelligence.

FOREIGN MISSIONARY CHRONICLE.

It is with no ordinary pleasure that we witness the appearance of the publication to the insertion of a portion of which, we appropriate the whole of the scanty space which we can allow to this department of our work for the present month. We hope to insert the remainder in our next number. It is our deliberate and solemn conviction, that among the causes for which the righteous Sovereign of the universe is permitting our church to feel his displeasure, in the divisions and animosities which afflict us, a principal one is —the criminal neglect of this church to take part, for many years past, in executing the command of her glorified Head "to disciple all nations;" nor do we look for better times in our religious community, till this most criminal neglect shall be repaired. We therefore hail this infant effort in the Western part of our beloved Zion; we hail it as the harbinger of good things to come —not only as it will increase the amount of effort to evangelize the heathen—certainly the principal object—but as it will have a most salutary influence at home, and afford us reason to hope that the Great Head of the church will interpose, to deliver our portion of it from the heresies, and disorders, and divisions, by which it is now suffering chastisement.

We will not for a moment admit the idea, that the Presbyterian church has not a right, in her distinctive character, to prosecute Foreign Missions; nay that she is not sacredly bound to do this, by her allegiance to her Head and Lord. Believing as we firmly and conscientiously do—and glad we are to observe that this belief is gaining ground—that Missions of every character are *best* carried on *by the church as such*, we cannot feel as if we needed any thing like an apology, to those who prefer to manage missionary concerns by voluntary associations. Let them freely enjoy their rights; but let Presbyterians also enjoy theirs. We think it can be shown beyond reasonable controversy, that beside the soundness of the principle, that it belongs to the church, *as a church*, to evangelize the world, the organization of the Presbyterian church, in its very constitution, exhibits the *best organization for missionary purposes* that can be devised. We do earnestly recommend to the members of our church, and to all its judicatures, from the church Session to the General Assembly, a careful, deliberate, solemn consideration of the remarks, address, plans and suggestions, contained in the "Foreign Missionary Chronicle." And as to funds, on the attainment of which the contemplated operations must depend, we cannot but consider it as the sa-

cred duty of every Presbyterian, who wishes well to this embryo enterprise in our church, to give *something;* yea, according to his ability, to give *liberally* to its support. Let this be done, and funds will not be wanting; and with our alms, let our frequent and fervent prayers go up to God for his blessing, and neither will success be wanting.

The Western Foreign Missionary Society has seen fit to provide this little Monthly Journal, as a convenient organ of communication with its friends and patrons. Its object will be to record the proceedings of the Society—the appointment, designation, and journals of its Missionaries—an acknowledgment of contributions and donations made to it, and all such documents, proceedings of Presbyteries, interesting and important intelligence, and valuable communications, as may give to its readers a succinct view of the state and progress of Foreign Missions, and awaken and sustain in the churches, a becoming interest in these evangelical movements. In the infancy of the Society it cannot hope to be the repository of any thing great and imposing, —to develop extended plans,—ample patronage and surprising results; but to those who despise not "the day of small things," it may, through the blessing of the "*Leader and Commander*" *of the hosts of Almighty God,* hold out the anticipation of eventually proclaiming such intelligence from distant points on the great field of moral conflict, as it will gladden the pious heart to read; and announce at home such manifestations of the growth and diffusion of the spirit of evangelical missions, as may show that its labour is not in vain in the Lord. Like the Society in whose name it speaks, it would disavow this greatest and most urgent of all earthly enterprises, from all connexion with existing controversial topics or party questions; and be indebted for all its success and usefulness to the unmerited favour of the glorified Redeemer. It denotes, therefore, as it respects the visible kingdom of the Mediator, the uplifting of no hostile banner; but it would record the doings of a Society which, while it tendered the hand of a gracious fellowship to every institution of like invention, (now faithfully and successfully promoting that great design, the spiritual illumination of the "*uttermost parts of the earth*" on which every Christian eye should fasten with intense emotion)—should itself *be active and vigilant* in coming up to the help of the Lord.

The entire undertaking we know involves a question of expediency in reference to which good men may differ in opinion; and perhaps some may have contemplated it with regret. The sentiments and even the prejudices of men whose hearts and prayers are truly in the work of missions, we respect and honour: but in the breasts of such we always find a recognition of the principle, that the "generation of God's children" may differ in opinion, and yet not cease to love and pray for each other. By such men, we desire to be understood.

There are two reasons for which we would justify the formation of this Society. And

1st. We would do it from the apprehension, that the Foreign Missionary interest in our country must and will grow to such a size, *that no single Board* can possibly superintend it, either to their own satisfaction or that of the public; and even if they could, the establishment of one or two additional Societies, at a proper time, and at suitable distances, might, without the production of the least discord or unkind feeling, *accelerate the growth and influence* of such a zeal for gospelizing pagan nations, as the exigencies of the case require. This is a fact of universal experience, and would imply no reflection upon the wisdom, and zeal, and impartiality of the best set of men that ever lived. That as much Foreign Missionary work would be done in the Presbyterian Church without, as with, a Society or Board within its own bounds, is a supposition which contradicts the testimony of experience in all other human things. How would it apply, for example, to the article of Colleges and Theological Seminaries?

2d. We think that while the ecclesiastical organization of the Presbyterian Church presents some facilities for Foreign Missionary operations, which ought not to be lost, there are on its Judicatories, especially *presbyterial* and *sessional* ones, a responsibility on this subject, as direct and relevant as those which are connected with ministerial inspection and Christian discipline. Under what commission, for example, are these bodies organized? On what appointment do pastors and elders sit in the house of God and hold the keys of the kingdom of heaven, but that which commissions *them to go and disciple all nations!*

If at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of the debt of the Redeemer's mercy, then the most material object of their sittings is cancelled; and that neglected, starving portion of mankind, who enter with a *specific claim,* are turned out to find relief by an appeal to the sympathy

and undefined personal responsibility of particular disciples. Will the "Head of all principality and power," himself stay in judicatories where the laws of his kingdom are so expounded, as to intimate that, on that one, indivisible, and most solemn responsibility which a constituted church court implies, the Foreign Missionary interest has no claim, and from it the heathen world is to expect no mercy? Until something more is done for the conversion of the nations, what article on the docket of business, can be relevant at any meeting if this is not? Shall a worthless, unsound delinquent be told that, according to the word of God and the constitution of the church, he has a right there to come, and consume *hours of time* in trifling litigation? and shall a world of benighted men, who have received as yet no hearing, and no mercy, and no information that Jesus has left a deposit *for them* also, be turned over to the slow and uncertain compassion of individuals? Certain it is, that if a presbytery, a church session, is not a missionary association; if Jesus Christ has in the New Testament chartered any spiritual jurisdiction, whose duty it is not to look after this matter, the fact has never been shown? If every convert to Christ is to look upon himself as enlisted for life to serve, in the best way he can, the kingdom of Messiah in its universal establishment, will not this duty equally press upon him in whatever associated capacity he acts, so as to make the *particular church or presbytery* to which he belongs, a single, permanent body, which the *Captain of Salvation* recognises as an organized band of Christian soldiers? And may not the act of neutralizing this feeling of responsibility go to weaken the force of personal obligation? These remarks do not, of course, imply the unlawfulness and inexpediency of doing the work in other ways than those which are properly ecclesiastical, provided that each church judicatory feels bound to inquire after and see that the thing is done in some way. It does not involve the consequence, that these judicatories must claim authority to specify in what particular form the mercies of God's people shall be conveyed to a dying world; and, therefore, the doctrine which is here urged, does not disturb the question of ecclesiastical or voluntary association. Its direct tendency would be to give vigour and impressiveness to that solemn injunction of the reigning Saviour, which lay its tender and powerful claims upon *all forms* of Christian influence. Now to us it appears, that in a body so systematically organized as ours, and resting this permanent organization on Scripture warrant, there are facilities for rousing up, and extending, and perpetuating a flame of missionary zeal, which ought not to be lost; and we should not be surprised if presbyteries and sessions should ultimately become, in God's hand, the most steady, stated, and powerful instruments of supplying the materials for this glorious enterprise. They must always continue to hold stated meetings, and to secure a better attendance of members than any other assemblies, and if they come once to feel that Christ requires them, as the representatives of the people over whom they preside, to give an account to him as it respects efforts to convert a dying world, how can they be godly men and yet let the matter languish?

This may all be mere theory; and, at all events, we have no expectation of success to the sacred cause of Foreign Missions, further than the *life and power* of true godliness pervades the kingdom of Christ. "*Withhold not thou thy tender mercies from*" *us*, "*O Lord: let thy loving kindness and thy truth continually preserve*" *us*, *&c.*

In these reasons, the candid friend of missions will rejoice to find no element of discord or distrust whatever. The appearance of this *Society* and its *Journal*, on the great field of evangelical effort, with chastened hopes and meek pretensions, is attended with sentiments of veneration and love, for all those older institutions which it finds already gathering the trophies of sacred victory. Of that Board especially, which has for better than twenty years, so ably and faithfully sustained the best hopes of the American Churches, it would devoutly say, "May its bow abide in strength, and the arms of its hand be made strong by the hands of the mighty God of Jacob." "Because of the house of the Lord our God, we would seek thy good."

This Chronicle would be able to show the children of Zion, (if they do but take hold of the work of the world's conversion, in earnest, and in aid of this Society,) that energy, and vigour, and perseverance, in administering its affairs, repay the confidence which may be reposed in it. More than any other class of enterprises on earth there must lie along the path of *Foreign Missionary Institutions*, difficulties, trials, and disappointments, such as abase all false confidences; prostrate the soul in humility and prayer, and fasten every hope of success upon *Him alone*, who leads through tribulation when he blesses with his special favour. The record of these things will not, therefore, dishearten his "faithful brethren:" as in its prosperity they will not forget to whom belongs all the glory. *To the Triune God, to whom be glory in all lands*, and under Him, to our brethren and fellow-disciples in the Presbyterian Church, WE NOW RESIGN THE DESTINY OF THIS LITTLE PUBLICATION, AND THE SOCIETY FOR WHICH IT SPEAKS.

Address of the Executive Committee of the Western Foreign Missionary Society, to Presbyteries, Sessions, Pastors, Churches, and Benevolent Individuals connected with the Presbyterian Church.

Respected Friends, and Dear Brethren,—In view of that solemn hour of retribution which is, in respect to all of us, rapidly approaching, what, next to our own personal religion, can appear so important as the establishment of Christ's kingdom on earth, and the salvation of a lost world? Over a great proportion of that world, the night of darkness still reigns; and with greatly increased facilities for its illumination, and greatly augmented resources, and vast fields for missionary labour opening in the providence of God in almost every land, the church of Christ still denies the lamp of life to millions of benighted souls. In privation, and dishonour, and suffering, to redeem mankind from ignorance and death, her Divine Master led the way, and now he looks down from heaven upon his followers to see whether this spirit of self-sacrifice for the glory of God is among them; and whether each separate portion of his visible family suitably remembers and obeys his last injunction. In reference to the important concern of heathen missions, does he see in us, brethren, and in our church as a body, nothing to disapprove—nothing that demands immediate amendment? Called to superintend the interests of a Board formed for and already embarked in Foreign Missions, and looking to the Presbytorian Church for its chief resources, we desire to lay our system, plans and measures before you, and earnestly bespeak your active co-operation.

(*To be continued.*)

View of Publick Affairs.

EUROPE.

London papers have been received in this country to the 24th of February—The intelligence they bring is of considerable interest; although no great or decisive changes are announced, unless it be in relation to Turkey.

Britain.—The British Parliament was opened on the 5th of February by a speech from the throne, delivered by the king in person, but presented to him in the House of Lords, by Lord Chancellor Brougham, upon his knees—We suppose that by this act, a publick recognition was intended, of the principle that the responsibility for the speech of the British monarch rests on his ministers, and not on himself. Of this speech—which it appears was not entirely satisfactory to either of the great parties opposed to each other—we have not space to give any thing like a complete analysis. "Never, at any time," says the speech, "did subjects of greater interest and magnitude call for your attention." It then "laments the continuance of the civil war in Portugal;" regrets that "earnest endeavours to effect a definitive arrangement between Holland and Belgium had till that time been unsuccessful;" mentions the capture of the citadel of Antwerp and the continuance of negotiations; speaks of "the good faith and honour with which the French government had acted in these transactions;" announces assurances received from the chief powers of Europe of their friendly disposition; and the hope thence arising that the general peace will be preserved. Having thus disposed of foreign affairs, the speech proceeds to notice the domestick concerns of Britain; says that "the approaching termination of the charters of the Bank of England and of the East India Company will require a revision of these establishments;" directs the attention of Parliament "to the state of the church, more particularly as regards its temporalities, and the maintenance of the clergy." On the subject of tithes, the speech suggests the propriety of a change of system, both in England and Ireland; the amount of which seems to be, that the church temporalities should not be diminished, but secured by a commutation of tithes for an equal amount of patronage in some other way, and a more equitable and judicious distribution of the whole revenue of the church. The security of the church established by law is specially noted. A good deal is said of Ireland. A composition of tithes, or an equivalent for them, is recommended, in a different form from that which relates to England; a better system than now exists for the administration of justice, and for the "local taxation of that country" is recommended; but the spirit of insubordination which prevails in Ireland is strongly denounced, and the importance of enabling the king to put it down, and to preserve and strengthen the union is urged. The Commons are assured that the estimates for the service of the year "will be framed with the most anxious attention to all useful economy," and it is stated that "all the

extraordinary services which the exigencies of the times required have been amply provided for, and that the revennes had fully realized the expectations that were formed at the close of the last session." Such are the leading features of the speech. The opposition papers remark that the speech is entirely silent on the subject of West India slavery, and makes no mention of the cholera. The answer to the speech, which as usul was its echo, was strongly opposed in the Commons, but was at length carried by the ministerial party, by a very unusual and overwhelming majority of votes—333 to 60. Cobbett proposed a substitute, which was negatived by a vote of 323 to 23. We remark that the Christian Observer, speaking of this ultra radical, says—"Cobbett is less dangerous in Parliament than any where else. He will now be able to let fly his bubbles, and his admirers will soon see them burst"—On the whole, the present British Parliament has before it work of more importance, and must take measures more deeply influential on the whole state of the empire, and all the moral and political interests of the people, than perhaps any other that was ever convened—certainly more so than any since the revolution of 1688. This work and these measures are only at present in an incipient state—what they will be, and to what they will lead, time will disclose. We have not space either to note unimportant occurrences, or to offer conjectures. We shall, if spared, chronicle all occurrences of interest as they take place—A total abolition of West Indian slavery is resolved on; but whether this will be done at once, or by graduel advances, is yet under consideration. There is much speculation and discussion in the religious publications on the subject of church reform—That it must go far, seems to be admitted generally, but *how far?* is the question on which there is a great variety and conflict of opinions. It appears to have been decided on to send a large military force to Ireland, with a determination to restore order by compulsion. An act for the purpose had passed the House of Lords at the date of the last accounts, but had not then been sent to the Commons—To remove just cause of complaint, and then to enforce obedience to law, appears to be the plan of the present British ministry. The Chancellor of the Exchequer, in bringing forward the measures proposed on Irish affairs, on the 12th, stated that the ministry had, in this undertaking, done their utmost to provide a remedy for all the abuses pertaining to the ecclesiastical laws. They had appointed magistrates, without any distinction of sects, and among the sheriffs and lord-lieutenants of counties, there were quite as many Catholicks as Protestants. The tithes, he said, they were disposed to abolish entirely. This information was received with a burst of applause.

FRANCE.—We have seen nothing of much interest from France, during the last month. It appears that the French government have ordered the Polish Committee to leave Paris. It is said that very extensive intrigues have been discovered, against the government of Louis Philip, in which the Polish Committee, together with certain Italian refugees, were concerned. The Chamber of Peers has adopted, without restriction or exception, the bill of the Deputies for abolishing the legal or compulsory observance of the 21st day of January, as a day of mourning for the execution of Louis XVI. As a propitiation to the Carlist and ultra Royal party, the liberals consented to prefix to its abolition, a preamble, designating it as "the fatal and ever-to-be-deplored day of January 21." It is stated that Charles X. is dangerously ill at Prague. Considerable excitement was produced in Paris for some time, by reports that the Duchess de Berri was dangerously ill at Blaye, the place in which she resides as a state prisoner. It was represented that there was something mysterious in her case, and that her medical attendents had treated her unskilfully. At length two distingnished physicians were sent by the government to Blaye, to ascertain the state of facts—The last accounts say, that they report that the Duchess is, or rather has been, pregnant. Whether this is truth or scandel seems to be yet doubtful. Some disturbances, but not of a very serious character, have taken place at Marseilles, and also in the environs of Paris; and the court have ordered the Viscount de Chateaubriand to be prosecuted for a pamphlet he has published, under the title of "A Memoir of the Captivity of the Duchess de Berri." It was also rumored, that the Duchess and the imprisoned ministers of Charles X. were to be liberated, and banished the kingdom, never to enter it again under the penalty of death. There was also a rumour that the ambassador of France to Russia, Marshal Maison, had been refused reception by the Emperor Nicholas, on account of some disrespect shown to him, or his agents, on a former occasion—The *Liberals*, it appears, are a minority, and even a small one, in the Chamber of Deputies, yet by their union and talents they have great influence, and sometimes carry a measure, or get it materially modified—General La Fayette, in a speech on the subject of governments, called the government of the United States *the pattern government*. It is stated that the French colony at Algiers is prosperous, and that doubts are no longer entertained that it will be a permanent establishment. It is reported, says a Paris paper, that the minister of war contemplates an immediate reduction of the army, to the extant of nearly 260,000 men.

Spain & Portugal.—The only article of much importance, relative to these two powers, is contained in the following article from a French paper; its authenticity we think dubious. "The Indicateur, of Bordeaux, gives the following extract of a letter of the 31st of January, from Madrid:—'M. Zea Bermudez has just concluded a treaty with Sir Stratford Canning, in virtue of which Donna Maria de Gloria is to be acknowledged absolute Queen of Portugal, but is not to marry any prince of England, France, or Spain. Her husband is to be chosen from the house of Naples. By the same treaty, the cabinets of Paris and London have engaged to acknowledge the young princess of Spain, whose right to the crown is to be established by the Cortes *par estamentos*, which will assemble on April 1st. It is said that the Infant Don Carlos intends to lay a protest before this assembly. The Queen of Spain has, it is said, presented a medalion, set round with diamonds, to M. Zea Bermudez, in testimony of her satisfaction with his having accomplished this treaty.'" The expedition of Don Pedro does not appear, by the last accounts, to give better promise of success than formerly.

Holland & Belgium.—Affairs in relation to these conflicting powers appear to remain nearly *in statu quo*. The Dutch king will not yield his pretensions, and it is said his people are with him in opinion. Yet the last arrivals state that he has opened the navigation of the Scheldt to the vessels of England, France and Belgium, against which it had been some time strictly closed, after the vessels of other powers had been freely admitted.

Austria, Prussia & Russia have afforded us no articles that can claim a place in our Summary for the present month.

Greece—The Missionary Schools of Greece and the Levant are represented to be in a very prosperous condition. Two or three have been established in the Island of Malta, which contains about 100,000 inhabitants, very few of whom are able to read or write. The several Ionian Islands are inhabited by 2 or 300,000 Greeks. Among these five female charity schools have been established at Corfu, and some at Zante.

Greece, containing a population of between one and two millions, has become thoroughly awakened to the importance of education. In that particular the Island of Syra is conspicuous.

Turkey.—A decisive battle was fought on the 21st Dec. between the forces of the Turkish Sultan, commanded by the Grand Vizier, Redschid Pacha, and the far-famed Ibrahim, the son and commander in chief of the armies of his father, the Pacha of Egypt. Ibrahim having carried all before him, in Syria, had advanced into Asia Minor, as far as the town of Coniah, the ancient Iconium of the New Testament, distant somewhat less than 200 miles from Smyrna, and in the same latitude. On the advance of the Turkish army, which was considerably more numerous, especially in cavalry, than that of Ibrahim, this wily and able general left the town, in order, as it would seem, that he might choose his ground for the battle; and so choose it as, in some measure, to render his enemy's cavalry inefficient. In another respect he outgeneralled his adversary. Redschid Pacha, an able general also, who availed himself of his numbers to outflank his opponent's army, and disposed of his cavalry chiefly for this purpose. Ibrahim discovered his plan and positions—Left but a small body of men to keep up a slight contest against the centre and mass of the Turkish troops, and with his chief force, divided into two nearly equal parts, attacked and routed the two wings of the Turkish army, and then closed in on the centre, which was now thrown between two fires, as well as attacked in front, all at the same time. The Turks fought to desperation, but were at length completely routed, and the Grand Vizier himself was wounded and taken prisoner—It is said that the killed and wounded exceeded thirty thousand. Consternation and dismay soon spread to Constantinople, and a variety of statements have appeared in the papers, relative to the interference of Russia, of France, and of Britain, to save the Sultan and his capital from the ruin that impended. But the last intelligence is, that without the interference of any of those powers, the Sultan has obtained an armistice, and that peace is likely to ensue. What will be the terms of the peace remains to be seen.

ASIA.

A recent arrival from Canton, brings intelligence that the late rebellion in China is nearly subdued—The number of the mountaineer rebels is stated to have been 5000—A tremendous hurricane was experienced at Canton, and in all the adjacent region, in the beginning of August last. The Canton Register says that it was "more disastrous than any before felt in China." The loss of life and property, especially among the small river craft was, in all directions, most appalling. In Canton and its suburbs, above a thousand houses and sheds, besides twenty temples, had been wholly, or partially overthrown, and about 400 persons crushed beneath them.

To us, the most interesting information from China, is that which announces the

hope and prospect that this immense empire will, ere long, be opened to the free circulation of the Bible, and probably to the safe entrance, at least on the eastern coast, of evangelical missionaries.

AFRICA.

The prospect, at present, that the light of science and of divine revelation is about to dawn on this dark part of our guilty and degraded world, is not a little cheering. In looking at the map, we see this huge continent besieged, as it were, on all sides, by corps of the friends of knowledge and religion. These corps are indeed yet small, but they are active and increasing; and even the vast interior is likely soon to be invaded. The discoveries of the Landers, and the expedition now in execution, under the direction of one of them, is, in our view, of much promise—In Caffraria, South Africa, there are now 12 missionary stations; viz. four belonging to the Glasgow, one to the London, one to the Moravian, and six to the Wesleyan Missionary Society. The stations of the latter extend the whole length of the Caffer country; that nearest being within a few miles of the Colonial boundary, and the farthest, in the country of the Amepondas, among a people claiming descent from Europeans, wrecked on their shores. Schools are attached to all these stations, which are sedulously attended to by several missionaries, who have also made considerable progress in translating the Scriptures into the languages of the country. These, and other circumstances, indicate the eve of a great moral change in the condition of the Caffer people, and that a period is not far distant, when they may be ranked among the civilized nations.

AMERICA.

We shall give a cursory and summary view of publick affairs in the Southern part of our continent. *The United Provinces* seem to be making progress, although slowly, and sometimes retrograding, towards a settled and peaceful state. In many parts of *the Brazilian Empire*, disorders and atrocities of the most shocking kind prevail; assassinations and savage murders are frequent. In other parts, there is a degree of tranquillity. But take the empire at large—and its state is truly deplorable; and the tendency seems to be, not toward a better state of things, but a worse—if worse be possible. *Colombia* is improving. The President Santander is an able, and we believe honest and virtuous man; and he appears to be generally esteemed and respected. A letter from Bogota of the 14th January says, "This country never was more perfectly tranquil throughout all its borders, than at this moment—Here, all classes have united in manifesting their respect for General Santander.—MEXICO is also in an improving state. Intelligence from Vera Cruz of March 3d, states, that Mr. Pedraza was laboriously employed with the zeal and disinterestedness appropriate to his character, in such measures as he thought necessary to put publick affairs on a good basis, although his presidential term was to expire on the 1st of April. Yet here also the horrible practice of assassination is frequent, an attempt has been made on the life of General Santa Ana; and yet it is said "there is every probability that Santa Ana will be elected to the Presidency."

PERU is in a very unsettled state. Conspiracies exist, and no one can tell what is shortly to happen. In the mean time *Peru and Bolivia* are contending and negotiating relative to the sea port of Africa, and about commercial privileges generally. Peru is also in controversy with CHILI on the same subject. The former imposed a heavy duty on the importation of Chilian wheat, and Chili reciprocated, by imposing a duty on Peruvian sugar. The Peruvian planters are complaining and crying out loudly against the duty on the bread-stuffs of Chili.

UNITED STATES.—What an impressive warning is given to our country, by the statement just made—not reaching half the truth—against the doctrine of nullification, the separation of the States of our Union, and the certain consequences of rival legislation, and incessant broils and civil war! The advocates of nullification must be blind even to infatuation, not to see that, under the kind providence of God, all our happiness as a nation, depends on our union. We have cause of lively gratitude to the Great Sovereign of the universe, that the imminent danger of all the evils which afflict the republicks of the south coming on ourselves, has happily subsided for the present—May the danger, in the mercy of heaven, never again occur.

The past winter, taken altogether, has been remarkably mild. Our winter weather, with its deep snow, came in the beginning of March. But this was favorable, as it prevented a premature vegetation; and the spring, while we write, seems to be opening upon us in its most benignant aspect. Happy people we! if we were suitably sensible of our happy state, and duly thankful to the Great Arbiter of nations, who so mercifully causes us to differ from the rest of the world.

THE

CHRISTIAN ADVOCATE.

MAY, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXVII.

The rule which God has given for our direction in prayer, is now to be considered; and on this point our Catechism teaches us, that "The whole word of God is of use to direct us in prayer; but the special rule of direction, is that form of prayer which Christ taught his disciples, commonly called *the Lord's prayer*."

It has heretofore been shown, in answering the objections which are made to the duty of prayer, that it is a dictate of natural feeling to cry to God for help, in circumstances of extreme, and otherwise hopeless distress. Yet it is equally true, as was shown in our last lecture, that we know not *how* to pray, nor *what* to pray for, except as we are taught by the Spirit of God. Now it is to be observed, that the Spirit teaches us *what* to pray for, in the word which he has indited; and *how* to pray, both by his word, and by his motions in our own minds. In every part of the sacred oracles, we may find something that is useful, for our direction in our addresses to the Great Hearer of prayer. It is by the revealed will of God that his nature and attributes are most fully and clearly made known. Here we learn that it is at once our privilege and our duty to draw nigh to him, and pour out our hearts before him; that it is not a vain thing to pray, but that the fervent and effectual prayer of the righteous man availeth much; that the way of access to the throne of grace is through a Mediator, and by the aid of the Holy Spirit; and that we have an assurance that whosoever cometh unto Him, in this new and living way, he will in no wise cast out. In the word of God also, we have the record of prayers which have been offered up by saints of old, and of the gracious answers which they have obtained, and by this are encouraged to the performance of the duty, as well as by the promises which are made to those who pray in faith. The promises of the divine word, indeed, contain the very matter of prayer; they furnish us with the pleas and arguments, so to speak, which we should make use of in our devout supplications. Here too we are taught what is the use which we are to make of the offices of Christ in the performance of this duty; and how we may avail ourselves of the great doctrines and leading truths of God's revealed will, so as to pray understandingly both for ourselves and

for others, and especially for the church, and the prosperity and extension of the Redeemer's cause and kingdom. In short, there is no part of the divine word from which the careful and serious reader of it may not gather materials for prayer—for confession of sin, pleading for pardon, and thanksgiving for mercies received. The very sins which we read of in the Holy Scriptures, and the judgments which have been inflicted on those who committed them, may and ought to serve as powerful motives, urging us to pray that we may be preserved both from the guilt and the punishment of those whose transgressions have been recorded—recorded for the very purpose that they might serve as warnings to others, even to the end of time—No individual will excel in the gift of prayer, who is not familiar with the contents of his Bible.

"But the special rule of direction—says the Catechism—is that form of prayer which Christ taught his disciples, commonly called the Lord's prayer." A question has been raised, whether this can with propriety be called a form of prayer. When our Saviour dictated it to his disciples, he said, "after this manner pray ye," and hence those who most earnestly oppose forms of prayer have said, that this ought to be regarded as *a pattern* of prayer, suggesting only the matter of our supplications; rather than *a form*, in which the very words we are to use must be considered as prescribed: and they remark, in support of their opinion, that our Lord's prayer is actually given with some variation of the language, by the two evangelists, Matthew and Luke, by whom we find it recorded. An objection has also been made to its being called "a *special* rule of direction;" inasmuch as two important parts of prayer, thanksgiving and the confession of sin, are not found in it with any distinctness of expression, and especially because it does not teach us to ask in the name of Christ, which our Saviour afterwards informed his disciples they were always to do. But these objections, although somewhat specious, do not seem to be valid. The distinction between a pattern and a form, as applicable to the point before us, is scarcely more than verbal. We sometimes and properly, speak of a form, when we do not mean, nor are understood to mean, that there must be an exact resemblance of *it*, in every thing to which it is to serve as an exemplar; a general conformity, and not a precise likeness, is all that is intended. Nor does a special rule of direction imply that there may not be other rules, which require to be carefully regarded—it may be *indispensable*, and yet not *exclusive*. As to the parts of prayer, we shall find in the sequel that they are virtually included in this; and as to asking in the name of Christ, it was not proper, in the beginning of our Lord's ministry on earth, when this prayer was dictated, that it should be explicitly mentioned. It was just before his crucifixion, as we learn from the evangelist John, that he said to his disciples, speaking of what should take place after his resurrection and glorification, "In that day ye shall ask me nothing: verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full." And in a preceding part of the same address, we find him saying—"I am the way, the truth, and the life; no man cometh unto the Father, but by me—Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." In a word,

the reason why this prayer is called a form and a special rule, and the manner in which we ought to regard it, are correctly, though briefly stated, in our larger Catechism—"The Lord's prayer is not only for direction as a pattern, according to which we are to make other prayers, but may be also used as a prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of prayer"—The wonderful *comprehensiveness* of this incomparable form of address to God, has been the admiration of all who have closely examined it, and will be the more apparent the more it is made the subject of investigation and meditation.

This is the proper place to say something, (if I notice the subject at all in these lectures,) on the proper use of forms of prayer in general. You are aware that in the church to which we belong, forms are never employed in the publick service of the sanctuary. This topick has been productive of much discussion and controversy, and plausible things may be said, and frequently have been said, on both sides of the litigated question. "Those who are advocates for forms, observe that they prevent absurd, extravagant, or impious addresses to God, as well as the *confusion* of extemporary prayer: that forms were used under the Old Testament dispensation; and in proof of this, they cite Num. vi. 24. 26, and x. 35, 36. On the other side, it is answered, that it is neither reasonable nor scriptural to look for the pattern of Christian worship in the Mosaick dispensation, which, with all its rites and ceremonies, is abrogated and done away; that though forms may be of use to children, and such as are very ignorant, yet *restriction* to forms, either in publick or private, does not seem scriptural or lawful. If we look to the example of Christ and his apostles, every thing is in favour of extemporary prayer. The Lord's prayer, it is observed, was not given to be a set form, exclusive of extemporary prayer. It is further argued, that a form cramps the desires; inverts the true order of prayer, making our words to regulate our desires, instead of our desires regulating our words; has a tendency to make us formal; cannot be suited to every one's case; that it looks as if we were not in reality convinced of our wants, when we want a form to express them; and finally, in answer to the two first arguments, that it is seldom the case that those who are truly sensible of their condition, and pray extempore, do it in an impious and extravagant manner; and if any who have the gift of prayer really do so, and run into the extreme of enthusiasm, yet this is not the case with the generality, since an unprejudiced attention to those who pray extempore must convince us, that if their prayers be not so elegantly composed as those of a set form, they are more appropriate, and delivered with more energy and feeling."*

But although forms be rejected, yet those who lead in social prayer, especially in the publick worship of God's house, may, and generally ought, to observe a *method* in their prayers; so that they may neither omit any important part of publick devotion, nor pass backward and forward from one part to another—mixing the whole into a confused mass, unproductive of any distinct impression, and inconsistent indeed with devotional edification. Some unhappy examples of this sort furnish the advocates of forms, or an established liturgy, with their most plausible objections against the use of free prayer. To prevent this, those who are to lead others in prayer

* Buck's Theological Dictionary.

ought to make serious business of endeavouring to qualify themselves for this most important service. Do they premeditate, and even write much, that they may be able to speak to their fellow men in an acceptable and edifying manner, and can they think of speaking to God, without reflecting at all on what they shall say? It is admitted that in secret prayer, language and method are of less importance; but in social prayer our words should be well ordered. It is a gross error to imagine, that some premeditation and preparation will hinder the warmth of devotion, or the expression of the thoughts that may arise in the mind while uttering our prayer. A general view of what we propose to say in leading the devotions of others, by its favourable influence on self-possession, will help and not hinder us, in the proper introduction and expression of extemporaneous thought.

In acquiring the gift of prayer, beside a familiar acquaintance with the Holy Scriptures, and cherishing a devout spirit by much intercourse with God in secret, important assistance may be derived from reading those forms of prayer which pious and discreet authors have penned and published, suited to all the circumstances and occasions that occur in life. The committing of some of these to memory, will well reward the pains of doing it. This should especially be done by those heads of families who want confidence to lead their households to the throne of grace, without such assistance. Far better it is, in my opinion, devoutly to *read* a prayer to a kneeling family, than to omit this sacred and most important duty. But in private, the expression of our own thoughts in our own words, ought never to be omitted; and by a familiarity with this blessed exercise, few indeed will fail at length to acquire the confidence to pray before others, without great embarrassment, and to the edification of all who unite with them in the solemn service.

From the London Evangelical Magazine for March.

THE LOVE OF CHRIST.

Substance of a Sermon preached by Dr. Mason, of New York, at Fetter-lane Meeting, June 13, 1802.

Eph. iii. 14, 19.—Particularly the latter part: "*To know the love of Christ which passeth knowledge.*"

A strange paradox this to an ungodly man! and I despair, my brethren, of making it plainer to him. This afternoon I preach to the babes, the children of the family; and I must warn all others, all who are out of the covenant, that they have neither part nor lot in this matter: it is for the people of God only.

I. Consider the love of Christ under these views: it passeth knowledge; it is inexhaustible. We are of yesterday; the love of the Lord Jesus Christ is from everlasting to everlasting. We are the changelings of an hour; the love of the Lord Jesus Christ is like himself—the same yesterday, to-day, and for ever. We are feeble and faithless; the love of the Lord Jesus Christ is the omnipotence and the fidelity of God. It should be measured by the perfections of Jehovah, the worth of an immortal soul, the damnation of hell, and the glories of heaven; it passes all our *imitation*, and all our powers of *estimation*. Do we know, my brethren, what eternal love is? Can you measure back the ages before your birth? Can you calculate the ages before the formation of man? When you have passed all the powers of man in calculating before creation, can you enter into the recesses of the Almighty, and calculate his eternal love? What do you and I know of eternity?—what of God—

of his perfections? When we know these, we may know what the love of Christ is. I said, we are the changelings of an hour, hardly ever like ourselves for two hours together; but the love of the Lord Jesus Christ is from everlasting to everlasting. Let it never be forgotten, let it enter deep into our hearts, let it be committed as the most sacred charge to our memory, let it be entwined with all the affections of our souls,—that no goodness of ours ever *drew* the love of the Lord Jesus Christ to us, and therefore no unworthiness of ours shall ever make him *withdraw* it from us. It was well and wisely observed by a handmaid of God, that if God had not loved her before she was born, he never would have loved her afterward. Nothing can make him turn away his love, for he knew from all eternity the abomination of the heart, that it is deceitful above all things and desperately wicked. There is no reason under heaven why he should change his love, because there is no reason under heaven which he did not know before he fixed his love. He changes not. His love is the same. It is the love of God, who never can mend his views. I said, we are feeble, and that our love, however ardent, can go but little lengths. His love is omnipotent. In one word, when he is pleased to love us unto eternal life, earth, and angels, and the pit shall never stop our course into eternal life. It is love that passeth knowledge that is endued with such powers and effects. We cannot tell what Christ's love is till we can tell what omnipotence is; and here we must adore, and not ask. Our love is prone to be set on objects that present themselves on account of their good qualities; our recommendations were such as exactly fitted us for everlasting burnings. Yet he loved us. They were utter disqualifications for his communion and purity; yet he loved us. We were in conspiracy with the devil against his government and glory; and yet he loved us. Now, I say that such love passeth knowledge. We do not know what it is to love an unlovely object: it is only for the love of God. "God commendeth his love to us, in that while we were yet *sinners*" (and the whole vocabulary of words cannot supply a worse word) "Christ died for us." My friends, did you ever hear of a good man giving np his life to save a profligate villain? Was there ever such a character? Oh, no; it is not for creatures. It is the expression of the love of the Lord Jesus Christ.

Remember what it cost him when he stepped into the place of the first Adam? Consider what it amounted to? Do you know what the wrath of God is? Do you know what eternal damnation is? Do you know what it is to have all the faculties of the immortal soul, and all the senses of the body, filled with the wrath of God? Do you know what the value of the blood of God is? Do you know what God manifest in the flesh is? Do you know what heavenly glory is?—what the kingdom prepared before the foundation of the world is? If you do, then you can tell what the love of Christ is. This love is not removed at a distance from us; but it is the object of solid experience in the believing soul. The love of Christ which passeth knowledge is, nevertheless, the subject of a believer's practical knowledge. He knows it,

1. By being convinced of sin by the Holy Ghost, and satisfied in his conscience that he was by nature a child of wrath, and that it would be eternally just in God to cast him eternally out of his presence. Brethren, the terrors of the law may break the resolution of a sinner, but never melt the

heart. The hammer may shiver the rock, but it is pieces of rock still. It is the love of the Lord Jesus Christ that melts the heart into contrition and tenderness. The terror of the curse may drive, but it will only drive me farther from God.

2. By faith in the Lord Jesus Christ, my soul, which was harassed and hunted by the law, breathes.

Men may call it fanaticism; but it is that fanaticism which brings heaven into the heart, and it is little matter by what name men call our happiness

3. The Lord Jesus Christ is pleased to shed abroad his love in the heart after men are converted; so that his love "constrains" them in a double manner, first, as an outward motive, and, secondly, as an inward principle, "Thus to judge, that if one died for all, then were all dead, and he died for them, that they that live should not henceforth live unto themselves, but unto him that died for them and rose again." Argue, if you please, on the dignity of virtue, the dignity of man, the penalty due to sin, its demerit, its defilement, and when you have used all your arguments, the love of Christ alone constrains. The Lord Jesus Christ is revealed as an object of faith, that he may be made a subject of enjoyment, by believing on him, resting on him, pouring out our hearts before him, and committing our all unto him.

I have been speaking of things unintelligible to sinners; brethren, it is not for me to make men understand the things of God,—it is the work of God. There is no flattery in the word of God, and there must be none in those who preach it. It is one thing to talk about the doctrines, and another to feel the love of Christ. You may have a name to live, and go far in religion, and go down to the pit with a lie in your right hand. What know you, my brethren, of the love of Christ? O my soul, what do I know of the love of Christ? Has it ever sickened me of myself? made me ashamed of myself? Have you ever to this hour explored what is in the womb of one sin? We are sometimes much distressed by actual sins, while we are prone to forget the fountain from whence they spring. Think of sin, of all your sins, of the sins of all men living, of all the sins of all the men that ever lived upon earth; and remember they are only a specimen of what is contained in one single heart.

O man of insensibility, the Lord Jesus Christ offers his love to thee: "Hearken unto me, O ye stout-hearted!" You may delay till to-morrow; and to-morrow, remember, has ruined many an immortal soul! There is no man living that can sensibly and reasonably think of this love, and turn his back upon it. He cannot but esteem the love of the Lord Jesus Christ. Then this is a memento within you, that without the love of the Lord Jesus Christ you cannot be happy.

You that remain impenitent after all, I leave your own consciences to sit in judgment npon you, whether he who rejects so much love, snd makes his immortal soul, and body too, a ridicule and sport to devils, does not deserve to be damned.

Let us love much. God is love. It does not matter that we all see exactly alike in all points of religion. It is no more meant by the Lord Jesus Christ that it should be so, than that we should be perfect in any other grace.

Cultivate the love of the Lord Jesus Christ: this love will animate your prayers, your life; will come with you into the sanctuary, will go with you into the family, will purify your closets, and shed its benign rays over the walks of common life.

From the Christian Observer for March.

CONFIDENCE IN GOD.

'Tis easy when the sea's at rest,
And sunshine gilds the liquid plains;
To say, "How could I be distrest
In storms, since God, my Father, reigns?"

But when the sky puts terror on,
And tempests howl and billows rise,
That confidence—how quickly gone!
Which seem'd so strong in tranquil skies.

Prosperity can never try
The strength and value of our trust:
But sorrow and adversity
When man lies humbled to the dust.

Oh for that faith which firm will stand
When grief my earthly sky deforms,
And sees a heavenly Pilot's hand,
Midst threatening gulfs and dangerous storms.

JAMES EDMESTON.

"HE THAT LOVETH FATHER OR MOTHER MORE THAN ME IS NOT WORTHY OF ME."

My saving Lord, my only stay,
In life or death, in weal or wo;
I would be thine through life's dim way,
And when through death's dark vale I go.

From worldly bondage wean my heart,
From earthly thraldom set me free;
Make me to choose that better part,
That bright behest of serving thee.

And let not nature's ties, though dear,
Around my heart too closely twine,
However lov'd—however near,
Earth's claims can never equal thine.

And ah! when death's dark vale I tread,
Around me let thy presence shine,
And when its shadows o'er me spread,
Let then thy light and peace be mine.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 161.)

Brydone's account of Messina and its vicinity is tolerably just; but he is not to be absolutely depended on. You may remember his admirable description of Etna, and of his ascent to its summit. Mr. Broadbent, the American consul here, has informed us that when he himself ascended that mountain, the guides told him Brydone went but part of the way up. I remember also that some years since, Commodore R——— mentioned to me, that the monks on the mountain informed him, that Brydone did not ascend it. Besides his disregard for truth, Brydone was guilty of great indiscretion, to say the least, as to Recupero. His book is understood to have reached the Pope, and brought the Canon into serious difficulty. Unhappily for us, the season forbids our ascending Etna, and comparing the beautiful pictures of the traveller with the reality.

On the 20th, in company with Dr. N——, an intelligent young English physician resident here, we went to the summits of two of the many hills in the vicinity. We ascended by a *fiumare* or watercourse. The face of the country here and in Calabria, is so much formed by the channels which the water has worn in the lapse of time, that it is not surprising to find them dignified by a particular name. Innumerable grooved and conical hills are seen on both shores, which, on examination, seem to have been fashioned by the long continued action of the water, descending the steep declivities so rapidly, as to carry off the soil in great quantities, and thus to break long mountain ranges into separate and irregular summits. Similar appearances are not common in such parts of our country as I have seen. The rocky nature of the soil in some cases, and its being covered with trees in others,

preserve it from being washed into the sea, so fast as the friable earth which composes the comparatively naked hills of this region. The *fiumare* which we ascended was a small one, only affording a narrow foot-path; but they are of all sizes, from the slight gully, to the magnificent ravine. The force of the water becomes astonishingly great, when sudden rain has filled these precipitous channels. In November last, a cloud, or water-spout, burst upon the hills behind the town, and the deluge which followed was so great, that upwards of a hundred lives were lost. We were shown the site of a country seat which stood near the junction of two *fiumares*, and was swept away so entirely by their united waters, that not a vestige was left.

Our ascent was laborious, but we were amply repaid for the fatigue of climbing, as the views from both hills were very fine. In passing from one to the other, and in descending by another route, we had an opportunity to observe something of the Sicilian method of cultivation. The ground was supported by walls, and thus formed into terraces, and intersected by channels, which appeared to have been made for the purpose of irrigation. The vines were trimmed very low and close, so that sometimes not more than two or three buds were left on a stock. The grass was filled with flowers, the flax was five or six inches high, the trees were in bloom; and we found many proofs, in addition to those afforded by our feelings, that the temperature of January in Messina, is like that of May in Philadelphia.

The next day we escorted some ladies to the Faro Point and to Scylla. Our ride was along the shore, which winds beautifully, so as to make almost a semicircle, between the entrance of the straits at that point and the town. The same graceful curve of the shore is continued in front of the city, so that the long range of buildings at the Marina, appears to great advantage from every part of that noble walk. The four story houses that Brydone mentions, and which must have had an imposing effect when seen from the harbour, have been thrown down; but the ruins of some of them remain to this day, as if to remind the inhabitants of this bright region, that in a moment destruction may come upon them. There have been five violent earthquakes here in the lapse of a century.

The sides of our road were fenced in some places with the prickly pear, and in others with the American aloe. At a small distance from the point, we passed through a dirty village, whose inhabitants seemed more anxious to get money than almost any of the poor that we had met before. The boys followed us, holding out their hands, and when we tossed some change among them, a most earnest scramble took place. Their importunities continued until we left the shore to cross to Scylla. If Charybdis is opposite to Scylla, we passed over it; but this dangerous whirlpool of ancient times has lost so much of its terror, that its very situation is matter of dispute. Scylla we found to be a steep rock, apparently about 200 feet high, extending into the sea, and connected with the land by a hill of moderate elevation. On this hill and its sides, and at its foot, lies the town of Scylla, or Sciglio, which presented little worth noticing. We went round the rock, landed on the northern side of the promontory, and clambered up a steep ascent through filthy alleys, to the top of the hill. We were proceeding towards the fort which crowns the rock, when we were stopped, and found that we had committed an error in not procuring passports, and that the fort could not be entered without

an order from some officer who lived in the town. Notwithstanding this disappointment, we were much gratified by the excursion. We saw Stromboli, with a cloud resting on its summit, some other of the Lepari Isles, and a distant part of the Italian coast. On the other hand were the mountains of Calabria, extending down to the sea, and presenting many forms of beauty and grandeur. They are so steep that the road to Naples, which has been cut out of their sides, is supported in some places by masonry; yet they are cultivated. On one I counted forty terraces, and there were more above.

Yesterday, in company with our excellent friends, Mr. and Miss ———, we rode about four miles into the country, and ascended to the telegraph, on a mountain back of the town. Our mode of travelling was quite new and amusing to us. We rode upon donkeys, about as large as Shetland ponies. When I was mounted, my feet almost touched the ground, and they frequently hit the sides of the path, where it was sunk a little below the general level. The character which the ass has always borne, I found to be just, for my beast would do, not as I wished, but as he chose. When we were descending, I was especially annoyed. I was willing either to walk or to ride, as it might please my four-legged companion (it were a misnomer to call him servant), but when I tried to mount, he moved off; and when I undertook to lead him, he stood still. The last, by an Irish license, might have been called his favourite gait, when I was upon his back. Once or twice he stopped suddenly at the edge of a mud-puddle, as if with a design to pitch me in; and once I narrowly escaped being thus dashed on the pavement. At another time, on the approach of a carriage he would not turn out either to the right or the left, and it was the care of the coachman that saved us from being ridden over. I escaped all serious harm from the perversity of my beast, but fell into a ludicrous disaster from his weakness; for as I happened incautiously to lean forward a little, the weight of my body came too much over his forelegs, which suddenly gave way, and I made a complete somerset over his head to the ground. With all his defects, however, the ass is a most useful creature. They abound here and in France, and are used in the transportation of all kinds of commodities.

The day was like one of the finest that our climate affords in May, and the scenery was alternately picturesque and magnificent. The view from the top of the hill was very fine. The first objects which struck our sight were the Lepari Isles, especially Stromboli; which, though fifty miles distant, appeared like a vast pyramid rising out of the sea. We could discern the smoke of its unceasing fire. To the left were Milazzo and its cape, extending into the Mediterranean, and farther on the same side, the innumerable mountains which compose the surface of Sicily. At our feet were a vast number of hills, every where divided by fiumari, which make the face of this country so dissimilar to that of the United States. Turning round, we saw the deep ravine through which we had ascended, with the mountains that enclosed it, then the city of Messina, with its circular harbour, almost surrounded by the sickle-shaped strip of land that forms it; beyond, the bright blue Strait that divides Sicily from the Continent, bounded on one side by a flat shore that winds in the most beautiful curve, and on the other by a succession of lofty promontories, on the sides of which cultivation is spread, and towns and vil-

lages are built, as if in defiance of natural obstacles; and still farther back, the mountains of Italy, partly covered with snow and capped with clouds.

After much inquiry and hesitation, we have concluded to sail for Palermo, and have engaged our passage in an English brig. Before we embarked for Messina, we understood that there was no difficulty in proceeding at any time from this place to Naples, but the fact is otherwise. In Calabria, the roads and accommodations are bad, and there is danger from banditti; so that the journey by land is out of the question. The one hundred and eighty miles of water between the two places, would be no formidable obstacle on our coast, but here the wind at this season blows almost constantly from the west and northwest, or at least it has done so since our arrival; and the Sicilians and Italians are miserable navigators, afraid of a high wind, and unable to use any which is not quite fair. A gentleman who recently went to Naples from this place, was employed exactly a month in making the voyage. Once or twice he was within sight of the bay of Naples, and afterwards compelled to return.

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Palermo, Feb. 12th.

MY DEAR COUSIN,—Your kind postscript has given me great pleasure. Could I communicate any adequate idea of what we have seen and felt since it was received, you would have an ample recompense. Of that I despair, but a simple account of our adventures since we left Messina, may not be uninteresting.

We sailed a little before noon on the 6th, and arrived in the harbour of this place at sunset on the 8th. The motion of our brig was so gentle that we escaped seasickness till the last morning, when we had full proof that all our passed tossing had not yet seasoned us. The voyage, though pleasant on the whole, was attended with some few hardships and privations. Our fare was mean and miserable, and the vessel, which had been built under the Captain's own directions, the worst contrived that ever was seen. When H—— and myself got into our berths at night, we found them so short that we were compelled to assume the attitudes of roasted turkeys. We bore the inconvenience for one night, but afterwards took to the cabin-floor for a resting place.

During the voyage we had fine views of the Lipari Isles, the ancient Insulae Æolinæ. They are mountains rising above the sea, and supposed to be of volcanic origin, several of them still emitting smoke. Lepari, the most considerable, is about twenty miles in circuit, and contains 18,000 inhabitants. These islands are the Botany Bay of Naples and Sicily, being the receptacle of their convicts.

It was too late, when we arrived, to obtain pratique, or permission to land. It was the carnival, and the officers were gone to the masquerade. A testy American, accustomed to move about at will, would have been provoked at being thus imprisoned in a small uncomfortable vessel within sight of the city to which he was bound, by the absence of the officers who were to attend to the mere ceremony by which he might obtain entrance. At a late hour in the morning, we were rowed across the harbour to the health office. Our bill of health was taken with a pair of tongs, and after it had been amply fumigated and examined, we were passed, one by one, in review before the windows of the office, in order that ocular demonstration might "make assurance doubly sure." Our ordeal now seemed nearly over, when an

unexpected difficulty arose to prolong it. Our sapient Captain had left his mate in the brig, and it was necessary that he should be seen, before we could be allowed to enter the town. We had to put on patience, and walk over the few feet of pavement to which we were confined, while the boat went back a mile or two and returned. It was contrary to rule for our baggage to be brought when we came, so that the bay had to be recrossed again, and crossed a third time, before we could be comfortably established in our inn.

The city is delightfully situated at the foot of a grand bay opening into the Mediterranean, and is almost surrounded by mountains. Some of these, as Monte Pelegrino, and Capo di Gallo, are entirely insulated, so that the plain extends to the sea on each side of them. Others are apparently in ranges, but of such different elevations in different parts, that one is seen behind another, and even Etna, at the distance of eighty miles, is visible from the Marina. This is a broad street on the margin of the sea, more than half a mile in length, adorned with statues, and having a finely paved walk on the side next the bay. I have never seen so beautiful a promenade. The battery at New York is not to be compared with it. On one side are the city and surrounding mountains; on the other, the deep blue waters of the Mediterranean; whose waves dash against the wall that supports the Marina, after tumbling in masses of foam over the rocks in advance, which seem to be placed as an ineffectual barrier against them, and only to increase their fury. The views from this charming walk are admirable, but must yield to those which the top of the palace affords. There, are seen the more remote hills; the bay with its winding shores and grand promontories; an extensive plain covered even at this season with the verdure and brilliant hues of Spring, and adorned with the ever-during foliage of the olive, the white blossoms of the almond, and the rich fruits of the orange; while in the centre of all this grand and beautiful scenery, are collected the habitations of a hundred and sixty thousand human beings.

15th.—This afternoon we witnessed a very singular exhibition of folly. This is the Carnival, and the people of Palermo choose to prepare for the austerities of Lent, by indulgence in gaieties, as useless as what they precede. Our excellent friends, Mr. and Mrs. G., took us to the house of one of their acquaintances on the Vea Toledo, or Corso, as it is commonly called, from the balcony of which we had a good view of the procession. This was composed of carriages going up the street on one side, and down the other, at a slow pace. Most of these were of the ordinary kind, but some were in fanciful shapes. One was a wind-mill drawn by six horses in gilded harness, and followed by two more. Several were boats, one of which was occupied by young Englishmen resident here. In some of the carriages were young ladies, in others persons wearing masks; but most of them were filled with gentlemen. A part of these bore shields, others had their faces covered with net-work, and others used the cushions of the carriages, common servers, cloaks and various other things, for protection from the missiles with which they were assailed. The carriages were loaded with sugar plums, which the occupants threw, not only with their hands, but even with ladles made for the purpose, upon their acquaintances in the balconies, upon the people in other carriages, and even upon the mob in the street. Those who were thus attacked made hearty returns, and a brisk warfare was carried on. When the English boat came near us, the crew discovering Mr. and Mrs. G., sent

such a shower of sweets upon us, that we were overwhelmed. One shot struck Mrs. G. near the eye, giving her a wound which smarted for hours, but she escaped better than a Sicilian lady, whose eye was seriously injured, on some former occasion of this kind. The street was crowded to excess, and the balconies of the houses filled with people assembled to see the whimsical spectacle. Before it began, some of the common people were marching through the streets in masks, dancing and beating the packs upon each other's shoulders with clubs. The whole scene was exceedingly ridiculous, but the masquerades and sugar-plum-fighters of Palermo, must yield the precedence in folly to the thousands of our countrymen, who on great anniversaries transform themselves into brutes.

19th.—The neighbourhood of Palermo abounds with interesting objects, and our excursions have afforded much pleasure. On the north, is the lofty peak called Monte Pelegrino, the ancient Mons Eveta, where the Carthaginians found impregnable positions during the Punic wars. It is now especially remarkable for having been the abode of Saint Rosalio, the patroness of Palermo. This young princess, according to tradition, left the court to devote herself to a contemplative life, and dwelt in a grotto which we entered. Here her remains were discovered, most fortunately for Palermo, for being carried in procession to the cathedral, they delivered the city from the plague, and ever since, on the 15th of July, the procession is repeated, and a great festival celebrated! We saw the statue of the saint in the grotto, and what was more interesting, on the top of the mountains enjoyed most charming views, extending to the island of Ustica on the north, and to Etna on the east.

At the foot of Monte Pelegrino, is a country-seat of the King, called La Favorita. The grounds are well laid out and abound with game. The house is Chinese in form and decoration, and has many old, and some splendid ornaments. The palace of the hereditary prince is in a delightful situation, but is not magnificent, considered as a royal residence. At Bagharia, are several country-seats of distinguished families. One of them, that of Prince Palayonia, is remarkable for a great number of statues of grotesque monsters. A former proprietor chose thus to embody the works of a *foolish* fancy.

The pleasantest excursion that we have made from the city, was to Piana di Græci. This is a village about 14 miles from Palermo, inhabited by the descendants of some Albanians, who fled from the Turks three or four hundred years since. There are three other villages of the same people, whose number we were told amounted to twenty thousand. They speak the Albanian language, and preserve their religion, though they call the Pope their head. They baptize by immersion, and their priests marry. The service of the church is performed in Greek. They have a bishop in Palermo, and another in Messina, and a seminary in each of these cities. La Piana is situated among the mountains south-west of Palermo, on very elevated ground. The road to it, with the exception of the first three or four miles, is almost a continued ascent. It winds over the hills in the most picturesque manner. The views of the mountainous country through which it passes, and near Palermo, of that city, its charming plain, and the lofty heights around it, are some of the finest that I have seen.

I will not weary you with a particular description of the buildings here. We have visited a number of churches, on the decoration of which immense labour and expense have been lavished. In se-

veral, the walls and ceiling are almost entirely covered with Mosaic; and marble, porphyry, gilding, statues and pictures, have been heaped together, in a profusion which excites astonishment. Yet they seldom produce elegance. There is too much that is grotesque or gaudy. The effect of the Mosaic especially, is wholly disproportioned to the labour which produced it.

In the suburbs, at the Capuchin convent, there are catacombs cut out of the rock, where the air has the singular property of preserving the corpses, which, during a long course of time, have been placed in them. The bodies are first dried over a fire, and then clothed and deposited in ornamented chests, or set up in niches. On the 2d of November, in each year, the relatives of those who once inhabited these clay tenements, thus unnaturally kept from corruption, visit them and clothe them anew. We were told that three thousand bodies are preserved here.

The Sicilians are said not to want natural talent or courage, but they are buried in ignorance, enslaved by superstition, and enervated by their climate. Hence, the animal part of nature has an odious preponderance with them. To indulge the appetites and to sleep, constitute quite too large a part of their existence. I cannot put upon paper, the accounts I have received of the grossness which deforms even the higher people among them. In dealing, it is necessary to guard against every body, and cheapen, or give twice as much as it is worth for every thing.

The principal, or Corso-street, is more crowded than any that I have seen. Pickpockets abound, and the beggars are more numerous and importunate than you can well imagine. They are so deformed and filthy, that I do not remember any picture or description which equals their horrid appearance.

(To be continued.)

We hesitated as to the propriety of inserting the following article in the Christian Advocate, till friends whose opinions we thought deserved regard, advised its republication in our pages. More than twenty years have elapsed since it appeared in a pamphlet form, and copies of it are now rarely to be found. A large part of the article is made up of suggestions and reasonings applicable to vacant congregations in general, as well as to that to which they were originally addressed. The pamphlet excited a good deal of publick attention at the time of its first appearance—the autumn of 1812, when the editor resigned his pastoral charge, on accepting his appointment to the presidency of the college of New Jersey.

Advice and Exhortation, addressed to the People of the Second Presbyterian Congregation, in Philadelphia, on resigning the Pastoral Charge of that Congregation. By Ashbel Green, D. D.

My Dear People,—On the dissolution of the pastoral relation which I have sustained to you for more than five-and-twenty years, I am now to offer you my parting advice and exhortation. These I choose to deliver to you from the press, rather than from the pulpit, for several reasons, but especially for this, that you may possess them permanently, and be able to consult them deliberately, and to review them often—That they may, perhaps, admonish and profit you, when the lips which have so often addressed you, shall be silent forever, and the hand which here records my last counsel shall have mouldered into dust. It does not seem unreasonable to hope, that

what I may say on this occasion will claim your special attention and remembrance, since it is likely to be dictated by more than an usual solicitude to discharge my own duty, and to promote your best interests. Allow me, then, to speak to you in a style of great freedom and plainness—as a father to his children.

You have, I think, a right to be told the reasons why I have consented to leave you—They may all be resolved into this—I have been made to believe, that I should resist the plain intimation of duty in the providence of God, if I did not yield to the call which takes me from you. My settled expectation certainly was, to live and die in your service. But a minister of the Gospel, is in a peculiar degree, *not his own*: He is *devoted* to the service of Christ in the gospel, and is bound to forego his own inclinations and plans, whenever the Master and the cause which have a commanding claim upon him, require him to make the sacrifice. This sacrifice, therefore, it was not for me to refuse: and it seemed the less difficult to make it when I reflected, that you had already had the services (I wish they had been more valuable) of my best and most vigorous days; and that if I should remain with you, the gradually increasing depression of my voice would probably, before long, render me incapable of satisfying you with my pulpit addresses. On the other hand, if I were at all capable of filling the sphere of usefulness to which I was called, it was, in the estimation of competent judges, of greater extent and importance than the pastoral charge of any congregation whatsoever. These are, in substance, the considerations which have induced me to accept the unexpected appointment which separates me from you; and I hope they will satisfy the candid and considerate. To satisfy such I would not be without concern; remembering, nevertheless, that the responsibility which most demands my regard is not to man, but to God—not to you, but to our common Lord.

I. I shall first call your attention to some duties specially incumbent on you in consequence of my removal; and which will be incumbent, as often as one or both of your pastors shall be removed, whether it be by death or otherwise—At such times abhor the thought of deserting the congregation to which you have *belonged*, if not urged to it by the most absolute necessity. At other times it may be more allowable to make a new election of the religious society with which you will be connected; mindful however, that a person who, at any time, is *given to change* in this particular, is not likely to be either a steadfast or a growing Christian. Under a conviction of this truth, I have never encouraged, in a single instance, even those advances which have sometimes been made by members of other congregations, to join that of which I was pastor. But when a congregation is what we denominate *vacant*, it is then with it a time of necessity. It needs all its strength and resources of every kind, and its members should consider it as highly dishonourable and unchristian to forsake it, unless compelled by motives of a truly conscientious kind.

Let me also remind you, that at such a season it is not only peculiarly important to hold together as a society, but also to cultivate real harmony and unanimity among yourselves. To keep together only to contend, is worse than to separate. The preservation of the peace of the church is ever, indeed, an object of such high importance, that the man who disturbs it can never be considered in any other light than as either very criminal or very unfortunate,

unless the purity of the church itself, indispensably calls for the interruption of its quiet. But as the evil of controversies and contentions in a particular congregation, is of the very worst consequence when it is vacant, this evil is then to be specially deprecated and avoided. Remember, as peculiarly applicable to the case before us, the admonition of Solomon*—"The beginning of strife is as when one letteth out water: therefore leave off contention, before it be meddled with." Divisions in all societies, but most of all in religious societies, are easily begun, but extremely difficult to end. Guard, therefore, with a truly *religious* vigilance against the *beginnings* of them. Indulge in no irritating and censorious language; have no parties or cabals; withdraw not your confidence from your elders, or from others whose fidelity you have proved; be ready to make personal concessions for the general good; let all feel the importance of yielding something to the convenience and opinions of others; keep in mind the great and well known principle that the majority must govern and the minority submit; learn to acquiesce in some things which you could wish were otherwise ordered. In a word, and that the authoritative word of inspiration—*"Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus—Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain."

Before dismissing this topic, there is one thing more which I must by no means omit.—It is, that nothing will more contribute to your being "at peace among yourselves," both when vacant and at other times, than keeping strictly to the principles and forms of the Presbyterian Church, as laid down in our public standards of doctrine and government. By these standards, try carefully all doctrines, and conduct scrupulously all your proceedings. Esteem it no hardship or oppression—esteem it as an unspeakable privilege and advantage, that these standards are given for your direction and control. In this light, I most seriously assure you, I regard them, after all I have read, heard, and seen, relative to the doctrines, discipline, and order of the Church of Christ. It is my solemn and deliberate conviction, that the system we have adopted, is not only fully warranted by scripture, but most admirably adapted to the state of society in this country, and, indeed, to the principles of human nature itself. It secures liberty, and it insures order—abide by it closely, and it will be your guide and your shield.*

II. The choice of a minister of the gospel, is the next point, in order, which demands your attention. The members of a church and congregation, while they are vacant, should be much and earnestly engaged in prayer to God, that he would send them a pastor, "after his own heart." Pastors were among the ascension gifts of Christ;† and to him should every eye and heart be directed, when

* Prov. xvii. 14.

† Philip 2, 3, 4, 5—14, 15, 16.

* I would recommend that every family in the congregation make it a point of Christian duty to keep a copy of our Confession of Faith, &c.

† Eph. iv. 8. 11, 12.

one is to be chosen to a particular charge. Infinitely more may depend on this, than on all other means and efforts which can be employed without it. That people who do not receive a pastor in answer to prayer, have, indeed, much reason to fear, that they will not receive a blessing with any one whom they may elect.

In this, as in every other instance, prayer is not only the instituted means of obtaining from God what we desire, but it has also a natural and direct influence on the minds of those who use it, to prepare them for the blessing sought, and to lead them to all the measures calculated to secure it. Whatever we pray for earnestly, we are disposed to seek diligently, and to exert all our vigilance and care to obtain.

It is, therefore, perfectly consistent for me to recommend, that while fervent and continued prayer is used, you should, in selecting the man by whose ministry you and your children are to receive "the dispensation of the gospel" —infinitely momentous in its consequences—make the following inquiries, in regard to every candidate for your choice.—What is his estimation for piety? Is he not only a man of real religion, but is he eminent and exemplary in religion? What is his character as to orthodoxy? Is he not only considered as generally sound in the faith, but is he free from all suspicious peculiarities, which often increase with time, and at length, in some cases, prove infinitely mischievous? What is the complexion of his public discourses? Does he preach in such a general and equivocal manner, that you cannot clearly discover his sentiments and system? Or does he bring forward plainly, fully, and frequently, the great and distinguishing doctrines of the gospel, illustrate them perspicuously and distinctly, and apply them powerfully and pungently, and yet discreetly and judiciously, to the hearts and consciences of his hearers. *Is he in* the habit of digesting well what he delivers from the pulpit? Or are his addresses extemporaneous, loose, rambling, incorrect, and incoherent? Does he instruct and reason in his sermons? Or is he only, or chiefly, a declaimer? Has he a suitable variety in the topics which he discusses? Or are his discourses all of one kind, and in the same strain? Will he be likely to declare to you, "the whole counsel of God" without reserve, or timidity? Is his manner of address in the pulpit agreeable and interesting, and sufficiently popular? Is he a man of a fertile mind? Or is he only a plodder and imitator of others? What is the measure of his general talents and furniture? Has he a considerable fund of knowledge—especially of theological knowledge? Does he make theological attainments the chief object of his pursuit; or is the study of divinity only a by-business with him, while his time and attention are principally given to general science, or to some object not immediately connected with his professional calling? Is he a diligent and laborious man, who may be expected to make improvements, or at least to continue to do as well, throughout his ministry, as he does at first? Is he likely to adorn and recommend religion, by showing that his practice, out of the pulpit, is governed and directed by the doctrines which he delivers in it? What is his natural temper, and what are his social habits? Is he affable and courteous, conciliating and accommodating, and yet firm and unwavering? Is he a prudent and discreet man; or is he heedless, harsh, rash, hasty, irritable, resentful, offensive, or intrusive? Will he be able and disposed to take his part in endeavouring to promote the general interests of religion, and of our

church, for which he will have so fair an opportunity, in this city? and let it not be thought indecorous (for much will depend upon it) when I add, that if he be a man with a family, you will do well to inquire into the character of those who compose it.

It is by no means to be understood, that I advise you to choose no man for your minister, in regard to whom *all* these inquiries cannot be answered in the most favourable manner. Far from it —such a man, perhaps does not exist. And I think it proper to warn you distinctly against criticising the character and performances of ministers, with a captious spirit or a fastidious taste, which is always extremely injurious to those who indulge it; and which may sometimes be hostile to the edification of the whole congregation, by keeping it vacant much longer than is necessary or useful. Still the inquiries I have stated, if discreetly used, may be very advantageous. They may serve to direct your attention to those qualities in a pastor, which are the most estimable; and a reasonable proportion and combination of which you ought to require. Piety, prudence, knowledge, diligence, and aptness to teach, you should consider as indispensable. Solid and durable qualities are much to be preferred before any which are not likely to be lasting, however they may dazzle and charm for a season.

If a candidate for your choice as a pastor has been educated among yourselves, or has lived for a considerable time within the sphere of your own observation, there will, of course, be less difficulty in ascertaining his real character and talents. But if he be a foreigner, or have come to you from a distance, remember that much more reliance should be placed on the information and opinions which you may obtain from others, who have known him familiarly and fully, than on any impression which he may have made on your own minds, by a few public discourses, and a few personal interviews. The latter are often fallacious, and ought, if possible, never to be trusted, if they do not harmonize with the former. So many instances have occurred of unworthy and insufficient men in the sacred office, gaining the hearts of the people and obtaining speedy settlements in important stations, to the unspeakable injury of the church afterwards, that I should feel inexcusable, if I did not put you upon your guard against this danger. In all cases, beware of too much haste, in choosing the man to whom is to be committed a trust so important and sacred as that of your spiritual instruction and improvement.

If you remain a collegiate charge* (and whether you ought so to remain or not, is a point on which, at present, I am not prepared to advise you) one of your ministers, and perhaps sometimes both, may, without inconvenience, be young men. But if you are to have but one pastor, he must be a man of very uncommon powers and activity, if he be able to serve you suitably, till he shall have had the

*That a collegiate charge is often difficult to be sustained, is not to be denied. But that colleagues may live together in perfect harmony and confidence (I desire to mention it with humble thankfulness to God) I know by happy experience. With no one of the three colleagues, with whom I have been associated, had I ever a word of difference, or the least difficulty in the discharge of any duty. To him whom I leave with you I take this occasion to express my sincere and warm attachment, as to a man of tried worth, to whom I owe many obligations, and whose friendship I hope ever to possess. While he shall remain with you, you will have a counsellor and guide, in whom you may place the greatest confidence. But in a part of this address, I look forward to the time when you may be entirely destitute of the advice and assistance of a living pastor.

experience and preparation of a number of years in the ministerial life, to qualify him for the weighty charge which so numerous a congregation as you compose will lay upon him. As a general rule, consider it indispensable, in case you have but one minister, that he shall have been a preacher for seven years, before he become an object of your choice.

In electing a pastor, endeavour by all means to be unanimous. On this, both his comfort and yours, and even the success of the gospel with you, will, it is probable, greatly depend. It is not to be expected that the great variety of tastes and opinions, which will always exist among you, can be exactly suited in any one man. Of course there must be a degree of compromise, and it ought to be regarded as a very important branch of Christian charity, for individuals, or a minority of the congregation, to sacrifice their inclinations to the general good. Satisfied that the man to be elected is one who will be faithful to his trust, they ought to receive him without complaint, as the choice of their brethren: and where this has been done, it has sometimes been seen that the dissatisfied individuals have, at length, become strongly attached to the very man whom they would have rejected; and have been convinced that a better choice was made for them, than they were disposed to make for themselves. If, after all, there be any who cannot be reconciled to the choice of the majority—if their consciences forbid them to acquiesce—this will constitute one of the cases, in which it may be proper for the dissatisfied members to withdraw from the congregation, and to seek another, in which they may believe that their edification will be more promoted. But this is always to be done in the most quiet and peaceable manner possible, that while it relieves the grievances of those who withdraw, it may not cause a greater grievance to those from whom they separate.

III. When a minister is settled, the next inquiry is, in what manner you ought to treat him; and how you may improve by his ministry in general, so as to derive the greatest advantage from it.

In the treatment of a minister, be careful, on the one hand, not to idolize him; and on the other, not to despise and injure him. There is real danger of both these extremes; and, as is often the case with extremes, the one has a strong tendency to produce the other. What, in the first instance, we overvalue, we are, in the second, prone to contemn and abuse. It has often happened since the time of the apostle Paul, that a people who once, *if it had been possible, would have plucked out their own eyes, and have given them to* their minister, have eventually slandered him, persecuted him, and sought to be separated from him.

I am perfectly aware that such is the strong propensity of the mass of mankind to express admiration or censure, just as their feelings prompt them, that there is little hope of engaging a large congregation to act with full discretion in the particular now considered. But the malady which cannot be cured, may still be mitigated. The discreet and conscientious part of a religious society, by watching against error themselves, and by using their influence steadily with others, to oppose or correct what is wrong, will always produce, in the end, a very considerable and salutary effect.

The clergy are often reminded by the laity *that ministers are but men*—Let them, then, remember their own suggestion, and not load us either with praise or with blame, which it belongs not to man to receive, without danger or injury. If your minister be popular, he will know it sufficiently by indica-

tions which cannot be concealed. Never, therefore, offer him fulsome praises to his face, nor utter them to others. If they come to his ears, and he be as modest and self-denied as he ought to be, they will only disgust him, and if not, they may greatly injure him. Give him solid proofs of your friendship and affection—show him that you "esteem him very highly in love, for his works' sake"*—by attending diligently on his ministry, and endeavouring to profit by it; by regarding his admonitions and advice; by a ready gratification of his reasonable wishes; by relieving his wants and anticipating his necessities; by constant kindness and attention to him and his family; by assisting him to bear his burthens; by sympathising with him in his afflictions; by habitually and earnestly praying for him; by letting him see that he has been the happy instrument of leading you to the Saviour.—These are the means by which he is to be encouraged, and your attachment to him demonstrated. But all extolling of his powers and services forbear, out of tenderness to him and to yourselves, lest you render him less estimable, acceptable, and useful, by undue praise; and above all, lest you offend God, by giving to a creature what belongs to himself alone. If you idolize your minister, your sin may be punished by your being permitted to admire him, without receiving any real profit to your souls. Among the causes of spiritual barrenness, we may probably number the improper estimation of means and instruments, to the forgetfulness that it is only "God who giveth the increase." When the Corinthians said†—"I am of Paul, and I of Apollos, and I of Cephas, and I of Christ," they needed and received the severe rebuke of an apostle.

Recollect, also, on the other hand, that unjust censure of the ministers of the gospel, as well as an excessive estimation of them, is offensive to their Master, and may draw upon you the manifestation of his displeasure. If a minister of the gospel be vicious, or act in any way altogether inconsistently with his sacred office, seek to have him deposed or disciplined at once; and I rejoice to say that, in the present state of our church, I think you will not seek it in vain. If he has been, in your opinion, indiscreet, or negligent, or unfaithful, or in any respect blameable, in a particular instance, let some individual go to him privately, and tell him frankly what is thought to be wrong in his conduct.—Tell him with respect, tenderness, and affection, mingled with fidelity and plainness. In many cases, probably, he will be able to satisfy you that you had less cause of offence than you had supposed; and in some, that you had judged him altogether erroneously, through ignorance or mistake. If he shall have been really to blame, you will have taken the most proper method to reform him; and if of a right temper, he will certainly not only correct his error, but thank and love you for your faithfulness and friendship. But beware of scattering indiscriminate reflections on your minister, to the diminution or destruction of his influence with his people. Remember that the credit of religion itself, and the success of the gospel, are connected with respect for the ministerial character. Will your children, or others who may respect your opinions, be likely, do you think, to derive benefit from the instructions of a man, whom they shall hear you frequently condemning and reproaching? Or is it probable that you will yourselves,* "receive with meekness,

* 1 Thess. v. 13.
† 1 Cor. i. 12.

* James i. 21.

the ingrafted word which is able to save your souls" from one, over whom you are in the habit of erecting yourselves into haughty censors; or toward whom you are continually indulging in fault finding, and in severe remarks on his performances, actions, and character? Avoid, then, as injurious to yourselves, your family and friends —as cruel and unjust to your minister, and as highly offensive to the Saviour himself, all groundless and unnecessary censures of him who is placed over you in the Lord. Make a reasonable allowance even for real blemishes, imperfections, deficiencies, and mistakes. Consider that your pastor's office is extremely arduous and difficult, as well as that it unavoidably exposes him to such a general and rigorous scrutiny, that all the real friends of religion should rather be his advocates than his accusers. Recollect too, that we are all far more disposed to lay blame on another than on ourselves, and that it is by no means improbable, that the fault which you will sometimes be ready to find with your pastor, you ought rather to have found with yourselves—with your own temper, wrong feelings, or improper expectations.

There are two or three sources from which misunderstandings and dissatisfactions, relative to the clergy, are so apt to arise in a congregation in this city, that it may be proper to notice them distinctly.

1. The frequency of publick preaching. That ministers of the gospel may be slothful and negligent in this particular, and that they who are laborious on the whole, may sometimes be blameably deficient in industry and exertion, I am not disposed to deny; nor would I be the apologist of the one class or the other. But the truth is, the mass of the people do not know, and it is not easy to make them understand, how much time is necessary to a suitable preparation for the pulpit; nor how many calls of duty and interruptions of study in a populous city, reduce the time which their minister can devote to such preparation, within a small compass indeed. They usually, therefore, expect more preaching from a clergyman than it is practicable for him to perform. The case is particularly hard and embarrassing to a young minister. The late venerable Dr. Witherspoon, whose opinions on ministerial duty certainly deserved the highest regard, said to me when I was coming into your service—"In ordinary circumstances, never neglect, while you are young, to write one sermon in a week—and never attempt to write more than one, for if you do, you will spoil them all. If you must preach twice, let once be without writing, and with little study; otherwise, instead of doing all well, you will do nothing well."

To a young clergyman then, you ought to show much indulgence in the article of preaching; for if he neglect diligent study and laborious preparation for the pulpit in youth, both he and you will probably regret it sorely to the end of his life. For two or three years after entering on his ministry, do not expect from him statedly, unless he voluntarily offer it, more than two publick performances in a week. As he advances in age and experience, your expectations may reasonably increase: and after a number of years he may, if his health permit, preach as frequently as you may desire to hear him. But the health of your pastor ought always to be an object of your regard, as well as of his own —If it be feeble, make candid allowances for it; if it be vigorous, or comfortable, you have a right to expect that his services will be more numerous, and with fewer interruptions.

2. Pastoral visitation is another portion of ministerial duty, in regard to which the complaint in congregations is so general, that I never knew but a single minister—an aged man, who in the last years of his life devoted nearly his whole time to visiting—who did as much of it as his people desired. There certainly has been no part of my duty as a pastor, in which I have so little satisfied myself, as in this; and in which, also, I believe that I have so little satisfied you. Yet I can truly say, that I have always appreciated it highly, and that the anxieties I have felt, the resolutions I have formed, the plans I have devised, and the exertions I have made, to perform it more effectually, have neither been slight nor few.* There are several obstacles to the full discharge of this duty, in this place, not to be easily surmounted or removed. Many earnestly desire to have their clergymen call on them often, as a friend or companion, who would never wish to see him enter their doors on a visit strictly pastoral; that is, to catechise the family, to inquire into their religious knowledge and the state of their souls, and to address them seriously on their eternal concerns. Yet such, or similar visits, a clergyman is chiefly bound to pay. His time is too precious to devote much of it to ceremony and sociality. A few hours, occasionally, he may properly employ in calls or visits of mere civility and friendship; for these may have their use, not only in relaxing his own mind, but also in gaining the affections of his parishioners. But those who have no disposition to see their pastor on the errands that are the most proper to his office, have the least reason of all to complain of him for the want of attentions of another kind; and yet these commonly are the very persons who are most disposed to clamour against him for not visiting his people.

But the occupations mostly pursued by those who live in this city, and the manner in which the several members of a family are obliged to spend their time, are, in fact, almost incompatible with regular pastoral visitation. Many families can neither intermit their business, nor be seen together, except in the evening—when visits are generally inconvenient to a minister. The most which seems to be practicable, is, that your pastor should see you in seasons of affliction, sickness, and confinement; at times when some of the family are known to be under serious impressions of religion; and when providential occurrences, of whatever kind, may give you a special claim on his attention. If on such occasions you shall perform your own duty, by letting him know what is the state of your household, he will ordinarily be able and desirous to visit you. And if my successor, or late colleague, shall be able to organize a system of regular family visitation and catechetical instruction, I shall, should I live to know it, rejoice in it with all my heart. But you must not forget that this cannot be effected without your consent and co-operation, and that till it be done, your expectations of visits from your pastors ought to be limited by the bounds which I have indicated. In the mean time you will recollect, that the constant opportunities which you have for the general catechising of your chil-

* A consideration which had much influence in determining me to enter on that course of publick catechetical lectures, which I have continued through two seasons, was, that this would be a substitute for family visitation and catechising—that in this way I could do what was equivalent to catechising all the youth of my charge, with many of their parents, once a week, for half the year. There is nothing I more regret in leaving you, than that I leave this course of lectures incomplete—Possibly it may yet be finished, and the whole be published. [This, through the divine goodness, is now likely to be soon accomplished. Editor.]

dren, the favourable circumstances in which you are placed for deriving religious knowledge from books and conversation, the privileges you enjoy in religious societies and conferences, and from the numerous publick services on which you may conveniently attend, both on sacred and secular days, are, to say the least, a full equivalent for the want of that family catechising, which congregations, otherwise circumstanced, more need, and sometimes receive.

3. The last cause of complaint, which I propose to notice, is, the occasional absences of your minister for the recruiting of his health and spirits. That under colour of such absences, abuses may be practised, is not to be questioned. At the same time, you ought to be sensible, for it is certainly a truth, that there is not one man in a hundred who has a constitution to bear the life of a student and pastor in your city, without intervals of relaxation, and occasional excursions in travelling, to restore his wasted strength. The duties of a faithful minister here, bear harder on the animal functions, than the occupations of the day labourer, the mechanic, or the merchant. The absences contemplated will, moreover, be useful to your minister, and eventually to yourselves, by the opportunities which they will afford him of enlarging his acquaintance with men of piety and science, of seeing the habits and customs of different places, and of extending generally his knowledge of mankind—a knowledge as important to a minister of the gospel as that of almost any other description. A moderate allowance for such absences, therefore, you ought to make, without complaint or reluctance.

On reviewing the three last particulars, I am very sensible that, while they are important to direct you in the treatment of your pastor, they are capable of *perversion* by him—But there is nothing which may not be perverted; and I hope you will never have a pastor capable of using what was *intended* for his benefit, to screen him from deserved censure, or to assist him in the practice of imposition. A man disposed to do this, would be likely to be soon banished from the ministry altogether. Every worthy minister of the gospel will incline to the extreme of over exertion, rather than to that of indulgence. He will often be disposed to regret that he cannot do much more than he finds to be practicable, in a cause so good as that in which he is engaged, and for a Master who has such high and tender claims, as the one whom he serves.

In order to your improvement under the ministrations of your pastor, I recommend a careful attention to the following things.

1. Expect and desire him to declare to you "all the counsel of God." Do not indulge a wish that he should keep back, conceal or disguise, any part of the revealed system. Be willing that he should bring it all forward, and in all its strength—provided that he does it with suitable explanations and in just proportion, dwelling most on those topics which are most important and most practical. Never quarrel with your minister for dealing plainly with you from the pulpit, and endeavouring to come as closely as he can to your consciences and hearts. Remember that he is bound to do this, both that he may deliver his own soul and be instrumental to your salvation. If he shall avoid coarseness and vulgarity, (which he ought to do as a matter of duty as well as taste,) he cannot be too plain, practical and pungent, in his addresses. Let it be deeply imprinted on your minds, that it is not to be amused or entertained,

it is not merely to be instructed, that you hear the gospel—it is *that your souls may be saved.*—Alas! what would it avail you, though your pastor were as wise and as eloquent as Paul, if he were not honoured to win your souls to Christ. Oh that my successor may be far happier in this respect than I have ever been! Oh that he may see many seals of his ministry, beyond what I have witnessed! And that this may be realized, be not wanting to yourselves—honestly, heartily and wholly, seek to be made wiser and better, whenever you hear him preach.

2. Do not treat both your pastor and yourselves so unjustly, as not to attend constantly and regularly on his preaching. It is not in human nature to speak with earnestness to deserted seats. You, therefore, not only sustain a loss yourselves, but you sink the heart of your minister, and disserve those who are present, when you are unnecessarily absent from church. Against that most unchristian custom, which has begun to show itself among you, of neglecting public worship in the afternoon of the Lord's day, I desire here to enter my pointed testimony. It has its foundation unquestionably in the love of sensual indulgence and conformity to the world; and so long as any individual allows himself in it, I seriously affirm that I have very little expectation, that he will profit by the morning service, on which he attends.—A conscientious, careful, prayerful, and constant attendance on publick worship, I do most earnestly recommend to you all, as you value your eternal well-being. And though I must not dwell upon it, yet I cannot be content without urging, in a word, upon those who have not yet approached to the table of the Lord, not to withdraw from the church during the administration of the holy sacrament of the supper, but to remain till the conclusion of the solemnity; and reverently to meditate on what they witness. Thousands have dated their first deep and effectual impressions of religion, from what they saw and heard at the Lord's table, before they had ever been admitted to it as communicants.

3. Receive the private admonitions, and even rebukes of your pastor, suitably administered in the discharge of his official duty, with temper, candour, submission and thankfulness. To admonish, reprove and rebuke individuals, is an undertaking to which a gospel minister is commonly disposed to be sufficiently reluctant, without any special discouragement. Yet it is one which he is not permitted wholly to refuse; and when seasonably, discreetly, tenderly and faithfully performed, it may be of the greatest use.—It may, under the divine blessing, save a soul which might otherwise be lost. View it, therefore, not as an insult, but as it is in reality, an instance and proof of the truest and highest friendship; and be persuaded that you will act, not meanly and pusillanimously, but nobly and wisely, as well as dutifully, in meekly receiving and profiting by "the wounds of a friend."—"Open rebuke is better than secret love."*

4. Fail not to send your children statedly to receive the catechetical instructions of your pastor. Prepare them for these instructions at home, by carefully governing, teaching and praying with them, according to your solemn baptismal vows; and as recollecting what I have often inculcated, that family government, family instruction, and family religion, are the only sure and solid foundations of all that is excellent either in church or state. With much regret I have observed that there has been, for a year or two past, a

* Prov. xxvii. 5.

lamentable and increasing remissness in the duty of sending your children to be taught their catechism, and those little forms of devotion which have been prepared for their use. The cause of this, as I am satisfied that I do not mistake it, I must not forbear to expose.—It is the criminal neglect of parents to teach their children in their own families. Giving them little instruction there, they are at first ashamed to expose their own unfaithfulness and their children's ignorance, by sending them into public; and afterwards they lose, by degrees, all sense of obligation and regard to the duty, till at last they omit it wholly, without compunction or concern. Believe me, the guilt and the danger of this is truly alarming, with respect both to yourselves and your offspring. Perform to them, therefore, your own personal duty, and you will be willing and desirous to give your pastor the opportunity of performing his. Send to him, carefully and punctually, these lambs of the flock, that he may add his endeavours to your own, in striving to direct and guide them to the fold of eternal safety and rest.

5. Remember your pastor in all your prayers. How often does the great apostle of the gentiles repeat the injunction—"Brethren pray for us." He felt constantly the necessity of being aided by the devout supplications of all the faithful: And if such was the fact in regard to him, with all his extraordinary furniture and endowments, what must be the feelings of every inferior and ordinary minister of the gospel, who has any right views of his work and his necessities? He will assuredly most earnestly desire, as he will most urgently need, your unceasing prayers; and you will incur the guilt of no common neglect, if you do not prefer your petitions to God constantly and ardently in his behalf. Neglect in this particular, may, also, be most injurious to yourselves; for your pastor's labours, however faithful and abundant, will do you no good, unless God confer his blessing on them; and it is only in answer to prayer that you have a right to expect the blessing. Therefore, pray for your pastor and for the success of his ministrations—I had almost said—whenever you pray for yourselves.

And here you will permit me to put in a request, that I may still be specially remembered *in your* addresses to God, though my pastoral relation to you be dissolved. Give me this proof of your attachment and affection, and I will esteem it as the most precious which I could receive. Pray that I may be directed, assisted and blessed, in the arduous trust which I am about to assume, and for the right execution of which I feel that I need both wisdom and strength which can come from God alone. —Pray that I may be made the humble instrument of promoting our Redeemer's cause to the end of my days; and that then, through his infinite merits and prevalent intercession, I may be permitted to enter on "the rest which remaineth for the people of God."

IV. It only remains, that I make a few remarks on the relation which we have sustained to each other; offer some special exhortations; and commit you and myself to the great "Shepherd and bishop of souls."

In the review of my ministerial life, I see innumerable short-comings, deficiencies and imperfections, which I sincerely lament, and for which I earnestly implore, through Jesus Christ, the divine forgiveness. Yet my conscience does not accuse me of the want of general fidelity. I believe that my labours, on the whole, have been equal to my strength; and that "I have not shunned to declare unto you all the counsel of God." My

first sermon after ordination was grounded on 1 Cor. ii. 2—"for I determined not to know any thing among you, save Jesus Christ, and him crucified." The apostle's resolution, as expressed in this text, I then proposed to adopt as my own; and I now "take you to record" that in my humble and imperfect measure, the fulfilment of this resolution has been exemplified in my preaching, and in my other labours among you—I trust "I am pure from the blood of all men."

On your part, I certainly have not only no complaint to make against you as a congregation, but abundant cause to be satisfied and thankful, for the manner in which you have received my ministrations, and for the affection, respect, confidence and kindness, which you have manifested toward me. Often have I borne testimony in your favour in these respects, and even "boasted of you to others." —I have indeed loved you much, and I have every evidence that you have loved me in return. To many individuals I owe obligations of which I cannot think without emotion, which I can never expect to return, and in view of which I can only pray that God may be the rewarder of those who conferred them. But let all be assured that while I live, though my pastoral relation to you will have ceased in *form*, on my part it is likely, in a measure, to remain in *fact*.—I must still have *pastoral feelings* toward you; and every service which I may be able to perform, either for the congregation at large, or for any individual of it, you may at all times command, with the certainty that it will be rendered by me with unfeigned pleasure.

It is our duty to make use of providential occurrences, to promote our own improvement and that of others; and the separation of a pastor from his charge is surely an event in providence which calls on both parties concerned in it, to turn to some good account. It was this consideration which determined me to make this address; and if the situation in which we stand at this mutually interesting period, may serve to give more impression than usual to what I may say, I would fain not lose the opportunity of doing any good, which is thus offered to me. Allow me, then, in addition to what I have already addressed to the congregation at large, to direct a few words in particular to three descriptions of persons among you.

1. To the professors of religion. Your situation, my dear brethren, in this populous and dissipated city is, at once trying and important, in no ordinary degree. It is trying, because you are exposed to snares and temptations—to a tide of fashionable vice and folly—not known and felt, in an equal degree, in most other places. At the same time, these very circumstances render your situation the more interesting and important.—If found faithful, you will insure to yourselves a brighter crown of eternal glory; you may be instrumental, not only in preserving your children from ruin, but in forming them for distinguished usefulness in this world, and in preparing them for endless happiness in the world to come; you may promote, more extensively than others, the general interests of Christianity; and you may set an example, the influence of which may be widely felt. *Wherefore gird up the loins of your minds, put on the whole armour of God, watch unto prayer, be sober and hope to the end.* Be not conformed to the world which lieth in wickedness, yourselves, and use your best endeavours to save your offspring from it. Be willing to exercise self-denial, and to bear the cross, in the cause and for the sake of your precious Saviour. Give no unnecessary of-

fence—be meek and humble, and kind, and courteous, and affable, and hospitable, and charitable, and liberal. Whatsoever things are truly lovely and of good report, think on these things. As far as in you lies, live peaceably with all men, and let not your good be evil spoken of; but set your faces as flints against every vicious, every questionable practice. Be very guarded in your indulgence in fashionable amusements; they insensibly steal upon the heart—and often seduce it from God, from love to his service, obedience to his laws, and affection to his people. Renounce, as utterly inconsistent with your Christian profession and integrity, all theatrical entertainments, and carefully guard your children against them. Strive to excel in practical piety, in genuine holiness of life and conversation. Love and associate with each other. Encourage Christian conferences, and associations for prayer. Avoid as much as you can religious controversies—they often destroy vital godliness. But hold fast the truth as it is in Jesus, in opposition to prevailing heresies and errors. Avow your faith unequivocally and distinctly, and never be ashamed of the gospel of Christ. Labour to show an example of true evangelical piety, in all its purity and in all its loveliness.

Consider that the eyes of the congregation are turned on you, and that your conduct is often considered as a warrant for any doubtful practice. Be watchful, therefore, lest you become stumbling blocks to others—How intolerable the thought that you should be instrumental in precipitating an immortal being into destruction! In the observance of all the laws of Christ, endeavour to be unblameable: in all social and relative duties, show a pattern which others may safely imitate: In the discharge of all moral obligations, be scrupulously exact: In all congregational concerns, let your temper and your actions teach others to be conciliatory, and to consult the general good more than private gratification. Encourage charitable designs, and all suitable measures for the propagation of the gospel—take the lead in these, and endeavour to draw the congregation after you. Prosperity, even in this world, is likely to attend the community, as well as the individuals, who are ready to serve God with their substance.

"These things, I give you in charge, that ye may be blameless."* Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, love in peace; and the God of love and peace shall be with you."

2. Some of the congregation to whom I have been preaching during the whole of my ministry, or the larger part of it, are apparently yet "in the gall of bitterness, and in the bond of iniquity"—To these, I am extremely anxious to say something at parting, which may be useful to them—God peradventure may set it home on their hearts.

My dear friends—On the supposition that I have been faithful in delivering to you the messages of the gospel (and in what degree I have been so, let your own consciences testify) then is your guilt before God such as may well give you the most serious alarm. Recollect that where he "hath given much, he will require the more," and that, consequently, to slight the full dispensation of the gospel for five-and-twenty years, is to incur a most tremendous responsibility to your final judge. Attempt not to excuse yourselves, and to sooth your consciences, with the thought, that it is only *omission* with which you are chargeable. It is against *omis-*

* 2 Cor. xiii. 11.

sions that some of the severest denunciations of the gospel are pointed. The tree which bore *no* fruit, the lamp which had *no* oil, the unprofitable servant who made *no* use of his talent, are there exhibited as emblems of peculiar criminality, and examples of the severest condemnation. The sentence which our Saviour represents himself as pronouncing at last, on those who shall be found on his left hand, is grounded wholly on *neglect*. When the apostle, trembling at the thought of being "a savour of death unto death" to some who had heard the gospel from him, exclaimed—"Who is sufficient for these things?" it still appears that the guilt he contemplated arose from *neglect*. And shall it at last appear, that all the warnings and entreaties which I have delivered to you, shall be "a savour of death unto death" to your souls,—that the whole effect of my ministry on you shall be only to aggravate your final condemnation! Insupportable thought! God forbid it! is your exclamation, as it is my own. Ah, unhappy men! but this event will not be forbidden, it will assuredly take place, if you do not speedily fly by faith to the Saviour, in whose atoning blood your "crimson and scarlet" stains may be washed away.—Are you yet disposed to plead for delay? How often have I reminded you of its dangers and delusions? How often have I admonished you that any future time would, probably, find you less inclined than the present, to enter on a life of piety and holiness? I now put it to your consciences if, at this moment, you are not, yourselves, examples of this very truth. Cannot many of you look back to a period, at which you were more disposed than you now are, to attend to the concerns of your immortal souls? And what is to be the end of this delusive course? Does it not present to your view a most fearful issue? Verily, between you and the precipice of eternal ruin, the steps seem to be but few. Take them not—oh infatuated mortals! take them not, I beseech you. Stop, and turn, and speedily retrace your way, and you may yet be saved. Shall it not be seen that you will obey this call? May I not hope that the event of my leaving you shall do you more good than all my past admonitions have done—that though you were proof against every other warning, yet you yielded to the last? Then, if permitted to "enter into the joy of my Lord," I shall yet, in his presence above, number you among "the children that God hath given me." In the name of the Saviour before whose judgment seat I am soon to meet you; by all the happiness and by all the horrors of eternity; by all the mercy of the declaration that "where sin abounded grace did much more abound," I charge and conjure you, to turn immediately from your sins, to embrace the offered salvation, and to become the triumphant monuments of redeeming love.

3. I am shortly to address the youth of the congregation—

Precious Youth—When I think of the numbers of you whom I have baptized and catechized, to whom I have taught forms of devotion and delivered lectures of pious instruction; when I call to mind how often I have fondly looked upon you as the best hope of my ministerial charge; my soul is ready to be melted within me, at the prospect of losing my ministerial connexion with you. But the thought which most afflicts me, and which I wish may most affect you, is—that I leave so large a portion of you unreconciled to God through Jesus Christ. Of those to whom I have administered the sacrament of baptism, alas! how few are there that I have had the pleasure of admitting to the other sacra-

ment—the symbol with us of a profession of being truly and unreservedly devoted to the Lord. Yet there are many of you whose years would entitle you to this privilege, if your hearts were duly prepared to receive and seek it. It is, indeed, an anticipation that consoles me, that he who shall enter into my labours may, at some future period, reap what I have sown——that my successor may reap a large harvest, gathered from among you, for the granary of heaven. But why should this prospect be remote? Why should any of you risk the danger of perishing forever, by trusting to the future? Why may not my separation from you be the occasion, in the dispensation of God's providence and grace, on which a multitude of you may be brought to lay seriously and savingly to heart, the things which belong to your everlasting peace? The thought is so grateful, that I know not how to abandon it. My dear children! compel me not to abandon it. Your own eternal advantage pleads, in concert with me, that you should not. If the event shall prove that my ceasing to instruct and admonish you (to take place at the end of this address) did so rouse you to an attention to your spiritual state, did so seriously remind you of your neglected duty, did so affectingly urge upon you the importance of becoming immediately what I have so long wished and prayed to see you—that with one consent you pressed into the kingdom of God, taking it by a holy violence, you will eternally rejoice; and I shall hope to rejoice with you, in this happy consequence of my removal.

That I should combat, at this time, the pretences and temptations by which the young delude themselves, and are deluded by the great adversary of souls, into the neglect of religion in early life—as it is not practicable, so I think it cannot be necessary to you. Often, and at length, have you heard me detect these fallacies. You have only to exercise your memory and your candour, and you will, I flatter myself, admit that I have demonstrated to you incontestably, that youth is infinitely the most favourable time to enter on a life of piety; that such a life, truly understood and exemplified, cannot be gloomy or cheerless; that, on the contrary, it is favourable to every pleasure worthy of a rational and immortal being; that *the* sacrifices which it requires are *far* outweighed by the enjoyments which it ensures; that the sense of unconditional safety in all events, which it produces, gives a serenity and peace which nothing else can bestow; that true spirit, genuine honour, real dignity, amiable tempers and gentle manners, are its legitimate offspring; that it enjoins industry and fidelity, and thus leads to prosperity on earth as well as to happiness in heaven; that in short, and in the language of infallible truth, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."* In this manner I have endeavoured, you will recollect, to remove your prejudices against a devout and holy life. But to remove prejudices is not enough—the life itself must be entered on; and other, and still more interesting considerations, are usually blessed of God to incline men effectually to engage in it. These considerations, therefore, I have been accustomed to press; and would to God that I could now press them effectually on every individual of you. Would to God that you might now receive and feel, as you ought, the solemn and momentous truths, that you are sinners by nature and by practice, and that, till renewed by the power of the Holy Spirit,

* Tim. iv. 8.

and united to Jesus Christ by a lively faith, you are every moment in danger of perishing for ever—in jeopardy of hopeless and inconceivable misery. From this danger and jeopardy I urge you to flee, as knowing that the flight is for the life of your souls: And I point you to the Saviour as the ark of safety, and tell you that if you truly and perseveringly look for his grace and aid, you shall not fail to find them, and be led by them to safety and salvation. Young as you are, you have no time to lose in attending to this great concern. Some of your companions, whose hold on life was as firm as yours, you have seen sinking suddenly to the grave. You have, therefore, proof incontestable and alarming, that your youth affords no security against the immediate arrest of the king of terrors: And if it did, the continuance of life without true religion, could never be desirable. If terminated without it, the space afforded would only be to you the opportunity of "treasuring up wrath against the day of wrath." Or if saved at last, as "brands plucked out of the fire," you would have incurred much anguish in this world, and a diminution of happiness in the next; from the whole of which early piety would have been your complete preservation. Now, therefore, I beseech you—by every tender and by every awful consideration, I beseech you—yield yourselves, "a living sacrifice, holy, acceptable unto God, which is your reasonable service." True religion, lovely in all, is most lovely in the young. So let it eminently be in you. Recommend it in your example, by all its powerful attractions, by all its native charms,—that as far as possible you may engage others to think favourably of it. Associate it with every generous and manly endowment and enterprise—with improvement in knowledge, with courtesy of demeanour, with emulation and activity in business, with inviolable integrity in every office in life. Shun, as a pestilence, the society of the wicked; be watchful against the thousand seductions to vice and misery which surround you; be moderate and guarded in your pleasures; "flee youthful lusts;" be obedient to your parents, docile to your teachers, respectful to your superiors, kind to your inferiors, benevolent and just to all—Thus, if you shall be spared in life, you will be preparing to pass it with happiness and honour; and at whatever period you shall be called hence, you will assure to yourselves the reward "of the good and faithful servant."

Nothing now remains but to commit myself, and you, my people, to Almighty God our common Father—

O most merciful God and Saviour, who hast condescended to make known, and to endear thyself, to thy church and people, by styling thyself "the Shepherd of Israel;" graciously vouchsafe to receive from thy unworthy servant, whom thou hast been pleased to honour with the office of an under pastor in thy church, the resignation of the charge of that flock, of which he has been from his youth an overseer—Called, as he believes, by thy providence, to another station, he resigns into thy merciful hands, whence he received it through the ministry of his brethren, this important and precious trust, which thou hast favoured him so long to hold—And oh! through the blood of the everlasting covenant—through the prevalent intercession of the great Advocate on high—through the infinite and effectual mediation of his adored Saviour—he earnestly prays, that thou wouldst freely pardon all his ministerial sins; and not less that thou wouldst forgive the transgressions of this dear people, since they have been under his pastoral care. Sustain and bless thy servant still, in the ardu-

ous duties which may be before him. Make him faithful unto death, that he may receive a crown of life. And may this people be ever thy peculiar charge. May they recollect and regard the instructions and exhortations which they have received, from any of their pastors, whether living or dead. May thy special blessing rest on the endeavour now made by thy servant, that they may have their duty "always in remembrance, after his decease." May he who is still their pastor, be abundantly prospered and succeeded in his publick labours, and abundantly comforted in his own soul. May this people never want pastors "according to thy heart, who shall feed them with knowledge and understanding." May they ever hold fast the truth in the love of it—the truth as it is in Jesus. Save them from all heresy and error: Save them from barrenness and unfruitfulness under the cultivation of thy hand: Save them from hardness of heart and blindness of mind: Save them from all discord and dissention. Make them an example of all Christian excellence. Pour out upon them copiously the influences of thy most Holy Spirit, that many may be born and taught of God; that converts may be greatly multiplied; that thy church may be greatly enlarged; that thine own people may be greatly comforted; —yea, O Lord, if it be thy holy will, that not one of this flock may be wanting, in the day when thou shalt make up thy jewels. And when "the chief Shepherd shall appear," may they and their pastors receive his plaudit, and be permitted to rejoice together forever, in the kingdom and glory of their Lord. Grant these things, O most merciful Father, for the sake of thy best beloved Son Jesus Christ, to whom, with thee and the Holy Ghost, one glorious and eternal God, be praises forever. Amen.

STORY FROM THE MISHNA OF THE RABBINS.

During the absence of Rabbi Meir from his house, his two sons died, both of them of uncommon beauty, and enlightened by the law. His wife bore them to her chamber, laid them upon the bed, and spread a white covering over their bodies. When Rabbi Meir returned, his first inquiry was for his sons. His wife reached to him a goblet—he praised the Lord at the going out of the Sabbath, drank, and again asked, "Where are my sons, that they too may drink of the cup of blessing?"

"They will not be far off," she replied, and placed food before him that he might eat. He was in a gladsome and genial mood—and when he had said grace after the meal, she thus addressed him: "Rabbi, with thy permission, I would fain propose to thee one question." "Ask it then, my love," replied he. "A few days ago, a person entrusted some jewels to my custody, and now he demands them—should I give them back to him?" "This is a question," said Rabbi Meir, "which my wife should not have thought it necessary to ask.—What! wouldst thou hesitate or be reluctant to restore to every one his own!" "No," she replied, "but yet I thought it best not to restore them without acquainting thee therewith."—She then led him to their chamber, and stepping to the bed, took the white covering from the dead bodies." "Ah! my sons, my sons!" loudly lamented their father, "my sons! the light of my eyes, and the light of my understanding. I was your father—but ye were my teachers in the law."

The mother turned away and wept bitterly. At length she took the husband by the hand and said —"Rabbi, didst thou not teach me that we must not be reluctant to restore that which was entrusted

to our keeping? See, the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord!"

"Blessed be the name of the Lord!" echoed the holy man; "and blessed be his glorious name forever."

APRIL.

"Thou hast caused the day spring to know its place."

Capricious month of smiles and tears!
  There's beauty in thy varied reign:
Emblem of being's hopes and tears—
  Its hours of joy, and days of pain.
A false, inconstant scene is thine,
  Changeful with light and shadow deep:
Oft-times thy clouds with pure sunshine
  Are painted—then in gloom they sleep.

Yet is there gladness in thy hours,
  Frail courier of a brighter scene—
Thou fragrant guide to buds and flowers,
  To meadow fresh and pastures green!

For as the days grow few and brief,
  The radiant looks of spring appear—
With swelling glow and opening leaf,
  To deck the morning of the year.

Yes, though thy light is quenched oft,
  With drifting showers of gloomy rain—
Yet balmy airs and breezes soft
  Are lingering richly in thy train;
And for thy eddying gusts will come
  The lay of the rejoicing bird,
That tries his new and brightening plume,
  'Mid the void sky's recesses heard.

And soon the many clouds that stay
  In solemn drapery o'er the sky,
Will pass in shadowy folds away;
  Lo! mark them now!—they break—they fly,
And over earth, in one broad smile,
  Looks forth the glorious eye of Day—
While hill, and vale, and ocean isle,
  Are laughing in the breath of May.

Type of existence! may'st thou be
  The emblem of the Christian's race—
Through all whose trials we may see
  The sunshine of undying grace;
The calm and heaven enkindled eye,
  The faith that mounts on ardent wing;
That looks beyond the o'erarching sky,
  To Heaven's undimmed and golden spring.

Review.

From the "Presbyterian Review and Religious Journal," of Edinburgh, for the month of March, where it appears under the head of "Critical Notices," we select the following interesting article—the rather, because we expect that the work to which it refers will shortly be republished in this country.

—

A Mother's First Thoughts. *By the Author of Faith's Telescope. Edin. Waugh & Innes*, 1832.

It is much to say—yet we say it with equal sincerity and pleasure—that the expectations with which we opened this little book have been more than realized. From her former publication, we had known the authoress as a person whose genius, happily associated with all that is most respectable and amiable in Christian principle and sentiment, entitled her to take a high place among the religious poets of the day. We had been delighted, in common with every reader of Faith's Telescope, and the minor poems that accompanied it, with the inspiration, caught from both Parnassus and Zion, that breathed through the whole; and were prepared to expect, in any production of hers, a display of the same poetical powers. This expectation her present work, although one of little apparent effort, will not disappoint. But it derives an interest, from the circumstances in which it was written, which the mere display of powers the most exalted and successful

could never impart. It is a "Mother's First Thoughts," the first breathings of a pious female's heart, at that interesting period when a new—and the sweetest—fountain of affection is opened up in it, and when the recollection of the anxieties and fears of a time of peculiar danger, gives a deeper tone of earnestness and gratitude to the devotion with which it turns to the Giver and Preserver of life.

In these "first thoughts," effort would be misplaced and unnatural; but the evident absence of effort only excites the higher admiration of the mind, from which they spontaneously emanate. It is a mind of high talent, richly stored with valuable knowledge, breathing piety as its vital spirit, and elevated with that Christian generosity which is eager to communicate to others the faith and hope by which itself is blessed. Passages of scripture, which naturally occurred to such a mind, in the circumstances to which we have alluded, are the themes out of which these thoughts arise. On each passage we have a meditation, and a short prayer, and either on the same or some kindred passage, a hymn. Of her motive in publishing them we must allow the authoress herself to speak. After adverting in her preface to the wonderful adaptation of the Bible to all classes and all circumstances of its readers, she thus proceeds: "The aim of the following pages has been to develope, of this gracious fulness in the oracles of God, some meditations suitable to *mothers*, both as such, and more particularly in their character of professing Christians. At a period when the heart is excited by new and pure emotions; when gratitude to a merciful Preserver is usually experienced in a very high degree; when the world is necessarily much shut out, and the nearness of eternity often borne in powerfully on the soul, by the possibility, if not the certainty, of peril;—it does not appear unreasonable to hope that the still small voice of heavenly truth will be more readily listened to than at other times. And though it be but too *certain* that in many cases any salutary impressions thus made will prove evanescent or inefficient, yet, if the Lord vouchsafe his blessing, in *some* at least they may be deepened, enlarged, and brightened into a lasting record of eternal mercy. But by those mothers who are already awake to spiritual *things*, these meditations will perhaps *be* recognised as embodying some train of feeling and association, or illustrating some scripture symbol drawn from the early nursery, which has often occurred to their own minds. To them, therefore, as possessing the best clue to its meaning and intention, this little work is affectionately dedicated," &c.

We are much tempted to present our readers with one of these meditations entire, and we might take it at random, as a specimen of the accomplished writer's manner. But as this might exceed the limits which we must prescribe to ourselves in such a notice as this, we must content ourselves with a few shorter quotations. Where all is excellent, we really feel at a loss to select; but our first quotation shall be from the meditation on the passage, "And they brought little children to him," &c. The following sentences exhibit a view of the certain salvation of children who die before contracting *personal guilt*, as orthodox as it is pleasing, and well calculated to afford consolation to many a sorrowing mother, on a point in regard to which they are apt to be harassed with the most afflicting doubts. "Revelation's luminous hand clears up many obscurities in the Book of Nature; and this gracious declaration of the Redeemer concerning the admissibility of in-

fants to privileges which they cannot appreciate, is most valuable as a sure testimony of his disposition towards them, when removed, at a period incapable of individual sin, from the present life. That infants should suffer and die, would be very inexplicable on the principles of mere natural religion. The Scriptures alone give us any insight into the cause—'death having passed upon all men,' in consequence of their universal connexion with one who incurred it as the known penalty of his own act; but the words of the Lord, 'of such is the kingdom of heaven,' do more than this—they show us that their sufferings are but temporary—a point in immeasurable space, that such death is but an entrance into life. Where no deed of personal disobedience has re-forfeited the once retrieved inheritance, they direct us to consider the obedience of the second Adam, as having availed to blot out, on behalf of his posterity, the darkly recorded guilt of their 'First Father.' The sap of the whole human tree is indeed envenomed; but when broken off in its earliest spring, the evil has not so circulated into the newly germinated twig, as to show even the buddings of the natural fruit. Often does an unseen and beneficent hand, after divesting it of all its latent poison, by a sure and efficacious, though silent process, take it away and engraft it into a rich and fertile vine, to bloom and bear fruit in never-fading glory. Instead, therefore, of melancholy regrets and murmuring cavils at the mortality incident to those who have never personally sinned, the Christian sees ground for admiration of the great mercy of God, who has reaped to himself a rich harvest from the fields of destruction, by suffering the little children, whom Jesus hath redeemed, to come unto him in all ages, and from all nations, tongues, and kindreds."—Pp. 140—142.

We cannot deny ourselves the pleasure of another quotation from the last meditation. The theme is the death of Rachel, after the accomplishment of her fond wish in the birth of her second son. "And it came to pass, as her soul was in departing, (for she died) that she called his name Benoni, the son of my sorrow," &c. Gen. xxxv. 18. The vanity of human wishes, and the ignorance of those who impatiently murmur when the gratification of them is withheld, were never more forcibly illustrated than in the history of Rachel. The moment when her long-cherished hope received its accomplishment, was the same which deprived her of all enjoyment from its completion. "Give me children, or I die!" A second son is granted; his mother lives to embrace him; but it is as the son of her sorrow, not of her joy. "Her soul is departing!" Better surely were the sickness of a hope deferred, than the fulness of desire vouchsafed, and frustrated thus in its very fulfilment. And is it not still thus with short-sighted man? Walketh he not still in a vain shadow, disquieting himself to little profit? Alas! how large a portion of human life is spent like that of Jacob's beloved wife, in painful longings for supposed good; in virtually exclaiming, Give me this, give me that, or I die. And when the darling aim, the long-sought object of many years' endeavours, is at last within grasp, we seize it, and the stroke of the torpedo is in its touch! The attractive brightness which occupied our thoughts, which roused our exertions, was but the glittering hue of the envenomed serpent; or it existed only in our own deceived imagination—it is gone, and forever. There is something exquisitely pathetick and affecting,

as well as instructive, in the last words of Rachel; considered as the fond yearnings of maternal affection over an infant seen but for a moment, they need no comment, they do indeed speak to the mother's heart. "Let him be called *Benoni*." As if she had said, With agony and with death have I borne him, son of my sorrow, let these be recorded in thy name. Let me depart in the sweet hope that thou will love my memory, that the endearing appellation which I now give thee shall hereafter awaken in thy soul affections towards her whom thou hast never seen; affections which I may not live to enjoy, but the very thought of which is consolation. But the warmest affection of earth cannot detain when the voice of the Unseen hath spoken. "Her soul was in departing, and she died." And does the thought arise—soon, soon shall the like consummation be written of those who now meditate on her latter end? I too must one day be gathered to my fathers! I, too, perhaps, may be summoned to leave behind me this cherished one, so feeble, yet so dear, which now lies beside me unconscious of my love, uninterested in my fears? Shall its infant lips never lisp on my delighted ear the name of mother? Shall its infant heart never respond to my unutterable tenderness? Oh might I but live to see its youthful mind expand, to watch the slender tendrils, as they successively unfold, and myself to entwine them around the pillars of Jehovah's temple,—around all that is holiest, purest, best; what cause should I not have for thankfulness! how calmly should my spirit part from this earth, were my memorial thus erected, where alone it is valuable, in the inmost soul of those I love most tenderly. But to die—to die like Rachel, and to leave the beloved of my soul on this cold world, orphaned, at least in part, helpless, untaught, forsaken—oh grief immeasurable, how can I bear the thought! This is the language of nature—but is it nature in subjection to the faith; or nature rebellious, unbelieving, graceless? Is the Lord's arm shortened that He needs our aid to fulfil our prayers and His own purposes? Or is His ear become heavy that He will not hear the redeemed of His Son committing to His tenderness the children from whom He may see fit to withdraw them? Even to the chastised Edomites He condescended to say, "Leave thy fatherless children, and I will preserve them alive." And shall less be done for those who are washed, and purified, and sanctified by the atonement and the Spirit of His Son? Forbid the thought, every feeling within us that is Christian!"—Pp. 237—9.

As a specimen of the hymns, we select the following, which closes the meditation on the passage from Zechariah, "Who hath despised the day of small things?"

Trace to its source yon broad majestick stream,
Where navies float, and nations' riches teem.
What does it show? a small and shallow rill,
Moistening the marshes of a nameless hill.

Or mark yon stately oak, the forest's pride!
Deep-rooted, and with boughs extending wide!
Where was it once? inertly folded up
In the small compass of an acorn cup.

Or lift thine eye, where yonder star minute
A faint uncertain ray appears to shoot:
Canst thou imagine it a sun most bright
With worlds, perhaps, dependent on its light?

All these are wonderful; yet stranger far
Than oak, or stream, or faintly beaming star,
The passive babe, upon the mother's knee,
Viewed as a child of immortality.

Oh! 'tis astonishing so frail a shell
Should hide Creation's mightiest miracle,
A living soul! Jehovah's gifted breath
Placed in a tent of weakness! life in death.

Lo! in her secret chamber sleeps the mind,
Until those cords mysterious shall be twined,
By which her busy handmaids find access,
To break the slumbers of her deep recess.

Perfect each faculty, complete each sense,
Yet all chained up in infant impotence:
Bound, as it were, in mental swathing band,
For Time to loosen with his gradual hand.

Believer! in such types a picture see,
Of what the spirits blest consider thee;
Thou glorious creature of ethereal birth,
Passing thy time of pupilage on earth.

They view thee as a jewel in the mine,
All rough and lustreless, yet form'd to shine:
Thy brightest graces, as a little spark,
Just visible—because the world is dark.

From thee to them the interval how great,
A baby and a minister of state;
And yet deny it, doubt it if we can,
The babe as truly lives as does the man.

Already does thy full admiring love
Follow the rays that reach thee from above;
And when thine eye can bear the full-orb'd blaze,
Thy King, in all his beauty, waits thy gaze.

Already dost thou nestle to that side,
Where all thy wants are tenderly supplied.
Oh! keep thee closely to that parent breast,
For thou shalt find it an eternal rest.

These extracts, we trust, will be sufficient to warrant the terms of admiration in which we have spoken of the little work before us. We might have quoted from any part of it with equal confidence, for on every part of it there is the same stamp of good sense, unaffected piety, and Christian feeling—while the soft and captivating colouring, which the tenderest of domestick affections throws over the whole, imparts to it a charm to which no detached quotations can do justice. It only needs to be known to be generally admired, and we hope to see it ere long the favourite manual of every Christian mother, who will find it no less congenial to her "First Thoughts," in the heart-softening circumstances out of which it originated, than useful as her assistant in instilling into the minds of those most dear to her the sacred principles by which her own has been sustained.

Literary and Philosophical Intelligence, etc.

The discovery of a new route to India was, for many centuries, the great object of the leading maritime powers of Europe. For this purpose, fleets after fleets were fitted out, and to the eagerness with which the project was pursued, the world is indebted for the most important expeditions in history, the results of which have changed the whole aspect of the world, and opened new continents to commerce and civilization, and which, in the progress of things, will establish a new centre of power, new principles and systems of government, and an altered and improved code of morals, social duties and public and individual happiness.

The passion for reaching, by the shortest route, the kingdom of "Cathay," the land of unbounded and unimaginable wealth, was the exciting cause to all that activity of mind and enterprise, which, in its progress, traversed Asia, discovered America, and spread open to the old world those boundless regions of the new, where states have sprung up, in a generation, to rival the growth of centuries, and become the teachers of the nations in the science of Human Liberty. The name of India has thus become associated in our imaginations with most of the great undertakings of the fifteenth and sixteenth centuries, the consequences of which are seen around us in every passing event, influencing to the conditions of society, or the advance of improvement.

We perceive that the idea of shortening the over-land distance to India is yet zealously entertained in Europe. Speculations have been abundant, and of late a regular effort has been made to the practicability. A British officer, captain Chesney, has made a critical examination and report upon the navigation of the Euphrates, with this view, and the East India Company are moving actively in the matter. Captain Chesney made his examination very closely and accurately, of every rock and shoal in the whole course

af tha river, and affirms the practicability of navigating it from tha Parsian Gulf to the town of Bir, within sixty miles of Aleppo. Betwean the Orontes and Euphrates the land is level and free from stones, and a canal might ba made to form a communication with the Gulf of Scanderoon and the Mediterraneon.

The journey to India would be shortened at leest one half. Captain C. also made some examination as to the practicability of uniting the Red Sea with the Mediterranean, by the old route of the Isthmus of Suez, and of uniting the same sea with the Nila, by the way of Lake Menzaleh.

It is to be hoped that success will attend some one of these schemes, and Asia be thus opened to direct communication with Europe. It may be that similar results will follow the enterprise, and as tha world gained so much by endeavouring to penetrate westward to India, something of the like valne may arise from the eastern route. Tha near contact with Europeans will, in time, certainly do something, and commerce will, undoobtedly, do much to develop the resources and alevata tha character of those regions.

Properties of the Sugar Cane.—Dutrone calls sugar the most perfect alimentary substance in nature. Dr. Rush says, in common with all who heva analyzed it, that "sugar affords tha greatest quantity of matter of any subject in nature." Used alone, it has fattened horses and cattle, in St. Domingo, for a period of several months. The plentiful use of sugar, in diet, is one of tha best praventives that has been discovered, of diseases produced by worms. Nature seems to hava implanted a love for this aliment in all children, as if it ware on porpose to defend tham from those diseases. Sir John Pringle tells us, that the plague has never been known to visit any country where sugar composes a material part of the diet of the inhabitants. Dr. Rosh, Dr. Cullen, and many other physicians, are of opinion, that the frequency of malignant fevers has been lessened by the use of sugar.

Dr. Rush observes, that in disorders of tha breast, sugar is the basis of many agreeable remedies, and it is useful in weakness and acrid defluxions of other parts of the body. Dr. Fothergill was very anxious that the price of sugar should be sufficiantly moderate to render it accessible to the mass of the people. From experiments made by some eminant French surgeons, it appears to be an anti-scorbutick; and this is confirmed by well known facts. A writer from India observes, "The comfort and health arising to a poor family, from a small patch of sugar cane can only be known to such as may have observed them in the time of cutting the canes, and noted the difference of their looks before the crop begins and a month after.

The Cochin Chinese consume a great quantity of sugar; they eat it generally with their rice. There is little else to be obtained in all tha inns of the country but rice and sugar; it is the common nourishment of travellers. Domestic animals, horses, buffaloes, elephants, are all fattened with sugar cane in Cochin China.

Swans.—In the early part of last month a flock of Swans, 20 or 21 in number, were noticed floating about in the atmosphere, in Cussewago township, in this county, for two or three days in succession, the weather during all this time was very thick and heavy. Like the bewildered mariner in a dense fog, they appeared utterly at a loss how to direct their course. Apparently overcome and exhausted by fatigue, from the length of time they had been on tha wing, they descended to the earth, in the open fields, &c. and many of them ware easily captured by the citizens of the neighbourhood, being unable to rise again. One or two were shot, and found remarkably fat—each yielding feathers equal in quantity, and of very superior quality, to what is usually taken from 4 or 5 domestick geese. They are already, we are assured, quite docile, freely associating and feeding with the ordinary geese.—*Crawford Messenger.*

Water in the Desert.—Two persons who understood the business of boring for water, were lately taken to Egypt, by Mr. Briggs, then Consul at Cairo. They were employed under the patronage of the Pacha, to bore for water in the Desert. "At about thirty feet from the ground (says the Repertory of Patent Inventions) they found a stratum of sand stone; when they got through that, an abundant supply of water was procured. We believe the experiment has succeeded at every place where it has been made. The water is soft and pure." In the Desert of Suez, a tank has been made of 2000 cubic feet contents, and several others are in building.

It is a question worthy of philosophical consideration, what may be the affect of this discovery on the civilization of Egypt and Arabia—the fertilization of the soil—the increase of population and the advantages derived by that commerce to which the barren and arid desert have presented so many obstacles.

Honour to Science.—A London paper states that Louis Philippe, King of the French, has conferred the Royal Order of the Legion of Honour on Sir Astley Cooper, which was presented by Prince Talleyrand.

The Sandwich Islands.—Seventy-eight vessels, principally American whalers, touched at Woahoo during the first eight months of the past year.

Religious Intelligence.

WESTERN FOREIGN MISSIONARY SOCIETY.

Want of space obliged us last month to terminate abruptly our insertion of the principal contents of the first number of this interesting periodical. We could insert only the introductory paragraph of the address of the Executive Committee. We earnestly bespeak the particular attention of our readers to the remainder, which is as follows:—

I. *Principles of Organization.*

This Society, in whose behalf we address you, has been in operation little more than one year. Its form of organization was intended to subserve the best interests of the Foreign Missionary cause in the Presbyterian Church, in a way the least likely to create excitement, or awaken unkind feeling. As its fundamental principle is the association of Presbyteries, *as such*, in the work of Foreign Missions, it offers to those who adopt the principle of ecclesiastical organization, or the action of the church as such, every essential feature of the plan which they require: its Board of Directors being an assembly met by Presbyterial appointment to fulfil certain specific duties. On the other hand, as this association of Presbyteries is voluntary, and as the Board so constituted, claims no jurisdiction over other parts of the church; connects itself with no other duties or questions whatever; and leaves all particular congregations and individuals, to act with it or not as they think proper, it presents no feature which can give offence to the warmest advocates of voluntary association. The annual meetings of its Board will probably itinerate, as the convenience of its members and the interests of Missions may require. There is indeed in the constitution a power given to the Synod, to elect such an additional number of directors, above what is chosen by the Presbyteries, as to provide for the contiguous location of an executive committee; but to the board, the superintendence of the whole concern properly belongs; and this, with the single exception now mentioned, is composed of one Minister and one Ruling Elder, from each Presbytery composing the Society. When its formation and these principles of organization were announced, they met the approbation of many, in various parts of our body; and by one or two Synods, and by the General Assembly of our church, the existence of the Society was spoken of in terms of gratulation. The Divine favour seemed to attend its earliest measures, and many expressed the animating hope, that, for the cause of Christ and the souls of men in pagan lands, a new and brighter day was about to dawn upon us. Some Presbyteries and churches, with a promptness that cheered our hearts, tendered at once the affectionate and substantial proofs of their interest in these movements. But, brethren, we regret to say, that it would seem, even amidst the grief arising from the sudden removal of one of the most promising of Missionaries, to have been thus far denied a word of encouragement —a token of approbation, from many of those on the faith of whose co-operation the effort was begun! Our brethren in the ministry, and the eldership, seem to have forgotten that if the dying wish of the devoted Barr, as the standard fell from his hand and he sunk in death, "*O that our enterprise to Africa may at length arouse our church to the long neglected work of foreign missions*," is ever realized, the leaders of our tribes must not wait to be visited and entreated themselves, before they begin to put their hands in motion; and the people must not hold back their contributions and their prayers, (for both usually go together,) until the solicitor of their compassion has had time to reach them. All should feel that the law of the Saviour is in their hands, and that ere this can in all cases possibly be done, the tongue that should plead for the benighted heathen, and the hand that should give for their relief, may be alike cold and silent in the grave.

II. *Missionaries, and Fields of Labour.*

Though greatly afflicted by the sudden and lamented death of one of its first missionaries, just as he was about to embark for *Africa*, the Society has been permitted to see his surviving associate advance on his destined way, and there is reason to hope that he has already set his feet on that benighted continent, soon, we hope, to be followed by other labourers of kindred spirit. Two or three other brethren are expected to leave this country about the first of May, for *Eastern Asia*, with a view to the commencement of a Mission in *Northern India*, or some other unoccupied field in that populous region of the globe. The Society have also two or three other young brethren under their care, soon to be licensed preachers of the gospel, and two or three other assistants, from among whom it is our expectation

to fit out a *Western Mission* in the course of the present year.

III. *Plan of the Committee.*

Having thus been permitted, through the Providential smiles of the blessed Redeemer, to make, during the first year of their existence as a Society, an auspicious beginning in this great and good work, the Board of Directors have judged it necessary to secure the services of a Corresponding Secretary and General Agent, whose attention is hereafter to be exclusively given to the Society; but whose support is not to be drawn from its general funds. Under this arrangement it is the purpose of the Committee, as the Lord of the harvest may enable them, to proceed in the missionary work with energy and perseverance. The main proposition which they would now bring forward for the solemn consideration of the Presbyterian church is, *that an effort be made to secure one missionary to the heathen for, and belonging to, and supported as far as possible by each and every Presbytery within its bounds.* If some of the smaller Presbyteries were assured, that on making the attempt and doing what they could, they should receive aid from some one of the larger, would not this plan be entirely practicable? Would it not be an allowance for the heathen sufficiently scanty, to say the least? Does it not propose a principle of distinct Presbyterial obligation—and of speedy, attainable good? Our desire is to see each Presbytery, in reliance upon Christ, at least make the attempt. This their herald of salvation, should, if circumstances allow, be selected by themselves;—be "set apart" by their own body; be directed (if practicable) to the field of their choice; leave his name permanently on their roll; be expected statedly to report to them, and occasionally through them to make his written appeals to the churches under their care. When any Presbytery passes its solemn vote to undertake the support of one missionary under our care, it becomes a constituent part of this association of *Presbyteries*, entitled to the choice of two directors, one minister and one ruling elder, and to the transmission to its members of the missionary publication of the society. When such presbytery finds itself unable, within a reasonable time, to select a missionary, the committee engage, as the *Hope of Israel* may enable them, to propose one to them, and if approved of by them, to send him into their bounds, commissioned to aid in raising the sum required for his support, and to enlist the christian sympathies and fervent prayers of the people, in the important enterprise in which he is about to embark.

If the fact is admitted, that in a few cases it may be requisite for some of the smaller Presbyteries to unite in an effort of this kind, or to throw their contributions into the common fund, *how entirely practicable* does it appear *immediately* to provide the means for this immense augmentation of effort to evangelize the world? And this too, in a way which, (instead of limiting as is now too often the case, the charitable contributions of the church, to a comparatively few individuals and congregations,) would diffuse its happy influences over the entire body. This plan would also leave to larger and wealthier Presbyteries, above what would be requisite to support their missionary, additional resources to aid the society on a special emergency, or to give substantial assistance to the other Foreign Board. Another advantage, is, that by leaving it with each Presbytary to take its own measures, and fulfil the principal *agency in* the collection of its own funds; *there may* be secured a very important saving of expense and labour in the employment of special agents to visit the churches; and the annual meetings of the several congregational Auxiliaries may be so arranged in Presbytery, as to afford a special delegation to each; and give interest to all. There are now comparatively few Presbyteries by which this is done, and yet this large accession of missionaries in the foreign field would require an average annual expense of less than 37½ cents for each communicant in the Presbyterian church. It is true that the support of missionaries simply, is far from being all the expense connected with missions to the heathen. The provision of printing-presses for the publication of the bible, tracts, and school books; the support of schools, to say nothing of other items of expense, are indispensable. But are there not some Presbyteries which might sustain two or three missionaries, and thus leave the contribution of smaller ones, and of those congregations in which nothing is done presbyterially, as well as the special donations and legacies of individuals, to meet the general expenditures of different missions?

IV. *The other Board.*

When we express our ardent desire to see each Presbytery thus acting in the distinct and visible form of a missionary society, having its own labourer in the field, you will not understand us to speak of such a result in exclusive reference to this society. The main thing is to have the *principle acted upon*, and let this be in that connexion which each Presbytery may on the whole prefer.* In reference to the American Board of Commissioners for Foreign Missions, we hope to cherish

* One or two larger Presbyteries, have already undertaken to sustain one Missionary under each Board.

no selfish principle; and we shall appeal to no sectarian feeling. We contemplate its past achievements and its present prosperity with unmingled pleasure. Our only strife will be to copy its every good example, and try not to be outdone by it in kind affection and christian magnanimity. We hope to be able as a *Presbyterian Board*, (perhaps in a feeble and humble measure,) to increase the amount of missionary feeling and effort in our church, but certainly on such principles of mutual harmony and brotherly co-operation, as every sincere disciple of Christ will delight to witness. When, better than a year ago, we cast our eye over the Presbyterian church, numbering more than 2000 congregations, and extending over a vast territory, and disturbed with conflicting opinions as to the best and most scriptural forms of evangelical effort, we felt that something more should be done to secure for millions, shrouded in utter darkness, the animated exertions of the *entire* body. To this an additional society seemed necessary; nor did it appear to us that the excited state of the church and the fear of collision constituted a sufficient reason for omission, or delay, in reference to the most likely means of accelerating the spread of the everlasting gospel through the earth. We thought we saw the Presbyterian church, in common with others in this favoured land, in the possession of resources, which might be used to great effect for the eternal benefit of many to whom no Saviour had ever been made known; and we asked, "Must she, as a church, yet stand with folded hands, and see generation after generation pass away without an effort to save them?" Much, it is true, has been done; but in view of the judgment-day, and the increasing calls for help from every pagan land, can we hope to be approved of God, and richly blessed in spiritual things, if in this large and extended body there exists no solitary institution, for the important work of foreign missions? And now, if the glory of our Redeemer is dearer to our hearts than the honour of this or that society, and if, instead of forebodiug disunion, we pray fervantly for the prosperity of both societies, may we not all alike rejoice in the existance and usefulness of both.

CONCLUSION.

With these views, Christian brethren, we claim from you as Presbyterians, a kind feeling towards this Society, as it has no party ends to serve, and nothing in its ecclesiastical organization which you do not profess to approve. If you prefer the American Board, and are zealously engaged in doing all you can to aid it, we have only to wish you the abundant blessing of the Master whom you serve. If you would act with us, in this great and good work, we tender to you the hand of fellowship, and greet you as sharers with us in the trials and the joys of this glorious enterprise. With such aid as Jehovah Jesus may deign to give us, let us now make an effort for our benighted fellow-men, correspondent to the immense importance of the object. As we look back upon many departed years, in which our church, with few exceptions, has seemed to forget the cause dearest to the heart of the compassionate Saviour; does not the review of opportunities of good never to be recalled, strike the mind with emotions of deep regret? And had our church caught and preserved alive after his decease, the flame of missionary zeal that burnt so purely in the soul of *Brainerd*, and *from that moment advanced* forward as the Lord might have prospered her, in the dissemination of the gospel; how many blessings would she have poured upon distant lands, and how much domestic prosperity would this day attest to the wisdom of her course. The past is beyond recall; but may not a redeeming spirit yet assign her a high and enviable agency in the first and noblest of earthly achievements? If intense desire, and vigorous action, and humble trust in God, are united with fervent prayer, what obstacles may not be overcome,—what joyful results may not the Father give?

To our Fathers and Brethren in the gospel ministry, shall this Society look for counsel and co-operation, and look *in vain?* On a plan which secures Presbyterial superintendence, and yet excludes the occasions of discord, will this Society, struggling with all the difficulties of a new undertaking, in vain ask the ministry to *make known its wants to their people*, and bring it before their congregations, as desiring an interest in their prayers? Surely it cannot be.

In our extended connexion are there not thousands of *pious females*, to whom the moral and social degradation of the heathen, (so painfully attested by the condition of wives and mothers and orphan children in those lands,) must make a strong appeal; and may not a society which would extend the manifold blessings which we enjoy, promise itself the immediate and continued exertions, of that portion of the Redeemer's family to which the cause of benevolence is so much indebted. What might not benighted Africa hope to experience, if each Christian female in our communion would resolve to do *what she could* to promote and foster the spirit of foreign missions? Are there not also in our churches many *men of wealth*, whom God has made the stewards of his bounty; and many others whom he is signally prospering in the pursuit of lu-

crative business, by whom the foreign missionary interest should be remembered? Before the minds of such men, what claim can surpass that which speaks in behalf of such as have yet to learn that there is a Saviour: and yet to receive the gift of civilization? If the self-denied missionary on the arid sands of Africa, is but doing and suffering what Christ requires, will he own as his disciples men who hoard up or spend in opulence, the aid which these servants need?

Finally. We earnestly entreat *all*, of every class and station, in the church, now enjoying throughout the extended limits of this happy republic the temporal and spiritual—the personal, social, and political blessings which the gospel sheds upon mankind, *to lay to heart*, on this subject, the calls of duty and the generous promptings of humanity. If we turn back to the condition of our ancestry before Christianity visited them, do we not find them to have been much in the same state in which the unevangelized portions of the earth now are; and as there remains not a question that the *gospel* has wrought this change, do we not owe it as an honorable debt of gratitude to those who freely brought it to them, to exert ourselves to convay it to those who have it not? Even if we were to affirm, that perhaps the heathen may be saved without it; that the religion of the Hindoos and the Africans is good enough as *a religion*, still, it would be true, that as it has not removed their barbarous cruel habits,—their moral and political degradation, and their wretched ignorence and mental imbecility, Christianity would be a blessing sufficiently great and precious, to compenpensate for all the cost, and privation, and labour of its propagation. But when multitudes of these people feel deeply sensible of the utter inadequacy of their religion: when its cruel and obscene rites often involve acts of wickedness, and a prodigality of comfort and of life, too distressing for a Christian eye to witness; when amidst the most degraded of them, fields of labour are opening; and when self-denied, devoted men are willing to be sent to them, can there remain a doubt as to the course of duty? If they were the possessors of what you enjoy, and you were in their situation, would you think any effort too great to remove the barbarity, the ignorance, and superstition in which you were involved? And who has made you to differ? Is it not that very Saviour whose last command you are now considering; and in his omniscient sight can you say, *I truly have done all that I reasonably could*,—I am unwilling to do more? Can you go to a throne of grace, and daily thank him for the gift of the blessed gospel, and ask him to send it to others, and yet do little or nothing to express the one, or effect the other? In all matters of common life, would you not say yourself, there is no sincerity in such expressions? "I express gratitude for the gospel, but here by my side is the Book which tells me how I am to show it. I pray for the conversion of the heathen, but here is the *word* which expressely mentions the instrumentality by which, and the persons by whom it is to be done. If I do not feel thus, why do I assure my Maker that I do? If I am sincere, why do I not, according to my ability, use the means? Either my prayers or my practice must be wrong, and ought to be immediately corrected!"

But why should any of you leave room for such unpleasant misgivings? Soon will all your present professions, as well as existing opportunities to improve them, forever cease to be yours. That generation of benighted men, to whom you might have been instrumental in dispensing the gospel of peace, will have passed away. It is now in your power to exert by your example, your liberality, and your prayers, an influence however comparatively small, which will be felt; and He who gives you all, cannot be an indifferent spectator of your actions. He, in distress, and in the hour of death, must be your only refuge; and when through the merits of Christ, you then turn to Him, for the richest of his mercies, will it impart no consolation, to remember that in the days of your prosperity, the destitute were not forgotten; that you cheered the hearts of the inhabitants of Zion, by noble efforts to convey the blessed gospel to "*every creature?*"

FRANCIS HERRON, *Chairman.*
E. P. SWIFT, *Secretary.*
Pittsburg, March 8, 1833.

We omit the whole of the "Correspondence of Missionaries."

MISSIONS OF THE SOCIETY.

Since its organization, the Board has received under its care SEVEN Missionaries, besides TWO OR THREE ASSISTANTS intended for a western mission. These have been distributed in the following manner:

1. *To Western Africa*, TWO.—Rev. Messrs. *John B. Pinney*, and *Joseph W. Barr*. By the sudden death of the latter, just as he was about to embark for Africa, the society sustained the loss of one of the most promising missionaries. His surviving associate, Mr. Pinney, sailed for Africa on the 1st of January last.

2. *Northern India*, THREE.—Messrs. *John C. Lowrie* and *William Reed*, two of these brethren, are expected to sail from

this country for Calcutta, about the 1st of May.

3. *To the Indians* west of the Mississippi, two. One of these brethren is expected to proceed, in company with some other person, during the ensuing summer, to the *site of the proposed establishment*, and make preparations for the reception of the other members in the following autumn.

To *Western* and eventually *Central Africa*, this society has from the beginning looked, as one of the principal fields of its intended operations. To that benighted land it consecrated its first efforts: and all the information which has been since received, has but tended to increase its desire to draw, in a special manner, the attention of American Christians, and of young men devoted to the cause of missions, to that long-neglected and interesting part of the globe. The climate of Africa, however, is terrific to the white man; and few, it is to be feared, will have the courage to face its dangers. The fall of the lamented Barr, leaving his heroic associate to advance *alone*, seemed with a solemn emphasis to reiterate the question, *whom shall we send?* and the long silence which has since occurred, not only proclaims the magnitude of the loss of even a single man, whose heart was turned to Africa, but the extent to which there prevails, in the public mind, a sense of the perilous nature of the enterprise. This dread, however, *must* be overcome: and when the experiment shall have been fairly made, in reference to the interior, we shall be disappointed if it does not show that places may be found, where security as to health and life, may be as great, to say the least, as in some other portions of the great field. Whatever hopes of ultimate aid from the labours of the descendants of Africans, educated in this country, may be entertained, in respect to the illumination of its interior population, it is manifest that, for the present, the church must look to other means for the commencement of the work.

If the *peculiar* claims of that vast field are considered, and "*prayer without ceasing*" is offered in its behalf, by every sincere disciple of Christ, there is reason to hope that the Lord of the harvest will *provide* labourers for that self-denying and perilous expedition.

Proceedings of the Executive Committee.

At a late meeting of the Committee, the following resolutions were adopted, viz.

Resolved, 1st. That the plan which the Executive Committee have proposed in their Circular Address, of having each presbytery undertake the support of at least one member of their body, for the foreign service, with whom a stated communication may be preserved, is intended as well to advance the interests of piety and holiness at home, by diffusing the spirit of the missionary enterprise over *the whole church*, as to extend the light of the glorious gospel to the heathen.

And whereas it is the belief of this committee, that there are, within the bounds of the Presbyterian Church, a sufficient number of Presbyteries who could, and would, if such an appeal were solemnly made to them, engage, in addition to what is now done for Foreign Missions, to support on this plan, as many missionaries of approved character, as it might be offered for the service.

Therefore, Resolved, 2d. That this committee will send forth, during the present year, at least *twelve* missionaries, in addition to those now engaged, provided suitable persons can be obtained.

Resolved, 3d. That in view of the fact, that many important fields for missionary labour are open and opening in foreign lands, they cannot but regard the Providence of God as addressing, at this important crisis, a solemn and earnest appeal *to ministers of the gospel*, as well as *candidates* for *the sacred office*, in our land, and calling upon them in a special manner, to decide whether this great and good work shall be retarded, in consequence of a deficiency in the number of labourers who are willing to encounter the perils and privations of the missionary enterprise.

Resolved, 4th. That as in some parts of the great field, both on the Eastern and Western continents, the cause of missions may be subserved by the employment of men to visit remote regions, and institute such researches as to the manners and customs of the people, and the best stations, and methods of communicating instruction, as may be useful to the missionary cause, this committee would especially inquire, whether there may not be some labourers in the domestic service, who might, for a limited number of years, thus embark with much prospect of usefulness to a cause, whose claims upon the entire Church of God on earth, are every year becoming more and more distinct and impressive.

Finally, Resolved, That in view of the solemn responsibility resting upon every distinct portion of the visible Church of Christ, as respects the conversion of the world, this committee would respectfully and affectionately suggest to their brethren, whether it might not be expedient for all the *presbyteries* of our body, irrespective entirely of their co-operation with the American Board or this society, to meet simultaneously within their re-

spective bounds, on the *first Monday* of September next, to take into consideration the present state of the unevangelized portions of the earth; the duty of the church in relation to this subject; the best means of promoting the interests of Foreign Missions; connecting the same with such general exhibitions of the state of the world, and of the progress and present state of missions; and such devotional exercises and free conversations on the subject,—as each Presbytery might think proper to direct.

JUVENILE BENEVOLENCE.

Four clergymen have already been made *life members* and one a *director for life*, of this society, by the contributions of *Juvenile Missionary Societies*, and donations from one or two Sabbath schools have been received. As an important part of the efforts of missionaries in foreign lands, consists in the establishment of schools, and an attention to the condition and the improvement of heathen children, there seems to be great propriety in interesting our youth and children in these benevolent labours. To see the youthful eye kindle with delight at the thought of being permitted to appropriate from its little resources, or the fruit of its own earnings, something that may contribute to the welfare of the unblessed children of Africa, must afford peculiar satisfaction to every parent, who would wish to have its child distinguished for those humane and generous feelings, and benevolent habits, which are the best security to virtue, and the best safeguard against vice, in after life—we shall insert, in our next, an Address to that class of contributors, which has been furnished by a friend; and, in the mean time, invite the attention of the young in our churches to this subject.

SYSTEMATIC CO-OPERATION.

To each of our Ministerial Brethren to whom this little work is sent; and whose Presbytery or Congregation may not be already engaged in the support of Foreign Missions, in a connexion which they may prefer to ours, we would affectionately propose the following inquiries.

1. In reliance upon the aid of the Mediator of the New Covenant, and the kind co-operation of your Brethren of the Presbytery, would it not be consistent, to propose at your next stated meeting, that a resolution be passed and an effort be commenced, to raise within your bounds a sum sufficient for the support of one Missionary; or what would be sufficient when united with a similar effort on the part of another Presbytery?

2. Might not a Congregational Association be formed among your people by which something might be raised to assist the Society? The simplest form would be to appoint a Treasurer, divide the congregation into districts, and appoint collectors to visit each, and receive whatever sums the people might be willing to give.

3. Might not all the collections which are made at the Monthly Concert, be regularly and properly appropriated to this important object? Or, if the concert is not statedly observed, might not this be done on the preceding or following Sabbath?

4. With a view to the diffusion of missionary intelligence, could there not be obtained a list of subscribers, who might be willing to pay 50 cents a year for this publication, which we hope to be able to enlarge and improve, as the prospects and patronage of the society advance? *If all* our brethren were to carry these suggestions into effect, there might not only be a great saving of expense and time, but a rich participation in the pleasure of doing good; and in the spiritual blessings which are connected with sincere exertions to send the gospel to the heathen. May we not, then, hope that this little service will not be denied?

This work will be sent gratuitously to the pastors of all such congregations, as statedly contribute to its funds; to the officers of all Auxiliary Societies; to the active friends of the society, wherever desired; other persons who may order it, will be expected to pay the sum of 50 cts. per annum, to go to the general use of the Institution.

All communications relating to remittances and the transmission of funds, should be directed to Rev. Elisha Macurdy, Briceland's Cross Roads, Washington county, Pennsylvania; or Mr. Samuel Thompson, No. 10, Market street, Pittsburgh.

All others should be directed to Rev Elisha P. Swift, Corresponding Secretary of the Society, Pittsburgh.

It appears that the amount of donations and contributions, when the Chronicle was published, was $3534 65½. We hope the amount is at present much larger than this; as we know that the Corresponding Secretary and General Agent has been, and still is, diligently employed in obtaining additions to the funds.

TIDINGS FROM MR. PINNEY.

The following letter from Mr. Pinney, very recently received, and announcing his safe arrival on the African coast, is highly gratifying.

We extract it from the Presbyterian—that paper not being seen by a number of our readers, although taken by others.

February 17th, 1833.

Dear Sir,—We hava arrived safely and happily at the home of the oppressed, where freedom, spreading her broad mantle, invites the injured sons of Africa to liberty and happiness. The verdure is beyond expression delightful. Cape Mount seemed a paradise, when first seen last Sabbath morning, as one peak after another was discovered to us by the ascending mist; and Cape Mesurado, distant only half a mile from our anchorage, though very rocky, presents nothing but the deepest luxuriance of vegetation; no rock appears except at the extreme point, where the retiring surf exposes enough to assure us that it is there. The white beach between the two Capes, a distance of fifty miles, is a beautiful line seperating the dark green waters from the still deeper vegetation; which resembles very much the appearance of the coast presented in entering Charleston Harbour. Numerous palms lift their lofty heads all along the shore, high above the surrounding forests, resembling our pines, trimmed almost to the top. Natives dressed in nature's garb, in light shelly canoes, as strange as themselves, are all around us. It is impossible to describe my sensations at beholding these human beings, representing I suppose, fairly, more than as many millions—come on board our vessel just before we anchored in view of Monrovia, on Sunday evening, without even a "fig leaf" covering—seaming scarcely to have made a single step towards civilization, and probably still less towards godliness. They were *Kroomen*, said to be the noblest and most honest of all the seaboard tribes; their business is to row the boats in loading and unloading vessels. Capt. Hetch has engaged fifteen, and I am now more accustomed to their appearance. When on board the ship, they wear a small piece of cloth around the loins. They are of a dark red colour, something like a ripe English cherry. The Governor received me with much politeness to-day, and invited me to dinner, which, from my circumstances, I declined acceding to. The town consists of houses, thinly scattered here and there, on lots as they have been drawn by colonists From being but partly built, and there being no horses or carts to wear a road, the streets have little the appearance of a regular town, and from the luxuriance of vegetation, every spot not under cultivation or continual use, is covered with weeds and bushes. Yet it is much pleasanter than I had anticipated. The air is cool and pleasant, and I was quite surprised to observe *cloth coats* worn by all the most respectable inhabitants. Gov. M. informs me that when he travels, he wears his *coat* and *overcoat*, and lies down any where in them. The buildings are well calculated for coolness, having no fire-places, and being quite open. Those of the colonists whom I saw, received me with great politeness, and were dressed very genteelly. I think I shall like Africa, and from all accounts, the fever is not commonly more severe than many *intermittents* in America. It is a complete *fever and ague*, and in most cases I am informed is light.

I hear of very little sickness among those who came in the Lafayette and Hercules, which arrived two weeks ago. The Jupiter has not come yet! So that my long delay has proved no delay, and I am here sooner than if I had embarked two months earlier. She left the Cape de Verds some time ago, and has not been heard of since: but is supposed to be on the coast to the *windward or north*. "Man deviseth his ways but God directeth the steps." In my haste I was inclined to regret having missed the opportunity, but the Lord I trust intended it for good. Our voyage was performed in about forty-two days, and was upon the whole very pleasant. The Captain did all, and more than I could have anticipated, to make every thing pleasant. His conduct towards the emigrants, was marked by forbearance and kindness. Religion was countenanced and encouraged. In the cabin, every meal, when my sea-sickness had subsided, was commenced by *giving thanks*. I have revived my astronomical learning, and became something of a practical navigator on the voyage, and have acted as general physician. At times, the idea of being *entirely alone*, has depressed me for a few moments; but generally I have felt, and at present do feel, happy and cheerful.

As yet, no arrangement has been made about my inland journey, but I propose going ashore this morning to consult on the business. I have written this in haste, as I wish to send some other letters by the Monrovia, which leaves to-morrow.

Yours, most affectionately,

JOHN B. PINNEY.

FOREIGN.

We have lately received from England a copy of the "Brief View of the Plan and Operations of the British and Foreign Bible Society; and of kindred Institutions throughout the world." This

society may justly be considered as the parent of all similar institutions now in existence. A view of its present state and operations must, we think, gratify every friend to the Bible cause; and such a view may be obtained by reading the following brief article—We omit only one short and not important paragraph.

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The object of the British and Foreign Bible Society is, exclusively, to promote the circulation of the Holy Scriptures, without note or comment, both at home and abroad. By a fundamental law of the Society, the copies circulated in the languages of the United Kingdom are to be those of the authorized version only.

The constitution of the Society admits the co-operation of all persons who are disposed to concur in its support.

The proceedings of the Society are conducted by a Committee, consisting of thirty-six laymen, six of whom are foreigners, residing in London and its vicinity; half of the remainder are members of the Church of England, and the other half members of other denominations of Christians.

The President, Vice-Presidents, Treasurer, and Secretaries, are *ex-officio* members of the Committee; and every clergyman or Dissenting minister, who is a member of the Society, is entitled to attend and vote at all meetings of the Committee.

One guinea, annually, constitutes a member; five guineas, annually, a governor; ten guineas, at one time, a life member; fifty pounds, a life governor. Governors are entitled to attend and vote at all meetings of the Committee.

Members are entitled to purchase Bibles and Testaments, at *reduced* prices, to five times the amount of their annual subscriptions;—donors of ten guineas are classed with annual subscribers of one guinea; and donors of fifty pounds with those of five guineas.

Auxiliary Societies are allowed to purchase Bibles and Testaments at *prime cost;* their members having the same privileges also, at the local depositories, as the members of the parent society enjoy in London.

The centre of this Institution is in London; and its Auxiliary Societies, Branch Societies, and Associations, extend throughout the British dominions in every quarter of the globe. One hundred and twenty-six affiliated Institutions have been formed during the past year. Numerous correspondences have been opened with the clergy and laity of different nations; and powerful coadjutors are actively employed in circulating copies of the sacred Scriptures among men "of every nation under heaven." During the twenty-eight years that the Society has existed, it has circulated more than seven millions, six hundred thousand copies of the Scriptures, and expended £1,878,382.

The receipts of the Society during the last year have amounted to 81,735*l.* 16*s.* 4*d.* They have arisen from the usual sources of donations, annual subscriptions, legacies, and sales.

The expenditure during the same period has been 98,409*l.* 10*s.* 9*d.*

The issues from the depository have amounted to 343,145 copies, and on the continent to 240,743, making a total of 583,888.

Auxiliary Institutions in Scotland, and others in correspondence with the Parent Society, have been supplied with copies of the Scriptures, which have proved very acceptable; and contributions have been received from various Societies in that part of the United Kingdom.

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Among its foreign relations, the British and Foreign Bible Society enumerates many Auxiliaries and Branches. In Europe it has established itself at Malta as a central point of great and increasing importance. In Asia its cause is aided and represented by the Calcutta, Madras, Bombay, Columbo, Singapore, and New South Wales Auxiliary Societies, and their various branches. In Africa, similar Institutions are established at Sierra Leone, the Cape of Good Hope, and the Mauritius; also, in the British Colonies of North America, in Nova Scotia—at Halifax, Liverpool in Queen's county, at Pictou, Yarmouth and Argyle; in New Brunswick,—at St. John's, St. Andrew's in Charlotte County, Fredericton, and Miramichi; and in the Canadas,—at Quebec, Montreal, York, Earnest Town, Amherstburgh, Midland District, and Kingston; and likewise in the West Indies, at Jamaica, Antigua, Barbadoes, Montserrat; at Berbice, Honduras, and in the Bermudas.

In England the Society has published at its own expense, the Bible, or integral parts thereof, in *thirty-two* languages. One edition of the Irish Bible, in the vernacular character, has been completed, and another is in contemplation. It has also printed, or extensively aided in printing, the Holy Scriptures on the continent of Europe, in the French, Basque, Breton, Flemish, Spanish, Jewish-Spanish, Hebrew, Italian, Romanese, German, Bohemian, Servian, Wendish, Hungarian, Polish, Lithuanian, Danish, Swedish, Finnish, Lapponese, Icelandic, Samogi-

tian, Esthonian, Lettish, Slavonian, Wallachian, Albanian, Russian, Turkish, Turco-Greek, Tartar-Turkish, modern Greek, Albanian, Calmuc, Buriat Mongolian, modern Armenian, Carshun, Syriac, Georgian, Turco-Armenian, and Armenian languages. In Asia it has promoted, by liberal and repeated contributions, the translation and publication of the Holy Scriptures in Persian, Arabic, Singalese, Pali, Hindoostanee, Bengalee, Sanscrit, Teloogoo, Tamul, Malay, Mahratta, Malayalim, Orissa, Seik, Burman, Carnatica, and several other dialects; together with two versions of the whole Scriptures in the Chinese, a language understood by perhaps one-fifth of the population of the globe, many of whom are resident within the British dominions in the east. At Madagascar a translation of the Scriptures into the Malagesse, has been completed, and the New Testament printed. In the Society and Georgian Islands, the Missionaries have been aided in printing the Scriptures in the Tahitian language by repeated supplies of paper from this institution; and the most cheering prospects are opening for the general distribution of the Scriptures throughout the surrounding islands. In Africa, although the operations of the Society have been chiefly confined to distributing copies of the Scriptures, furnished from its domestick depository, it has also had the satisfaction of supplying the ancient church of Abyssinia with an edition of the Ethiopic Psalter and the Gospels; and the providential acquisition of the version of the entire Scriptures in the Amharic, the vulgar dialect of a large portion of Abyssinia, of which the New Testament, edited by Thomas Pell Platt, Esq., is already printed, will, doubtless, prove the source of invaluable blessings to this interesting Christian community. For the use of the inhabitants of Egypt, the Psalter and the four Gospels have also been printed in Coptic and Arabic. A portion of the inhabitants of western Africa have been furnished with a part of the Scriptures in the Bullom dialect: and the acquisition of a translation of the Gospels and the Book of Genesis in the Berber language, will afford the Aborigines of Northern Africa, by whom it is extensively spoken, the means of becoming acquainted with the things concerning their peace. The Society has also taken measures for printing the Gospels in the Namacqua dialect, for the use of certain tribes inhabiting South Africa. In South America an extensive field was opened for the circulation of the Scriptures, and an agent of the Society was sent out to carry forward the work; but, owing to political changes, and other causes, his exertions have been impeded, and finally closed by death; though numerous supplies of the Scriptures have been disposed of through his instrumentality. The same political causes have operated to check the extensive circulation of the Scriptures, which was anticipated in Mexico, when the Society sent out another of its agents. This agent (Mr. Thomson) has lately proceeded to the West Indies, where his exertions to form new, or revive old Societies, have commenced with pleasing prospects of success. At Labrador, the New Testament and Psalms, translated into the Esquimanx language, by the Moravian missionaries, have been received with gratitude, and are producing blessed fruits. In the language of Greenland, the New Testament has been printed at the charge of this Society, and the copies despatched to that country have been received by the baptized Greenlanders with delight.

The principal translation of the Scriptures now carrying on under the auspices, and with the aid of this Society, are—in Europe, the Breton and Catalonian; in Asia, the Persian, the Curdish, the Ararat-Armenian, and various dialects of the peninsula of Hindostan; in the South Sea Islands, the Tahitian and Raratogna; in America, the Chippeway, the Peruvian, the Aimara, the Mexican, the Misteca, the Tarasco, and Esquimanx; and in Africa, the Namacqua, the Caffre, and the Bechuana.

The foregoing account of the operations of the Society, at home and abroad, would be incomplete without a distinct notice of those independent, but kindred Institutions, which it has been the means of producing on the continent of Europe, and in the United States of America. These are conducted under the highest patronage, and are supported by individuals of different Christian denominations, many of them eminent for piety, learning, and station, in the capitals of Prussia, Sweden, Denmark, Hanover, Saxony, Wirtemburgh, the United Netherlands, France, the principal cantons of Switzerland, and in the Ionian Islands.

A Protestant Bible Society in France occupies an important station among similar Institutions on the continent: and the ladies of France have embarked in the work of forming Bible Associations.

According to the latest accounts, the Russian Bible Society, previous to its suspension by an Imperial Ukase, in 1826, had, with its 289 auxiliaries, branches, and associations, undertaken the *printing* of the Scriptures in 27 different languages,* of which 861,105 copies of entire Bibles and Testaments, or of sepa-

* It has also purchased copies in fourteen other languages.

rate books thereof, had left the press. An edition of 10,000 copies of the Pentatench, in modern Russ: 145,600 copies of the Psalms, and above 100,000 copies of the entire New Testament, in the same dialect, (including those with the Slavonic) had been printed: thus have the inhabitants of the vast empire of Russia received, for the first time, a translation of the Scriptures in their native dialect, a work, the benefit of which it is impossible to calculate.

In the United States, a National Society has been established at New York, under the title of the American Bible Society, with which no fewer than 813 auxiliaries are now connected! At Philadelphia, a similar Institution, with various branches, successfully prosecutes the same great object.

View of Publick Affairs.

EUROPE.

The latest advices from Europe—eight days more recent than those previously received—have been brought in a packet ship from Liverpool to New York—They are of the dates of the 1st of April from London, and of the 2d, the day of the packet's sailing, from Liverpool.

BRITAIN.—The British parliament is in session, and measures of the deepest interest to the nation are under discussion. The Irish Coercion Bill has passed the House of Commons by a majority of 259, and in consequence of the amendments made to it in that body, is returned to the House of Lords. It will no doubt again pass there, and its provisions be immediately carried into execution. The number of troops kept in Ireland by the British government, appears, from the debates, to be no less than 28,000 men, or about one-fourth of their whole standing array. On the motion for the third reading of the Coercion Bill, Cobbett moved, as an amendment, that the Bill be read a third time that day six months. This motion was negatived by a vote of 345 to 76. Mr. O'Connell, in opposing the Bill, warned the House of the consequences of passing such an act, affirming that it would exasperate the Irish people, and prove the sure means of effecting a separation between England and Ireland. He was replied to by Lord Althorp, and the Bill was passed by the overwhelming majority we have mentioned above.

A change has taken place in the British Cabinet, though it will not probably be attended with any change in its policy. Lord Goderich, who was Colonial Secretary, has become Lord Privy Seal, vacated by the resignation of Lord Durham. Mr. Stanley succeeds Lord Goderich; and Sir John Cam Hobhouse succeeds Mr. Stanley, as Secretary for Ireland.

It appears that the monopoly of the trade to China, possessed by the East India Company, is to cease, but that the Company is to retain the exercise of its territorial functions in India. The disenssions on this measure appear to excite more feeling in Britain, at present, than any other. Great national advantages are anticipated from a free trade to China. The directors of the East Indie Company seek to retain as much power as possible; but their charter is near expiring, and they will then be at the mercy of the government. The whole concern, however, is yet a matter of negotiation and discussion, and we shall not chronicle measures which are only subjects of speculation—the result we hope to state in due time.

The subject of negro slavery in the West Indies was taken up in the house of Lords on the 28th of March. Earl Grey concluded a speech on the subject by saying, that "he was anxious for the abolition of slavery, but he was not prepared to declare for immediate emancipation, without considering the consequences that might flow from such a measure." The *London Standard* states, that the subject was to be taken up again on the 2d of April, and professes to give a faithful outline of the government plan for the settlement of the West India question; the substance of which is, "that a loan of twenty millions is to be negotiated upon the credit of the colonies, out of which the planters are to be paid an ad valorem price, ranging between £10 and £20 per head, for their several slaves. The slaves then, de facto, cease to be the planters' property, and become the indented labourers, as it were, of the publick. They are, however, to be held in gangs upon the estates, in the cultivation of which they are now employed. They are to be compelled to work six days of the week, and the compulsory instrument is to be supplied by a numerous and efficient white police, acting under a subordination of magistrates communicating with the several colonial governors."

We see nothing in the papers that have reached us, on the subject of tythes, or the reform of the church. We presume that this important matter has not yet been reached, in the course of parliamentary proceedings—A great emigration from Britain is in rapid progress. It is stated in one of the papers that "there are now no less than thirty ships fitting out in the St. Katherine's, London, and West India Docks, to carry away emigrants to Canada, New South Wales, and Van Dieman's Land.—Ten vessels sailed last week, with as many hundred passengers, for those places, and as many more will leave the Docks this week. Two large ships are appointed to leave the port of London in April, with female passengers for New South Wales, and 300 of the berths have already been engaged."

It appears incidentally, from the debates in parliament, that Ireland remains without any melioration of the deplorable state, by which it has been characterized for some time past.

France.—From France there is nothing important. The situation of the Duchess de Berri, whose pregnancy seems to be no longer doubtful, is still the cause of a good deal of debate. The Carlists are clamouring for her immediate liberation, and affirm that her health is greatly impaired; this is denied by the friends of the Government, who say that her health is "as good as can be expected."

It is stated that it is the firm intention of Prince Talleyrand, now at the British court, not to listen to any of the propositions of the King of Holland, for a modification of the terms proposed by the five great powers for settling the controversy between Holland and Belgium, but to insist on its being terminated according to the first Protocols, and the treaty of November 15th, 1831. Charles X., reported last month to be dangerously ill at Prague, is now said to be restored to health—A great reduction of the army appears to be in contemplation; and a reinforcement of the French naval force in the Mediterranean was expeditiously fitting for sea—said to be in consequence of certain indications that Russia is seeking to obtain an undue influence with the Turkish Sultan. Up to the 27th of March, the Russian squadron had not left the Bosphorus, although that event had been expected to take place a considerable time previously—There are many indications that France and Russia cherish a mutual jealousy of each other. Both are endeavouring to obtain from the Sultan Mahmoud, the settlement of his controversy with the victorious Pacha of Egypt, and thereby to make the Sultan subservient to their ambitious views.

Spain.—An article in a Paris paper of the 20th March, says—We learn from good authority, that the convocation of the Cortes of Spain, is to take place in the first fortnight of the month of April; but it appears that the two subjects which are to be first discussed, viz., the acknowledgment of the right of the King's daughter to the throne, and the recognition of the American Republics, will be discussed with closed doors.

We do not think that the unimportant and ephemeral changes which occur in Spanish affairs, are worth recording. The queen's party, on the whole, is ascendant; and Don Carlos and the Duchess of Beira—the rivals for royal dignity of the existing and expected dynasty—have left Madrid by necessity, yet without formal banishment, so far as we can find; and have gone to Lisbon, where they are courteously, and we doubt not cordially received, by Don Miguel.

Portugal.—The conflict for the crown of Portugal, between Don Miguel for himself, and Don Pedro for his daughter, is still undecided. But while the scales of empire are yet vibrating, we fear they incline to the side of the wretched tyrant who is now in possession of the throne. The monks and priests are his devoted friends, and the superstitious Portuguese populace are almost wholly under their influence. Don Pedro has now been more than ten months in Oporto, and he is yet confined to even a less space than he occupied shortly after his landing—He has lately, and most unfortunately, quarrelled with Sartorius, the British commander of his fleet, who leaves his service, and will probably withdraw the greater part of his naval force. Yet on the other hand, the repeated, and recently desperate attacks of the troops of Miguel, on the lines and fortifications in and about Oporto, have been completely repulsed, and with great slaughter of the assailants, and comparatively little loss on the part of the besieged. The papers brought by the last arrival contain long accounts of two assaults made by the Miguelite forces on the defences of Oporto—one on the 3d, and the other on the 24th of March. They appear to have been skilfully planned, and well and bravely conducted. But in both instances, they were repelled with great loss, and without gaining any advantage. It is stated that they have had a disheartening effect on the troops of Don Miguel; and yet it is affirmed that they are preparing for another more general and desperate assault. But even if this should fail, and the troops of Don Pedro be able to advance, if the country is in general hostile to him, neither he

nor his daughter can possess a throne worth having. Meanwhile, both armies have suffered from pestilential disease, and that of the invader from the want of supplies, which reach Oporto with great difficulty, being exposed to the fire of the besieger's batteries.

SWITZERLAND appears to be in a very perturbed state. A political controversy on the fundamental principles of their social union, has about equally divided the cantons which compose the confederacy.

ITALY.—The whole volcanic region of Southern Italy, and the Island of Sicily, appears to be in agitation—In the meantime, the celebrated harbour of Pompeii, filled up by the lava of an eruption of Mount Vesuvius, in the year 79 of the Christian era, is being excavated; and a small fleet of ancient vessels, or at least the remnants of them, have been found, in good preservation.—Almost the whole plot of the city has been excavated.

GERMANY.—The federal Diet of the German empire, as we stated some months since, has issued edicts calculated and intended to repress the movements in favour of free government, in the several subordinate States—particularly those of *small* territorial extent. This has been, and still is, deeply resented by some of these States—especially by the numerous friends of *liberalism* which they contain. Recent *accounts* show that the spirit of resistance to the edicts of the Diet is active and increasing—It will probably eventuate in a rupture, a revolution, or a gradual reformation.

BELGIUM AND HOLLAND.—We have already had occasion to notice the continuance of the controversy between these States. The last arrival brings information that warlike preparations are being made by the Belgians, in prospect of their being needed to repel the Dutch, or to enforce the award of the five great powers: and by the same arrival we learn that "No change is perceptible in the conduct of the King of Holland; he continues to reinforce his squadron in the Scholdt, and in an interview with his late Ambassador in London, Zuylen van Nyevelt, has expressed his determination not to submit to conditions which he considered unjust."

TURKEY.—Reports have been circulated in Europe, as well as in this country, that Ibrahim Pacha, notwithstanding the measures taken for pacification, had pursued his victorious march toward Constantinople, till he had reached and stationed his army at Smyrna. There is still some doubt as to the truth of these reports, but the probability seems to be, that Ibrahim did not advance farther, after his signal defeat of the Turks at Coniah, or Iconicum. The most recent intelligence from Constantinople bears, that the Grand Seignor is relieved from his fears by the intervention of the Christian European powers—especially the French—and is diligently employed in disciplining his army, and doing every thing to repair his losses—The terms of the pacification with Mehemet Ali, the Pacha of Egypt, are said to be, that the Pacha shall still recognise the Grand Seignor as his lawful sovereign, and shall retain Egypt and Syria as his dominions, in perpetuity, but shall resign all his other conquests to the Sultan Mahmoud.

Our space forbids farther details for the present month.

ERRATA IN OUR LAST NUMBER.

Page 156, 2d col. 7th line from bot., for *Lepari Isles*, read *Lipari Isles*.
157, 1st col. 11th line from top, for *two miles*, read *twelve miles*.
Do. 2d col. 8th line from bot., for *eight years*, read *eighty years*.
192, 20th line from bot., for *Africa*, read *Arica*.

ERRATA IN OUR PRESENT NUMBER.

In a part only of the impression, the *Lipari Isles* are several times called the *Lepari Isles*.

Page 218, 2d col. line 20, for *love in peace*, read *live in peace*.

THE

CHRISTIAN ADVOCATE.

JUNE, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXVIII.

The Lord's Prayer, which we are now to consider in detail, consists of a preface, or introduction, six petitions, and a conclusion. With respect to the first of these, our Catechism says—"The preface of the Lord's prayer (which is, *Our Father which art in heaven*) teacheth us, to draw near to God with all holy reverence and confidence, as children to a Father, able and ready to help us; and that we should pray with and for others."

Invocation is the introductory part of prayer, and consists, as I have heretofore had occasion to observe, in calling on God by some of the names by which he is made known to us in his word. In the form of address which we now consider, and which our blessed Saviour has taught us to use, we are directed to call upon God under the endearing appellation of "Our Father *which art in heaven*." The astonishing condescension of the High and Holy One who inhabiteth eternity, in permitting and teaching us thus to address him, is indeed beyond all expression or conception. This we ought deeply to feel, and if we do, it will be an effectual preservative against all undue familiarity of language; and yet more against all levity or carelessness of spirit, whenever we attempt the duty of prayer. We shall recollect, as the answer before us teaches,

1. That in prayer we "draw near to God." It is indeed true, that at all times and in all places "God is not far from every one of us—We can no where go from his presence—In him we live, and move, and have our being." Yet, as in regard to an earthly superior of great eminence and excellence, we feel differently when we directly speak to him on an important and interesting concern, from what we do when we are merely in his presence, without any purpose of addressing him personally; so in regard to the great Father of our spirits, although a sense of his universal presence ought always to be a restraint upon us, that we allow not ourselves in any thing offensive to his pure and all-seeing eyes, yet in immediately addressing him we ought to feel the impression of his glorious Majesty, beyond what we habitually experience. We then draw near for the express purpose of making ourselves, as it were, a party with him; and this may well fill us

2. "With all holy reverence."

Reverence, or veneration, is a mental affection composed of *awe* and *love*—Let us for a moment attend to the first of these separately; reserving the second for the next particular, to which it properly belongs. In religious awe, a sacred dread or fear is the predominant feeling. Thus it is recorded of the patriarch at Bethel—"Jacob awakened out of his sleep, and he said, Surely the Lord is in this place and I knew it not: and he was afraid and said, How dreadful is this place! this is none other but the house of God and the gate of Heaven." The same sacred dread we discover in the language of the Father of the faithful, when pleading that the guilty city of Sodom might be spared—"And Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes." And again, "Oh let not the Lord be angry, and I will speak." And finally, "Oh let not the Lord be angry, and I will speak yet but this once." This holy fear is always accompanied, or rather it is in a great measure produced, in every right-minded supplicant, by a deep sense of unworthiness, guilt and pollution. It is this which makes us most impressively sensible of our need of a Mediator and Intercessor—sensible that without a day's-man between us and the holy God whom we approach, we should be without hope, and must shrink back from Him who is of purer eyes than to behold iniquity, into utter darkness and despair. But knowing that "we have an Advocate with the Father," who is always heard and always prevalent, and coming in his name, and putting every request into his hand, we are enabled to draw near—

3. "With confidence, as children to a Father, who is able and ready to help us." Confidence in offering a request, must always arise from the belief that he to whom we offer it, is both able and disposed to grant what we ask. Hence the inspired declaration, that "he that cometh to God must believe that he is, and that he is a *rewarder* of them that diligently seek him." The confidence which dutiful children feel that the requests they make to a wise and kind father will be favourably heard, is ever mingled with conscious love to that father. Love, indeed, is the source and vital spring of this confidence. It is this love, tempering the *awe of* which I have spoken, that *constitutes* that true filial spirit by which the people of God draw near to him in prayer, as children to a father—It is the spirit of adoption, "whereby they cry Abba Father."

In the sacred Scriptures there are various senses in which God is represented as our Father. Sometimes he is thus denominated because he is our Creator, Preserver and Benefactor. Hence the prophet says "Have we not all one Father? hath not one God created us?" Elsewhere he is called, "The God of the spirits of *all* flesh" and "the Father of spirits." The apostle Paul quotes even a heathen poet as saying of God "For we also are his offspring." And in numerous passages of the sacred oracles he is represented as protecting, providing for, and doing good to his dependent creatures. The Psalmist, speaking of God says—"Thou openest thy hand and satisfiest the desire of every living thing." Again. God is sometimes, in the volume of inspiration, called the Father of his professing people, in virtue of the covenant relation which subsists between him and them. In this sense those Scriptures are to be understood in which Jehovah says, speaking of his ancient chosen people, "Israel is my son, even my first born—I have nourished and brought up children and they have rebelled against me—If

then I be a father, where is my honour—Wilt thou not, from this time, cry to me, "My Father, thou art the guide of my youth." Once more and especially: God is called the Father of his people, in consequence of the relation in which he stands to them by their regeneration and adoption—They are "born of God," are "partakers of a divine nature," have "received the adoption of sons," are "heirs of God and joint heirs with Christ;" and the eternal Son of God himself—most astonishing thought! "is not ashamed to call them brethren." Now, beloved youth, if you give yourselves entirely to the Lord—for only on this condition can you do it—you may, with holy confidence, draw near to God as your Father in all the respects and relations that I have mentioned. You may view him as your Father *in heaven*—the Great God who "dwelleth in the high and holy place," the Sovereign of all worlds, having all beings in the universe, every thing, whether animate or inanimate, under his perfect control and at his absolute command. Such a Being you cannot for a moment doubt is "*able* to help you;" and if you can look up to him as your Father by adoption, you ought not to question that he is as *ready* to help as he is able. "For like as a father pitieth his children, so the Lord pitieth them that fear him." You may pour all your sorrows and complaints into his compassionate bosom; you may go to him for help when creatures can help no longer; you may look to him to supply all your wants, to relieve all your necessities, and to protect you against all dangers and all enemies. Such a Father is God, to all who are reconciled to him through Jesus Christ, his Son our Saviour. Those who are not thus reconciled, may indeed regard him as their Creator, and if, by parental faith, his covenant has been taken hold of in their behalf, they may plead that relation also; but till they are his children by being "born of his Spirit," they can never avail themselves of the angelick privilege, and share in the holy and sublime pleasure of crying "Abba Father," when they approach him in acts of worship—when offering their petitions and uttering their thanksgiving and praise. Never be contented, therefore, till in this high and peculiar sense you can regard and address him as your Father in Heaven. Let it be the burden of your souls and of your prayers; that by the regenerating grace of his holy Spirit he may make you his children, by a saving union with Christ Jesus his well beloved Son—that you may have the privilege and know the sweetness of access to him with holy boldness, and taste of that delightful communion with the Father of your Spirits which is heaven begun on earth—a preparation for, and prelibation of, the heaven of eternal felicity, when mortality shall be swallowed up of life.

But the answer before us teaches that the words "Our Father which art in heaven," intimate that we are to pray with and for others." We pray with others, both when we are their mouth to God in this sacred exercise, and when another performs this office, and we join in the petitions which he offers. It ought ever to be kept in mind, that in social prayer every one is bound to pray—it is his duty to be as devout, and as earnest, and to guard as much against wandering thoughts, when another leads, as when he is himself the speaker. Our presence, and profession to join in the devotional act, identify us with the speaker, and we awfully trifle and are chargeable with profaneness, if we do not use our utmost endeavours to accompany the words which are uttered, with the sincere desires of our souls.

Alas! there is much sin committed, in that very exercise in which we profess to plead for its pardon.

The Lord's Prayer may doubtless be used with great propriety in private, as well as in social or publick worship. Yet in private prayer, we are not bound always to speak in the plural number. Much of our address to the great Hearer of prayer may and ought to relate to our personal wants, and necessities, and obligation to gratitude and thanksgiving, in which propriety requires that we speak as individuals. It would seem, however, to be the intention of our blessed Lord, to teach us in this prayer to recognise our connexion with the whole household of faith—the whole family of the adopted children of God; and although we pronounce this prayer in secret, to join with them in acknowledgments and requests which, as his sons and daughters, they cannot but make, and in which their spirits, however separated for the present, do always harmonize and sweetly unite. This is the blessed communion of saints, commenced on earth and to be perfected in heaven.

EXTRACT FROM "TURNER'S SACRED HISTORY OF THE WORLD."

The Mosaic Account of the Origin of Light not Unphilosophical.

"I was considerably affected in my younger days by the long standing objection that Moses made light to exist before the creation of the sun; as books then usually taught, what some still fancy, that there could not have been light without this luminary. But not choosing, on such an important point, to attach my faith to any general assertion, I sought to find out if any investigator of the nature of light had perceived any distinction in its qualities or operation, which made it a fluid, or matter, independent of the sun. It was not easy before the year 1790, to meet with the works of any student of nature on such a subject, as it had been little attended to; but I at length saw the fact asserted by Henkel, a German of the old school, of some value in his day; and soon afterwards some experiments were announced in England, which confirmed the supposition. It had been a favourite point of attention with me ever since; and no truth in philosophy seems to be now more fully ascertained, than that light has a distinct existence, separate and independent of the sun. This is a striking confirmation of the Mosaic record; for that expressly distinguishes the existence and operation of light from the solar action upon it, and from that radiation of it which is connected with his beams and presence. By Moses, an interval of three days is placed between the luminous creation, and the appearance and position of the sun and moon. Light was therefore operating, by its own laws and agencies, without the sun and independently of his peculiar agency, from the first day to the fourth of our terrestrial fabrication. But from the time that the sun was placed in his central position, and his rays were appointed to act on our earth, they have been always performing most beneficial operations, essential to the general course of things. They have also been ascertained by Dr. Herschel to have a power of heating, distinct from their production of light and colour, an interesting discovery, connected with more consequences and inferences than have yet been noticed."

THE MISSIONARIES' FAREWELL HYMN.

We know not the author of the following hymn, but think we have seen its publication in some of our

religious Journals. It was sung by the missionaries of the Western Foreign Missionary Society—Messrs. Lowry and Reed, with their wives—on the evening of the 28th inst. the evening of the day before their departure for India, at a numerous meeting in the 2d Presbyterian Church of Philadelphia—a meeting called for the purpose of prayer, and praise, and exhortation, on bidding the missionaries farewell. We know not that we were as much affected by any other singing that we ever heard, as we were by this hymn, when sung by the sweet voices of the missionaries and their wives.

Yes my native land I love thee,
All thy scenes I love them well;
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger heart can tell!
Happy home! 'tis sure I love thee!
Can I—can I say—*Farewell?*
Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleas'd I leave thee—
Far in heathen lands to dwell.

In the deserts let me labour,
On the mountains let me tell
How He died—the blessed Saviour—
To redeem a world from hell!
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell,
Glad I bid thee
Native land!—FAREWELL!—FAREWELL.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 199.)

Naples, Feb. 26th, 1824.

We sailed from Palermo on the 19th in the Constanza, Captain Catalano. During the night I escaped sea-sickness, but in the morning it was evident that all the seasoning of my previous voyages was insufficient to preserve me from this troublesome complaint. It seemed however that the mind had become inured to the evil, by repetition. On the morning of the 21st we entered the Bay of Naples. The wind was light, and most of the day was passed before we reached the mole, so that ample time was allowed for surveying this celebrated gulf and its wonderful borders. I am not about to describe them, but I am not at all surprised that they have excited the highest admiration.

We took lodging for the night at the Albergo Reale, where there was much show and little comfort, and on the next morning established ourselves at the boarding house of Madame Abelle, in the Strada de' Fiorentini, where we have found neatness, order, and the kindest attention.

We did not engage an Italian teacher in Sicily, because the period of our stay was uncertain. We now have one, and purpose to attend to the language assiduously. The lessons which we took at home, and study by ourselves, during our long detention at Messina, have made us somewhat acquainted with it, and I can understand it when spoken, about as well as I did French four months ago. It is very beautiful, for while it retains much of the energy and expressiveness of the Latin, it is every where made flowing and harmonious. In truth it is so soft, and the vowels are so numerous,

that it would want distinctness if it were pronounced as ours commonly is. The aid of very marked accent has been called in to make it articulate, and to this, very forcible and emphatic gesture is often added.

March 11.—We have now been in Naples nearly three weeks, but the time has been so constantly occupied with the study of the language, and with the innumerable interesting objects which are crowded around us, that I have not made any memoranda, and am able to give but a brief and imperfect account of this charming region.

Yesterday we made an excursion to Baiæ and Cumæ. We went near the supposed tomb of Virgil which we had visited before, and through the grotto of Pausilipo. This is a tunnel cut through the hill of Pausilipo, evidently at the expense of vast labour, for the roof and walls are solid rock. It is so ancient that its origin is unknown, but it has been enlarged and paved in modern times. It is computed to be 2316 feet long and 22 broad. The height varies, being greater toward the extremities, than in the centre, but is said to be 89 feet in the loftiest part. Emerging from this dark cavern, we drove through a small village, and entered on a finely cultivated country, where the vines were trained from tree to tree, and the ground beneath was covered with grain, flax, lupins, and other vegetables. Going in this manner from a most populous city into a dreary cavern, and thence over a fertile and beautiful plain, we were presented with one of those series of contrasts, which the stranger must daily meet in Naples and its environs.

At Pozzuoli we engaged a boat to meet us at Baiæ, and as our coachman demanded an exorbitant price for taking us to Fusaro and Cumæ, stepped into the carriage of another, who was more reasonable. We passed Monte Nuovo, a hill of three miles in circuit, and 472 feet high, which in 1538 was thrown up by volcanic fire in thirty-six hours. Near it is the lake of Avernus, a circular sheet of water surrounded by very steep lofty banks, from which the forests have been cut off, so that its darkness, gloom, and horror have vanished, and with them the superstition which they fostered. On the southern side is the grotto of the Sybil, as it is called, which we visited on our return,—a *place* well calculated to inspire *terror* into a people under the *influence* of a false religion. We went for some distance through a spacious passage, and then entered one so low that we could hardly walk upright, and so narrow that two persons would have found it troublesome to pass each other. The direction of this passage was winding, and it descended to a pool or stream of water. Here our guides requested us to mount on their backs,—an odd means of conveyance, but preferable to Charon's leaky boat. They landed us in a small dark chamber, the roof of which had once been adorned with Mosaic. Some of this had resisted time and dampness, but whatever of beauty it once possessed was buried in the smoke of the torches, which had guided the curious and profane into this once sacred retreat. Here we were shown the Sybil's bath, and here it is supposed that her oracles were delivered. Both this grotto, and that at Cumæ bear the name of the Sybil, but Virgil is more distinct than some of his readers, for immediately after mentioning his hero's arrival on the coast of Cumæ, he says, (Æneid 6th 9th.)

At Pius Æneas arces quibus altus Apollo
Præsidet, horrendæque procul secreta Sibyllæ,
Antrum immane petit;

and a few lines below he calls the same cavern;

Excisum Euboicæ latus ingens rupis in antrum,
Quò lati ducunt aditus centum, ostia centum.

but farther on speaks of the passage to the infernal regions, which Æneas and the Sybil traversed, in this way;

Spelunca alta fuit, vasto quæ immanis hiatu,
Scrupea, tuta lacu nigro nemorumque tenebris,
Quam super haud ullæ poterant impunè volantes
Tendere iter pennis; talis sese halitus atris
Faucibus effundens supera ad convexa ferebat;
Undè locum Graii dixerunt nomine Avernum.

Here then was the supposed entrance to the abodes of the departed. We found no flitting ghosts impatient to pass the Stygian waves, and no angry Charon driving back the spirits of the unburied dead. They by whose aid the passage is now effected, are ever ready to convey any curious being that wishes to penetrate these recesses, and not a few are found among the hardier, and some even of the more timid sex, who are willing, as we did, literally to ride over the waves. We arrived indeed at no Elysian fields, but the old passage is now blocked up, as we had an opportunity to observe, when we were in the sanctuary.

About a mile beyond the lake of Avernus, we came to the Arco Felice, a grand arch over the road, where it is cut through a high hill. It was probably one of the gates of Cumæ. Between it and the hill on which the temple of Apollo was built, we were shown many remains of antiquity, particularly the Temple of the Giants —so called not on account of its size, for it is very small, but from some colossal statues which were found in it. Their places are now occupied by some huge wine casks.

Near the sea, we came to the site of Cumæ. This city is said to have been founded by the Cumæans from the island of Eubœa, after the burning of Troy. It was long opulent and powerful, and was considered impregnable. Here was the temple of the Cumæan Apollo, in which, and in a cave or grotto in the hill that supported it, were delivered the oracles of the Cumæan Sybil. We entered the grotto, which was formerly more extensive than at present, but though it has not now *aditus centum*, and *ostia centum*, it is still considerable, and has numerous branches. Some remains of the temple are yet visible.

Descending and passing to the south, we came to the amphitheatre, the form of which is still distinct.

Continuing our course toward the south we soon approached the lake of Fusaro, the ancient Acheron or Acherusia Palus, which the souls of the just passed over, while the wicked were retained and received their punishment there.

From the vicinity of this lake, we proceeded on foot to Baiæ, as the road was too rough for a carriage. Here are the remains of three buildings, which are supposed to have been temples. The first, that of Diana Lucifera, stands on the left of the road. About half of it remains, presenting the appearance of a hollow hemisphere. The Temple of Mercury is circular, and has retained its roof; but that of the Temple of Venus is lost. This ruin however is crowned with a beautiful circle of plants, which give it a more picturesque appearance than would the finest dome. It is built of red brick, and forms a conspicuous feature in the view of Baiæ, as seen from Pozzuoli. Some antiquarians ascribe the erection of it to Julius Cæsar. The Temple of Mercury is commonly called Truglio, and is remarkable for its echo. It is lighted by four square win-

dows, and a circular one at the top. From the shore of Baiæ, we had a fine view of its beautiful bay, and we could not wonder that it was so much admired by the ancient Romans. Here we entered our boat, and crossed to the Lucrine Lake, which is now very small. On the 29th of September, 1538, the earth opened and swallowed up entirely the village of Tripergole, situate between this lake and the sea, and then threw out the stones, ashes and sand which form Monte Nuovo. This mountain occupies part of the former bed of the lake. Passing between them and through a vineyard, we came again to the lake of Avernus, where on our right we saw the Temple of Apollo, and on the left found at a short distance the grotto mentioned above.

Returning from the lake of Avernus we embarked again, and proceeded south to the baths of Nero. Here, long passages have been cut in the rock, which lead to some hot mineral waters. The vapour which fills these galleries is so hot and suffocating, that we were glad to retreat after advancing a few paces in one of them; but a man who attends for the purpose, is accustomed to carry in an egg, and bring it back cooked in a bucket of the water. The experiment was tried before us. The egg was half done, and the cook was covered with a most copious perspiration.

Coasting this charming shore, we passed various ruins, some of them in the sea, and proceeding beyond the castle, came to what is called the Tomb of Agrippina—a long, dark, narrow vault, ornamented with rich stucco, and supposed to have been part of a theatre. We proceeded to the village of Bauli, and the Piscina Mirabile. This is a subterranean edifice, 225 feet long, 95 broad, and 20 high; divided into five corridors, and supported by 48 piers. It is said to have been built by Augustns, for the use of the inhabitants of the neighbourhood, and of the Roman fleet stationed in the port of Misenum. Going a little farther, we had a view of the promontory of Misenus, and of the Mare Morto. We descended to the shore of the latter, and passed through the Elysian Fields on its borders. It is said that the climate here is very mild, but that the whole region has suffered much from earthquakes and *irruptions* of the sea. Ascending to Bauli again, we visited the Cento Camerelle, a large nnmber of subterranean apartments leading into each other, and supposed by some to have been the foundation of a great edifice, by others, prisons, and by Vasi, a reservoir of water.

In returning to Pozzuoli, we went near its grand mole, which consisted of vast piers connected by arches. From the extremity of this mole, Caligula extended a bridge of boats to Baiæ, and when it was finished, passed over with great pomp.

The sun had set when we arrived at Pozzuoli, but the grotto of Pausilipo, by means of its lamps, was lighter than it had been in the morning.

On a former occasion we had made an excursion to Pozzuoli, where we saw the remains of some temples, the site of Cicero's Villa, and the Amphitheatre,—but the most interesting object was the Solfatara. This is a circular plain surrounded by hills, the sides of which are in some places bare, and yellow from the sulphur which they contain. The soil of the plain itself is also mixed with sulphur and alum, and the fire of this only partially extinguished volcano is ever at work below. In one place a stone thrown upon the ground shakes it to a considerable distance, and the hollow sound which it produces, shows the tra-

veller that he stands over an abyss —perhaps an abyss of fire, for at a little distance smoke issues from the ground, and the sand is so hot that one can hardly bear to touch it. The sulphurous vapour is seen ascending in several places, and a manufactory of sulphur is established here. On the road we were shown the lava which many ages since was thrown out by this volcano.

On our return we examined the tomb of Virgil. It is situate on the hill of Pausilippo, near the entrance of the grotto. It is a small building overgrown with plants, and shadowed by a tree, which stretches almost horizontally from the neighbouring bank, as if on purpose to screen and adorn this dwelling of the dead.

Pompeii has been so often described, that a very short account of our excursion to it may suffice. We found a continued suburb extending to Portici, and even beyond that place it was difficult to discover when we left one village and entered another, so thickly peopled is this country. At Portici the road passes through the royal palace. At Torre del Greco a house was pointed out to us, the lower part of which was buried in lava. The lava which descended here in 1794, is still bare, at least in some parts, and except a few scattering plants, destitute of vegetation. We were led into the garden of a palace belonging to the church. The lava ran towards this palace, and mounted above the high garden wall; but as our guide assured us, none of it entered the holy territory. He appeared to think a miracle had here been wrought.

A part only of Pompeii has yet been excavated—the remainder is a green hill covered with vines. The ashes which buried it rose but little above the tops of its highest buildings. The houses and shops are very small, compared with those of our times, and the theatres less than modern structures of the same kind; but the amphitheatre is a vast edifice, which it is computed would have held 24,000 spectators. The tombs are grand and well preserved. The streets are narrow, but furnished with side-walks. Most of the inhabitants escaped, for only about a hundred skeletons were found. The pavements of the streets, and the walls of the houses, are partly made of lava and pumice; and of course there must have been eruptions prior to that of 79, which destroyed Herculaneum, Pompeii, and Stabia. A number of temples have been discovered at Pompeii, but they are not grand or magnificent. A few workmen only are now employed in making excavations. One of the best houses is that of Sallust the historian. Adjoining to it is a small temple of Diana, where the punishment of Acteon is represented on one of the walls. Most of the better houses were adorned with paintings—not usually of much merit however, and the best of these have been cut out and taken to the Royal Museum. So little effect has the destruction of Pompeii had upon the people of later times, that there are now villages situated between it and Vesuvius, and the whole base of the mountain, as viewed from Naples, appears to be covered with the habitations of men.

16th.—Yesterday we went to Portici and Herculaneum. At the village of Resina, a mile beyond Portici, we entered some modern building in an alley, and were then lighted down a long staircase, which led into the theatre of Herculaneum. Thus a few minutes transported us back into distant ages. At once we were taken from the poverty and filth of the Italians, to the magnificence of the Romans; from the noise and bustle of the living, to the repose of

the dead. In this building, which formerly resounded with the plaudits of assembled thousands, no sound was now heard but the voices and the tread of a few strangers and their guide, and the rumbling of carriages far above them. The proud men who erected it—the talents which adorned it—and the gay throng that assembled within its walls, have passed away; while this monument, at once of human power, and of human weakness, remains to tell a tale of other times, preserved by the very instrument of its own destruction. It lies deep buried in the rock, and over the hardened ashes which cover it have arisen many other works of man—destined, perhaps, in their turn, to be overwhelmed and hidden, and again brought to light after the lapse of many centuries.

This theatre is much larger than those of Pompeii. Like them it has semi-circular seats rising rapidly one above another, so that all the spectators must have had a good view of the stage. Two very fine equestrian statues found here are now in the Studio, or Museum, at Naples. The stucco on the walls in some few places, retains its polish and colour. At Herculaneum the excavations have been attended with much more difficulty than at Pompeii—on account not only of the greater depth of the substance which covers the former, but also of its greater solidity. Pompeii was buried in ashes and pumice stones, which have remained in their original state; but Herculaneum is encased in a hard substance, which is supposed to have been formed by the union of water thrown from the mountain, with ashes and small stones previously ejected. There are six other layers of volcanic substances above that which first buried the city; and it lies sixty-five feet below the present surface. Considerable excavations have been made here, however, but none are now in progress; and the modern town and the palace might be endangered by proceeding much further. The theatre is the only part that we saw.

At the palace in Portici, we were first led into the rooms which contain paintings cut from the walls of houses in Pompeii and Herculaneum. They are very numerous and diversified, but not good. No doubt they were generally executed by artists of a lower rank in their own day. Were it the fashion with us to cover the walls of common rooms with paintings on the plaster, it cannot be supposed that the first masters would usually be employed for the purpose, especially in an inferior town. Most of these paintings have been injured and defaced, but in some, the colours are still very fresh. To these rooms succeeded a suite containing modern portraits. Among them were those of Napoleon, Joseph, and Murat. That of Napoleon is a splendid picture, but I thought liable to great exception. His dress is effeminate. His white satin gown and boots seem inappropriate, and the wreath about his brow alters the face, and has somewhat the effect of a turban.

We were not permitted to visit the apartments of the royal family, but were conducted through those which Murat once occupied. To my unpractised eye they appeared both splendid and tasteful. From the lawn which leads towards the shore, we had a fine view of Vesuvius. It was partly covered with snow, and we learned that the road was so bad, as to make it necessary still to defer our excursion to its top. The other high mountains around Naples have even more snow upon them than Vesuvius, so that we see something of winter, if we do not feel it in all its force.

(To be continued.)

THE EXPECTATION OF THE CHURCH.

An Essay, read before the "SOCIETY OF INQUIRY," *in the Princeton Theological Seminary, at its semi-annual meeting, May* 1, 1833, *by James Clark, Student in the said Seminary.*

Foreknowledge is the attribute of God alone; but man may, in some measure, learn from the past the things which shall be. As far as the future actions of *men* are concerned, it is a maxim in philosophy that the human mind, whenever placed in the same situation, will, in ages the most distant and in countries the most remote, assume the same form and exhibit the same traits. Man however is but a *subordinate* actor in the great events of time. There is another, an Incomprehensible Being, who will do all his pleasure among the inhabitants of this world; and into whose secret purpose none may pry. Yet, unsearchable as are the ways of this wonderful Being, we do know, that as he always has acted, so he ever will act, in accordance with his own glorious perfections.

Although, therefore, we may not uncurtain futurity, yet something have we thus ascertained which shall forever characterize all the actions of the Creator, and much that shall mark the doings of his creature man. And therefore, although from such data *the precise events* that shall occur till the end of time cannot be discovered, yet *the character and general tendency of these events* may, from the sure history of the past, and the known character of God, be even now discerned by short-sighted man.

It follows therefore, that other things being equal, he who has most carefully and piously pondered the volume of God's dealings with men, will understand most clearly the distinctive traits of that series of events which must surely come to pass. True, such an one will not be gifted with the spirit of prophecy—that has departed: nor can he pretend to delineate what shall be partial and local. He will know the future in its *general* aspect only, as a part of one connected, concordant scheme. And although this scheme is too vast to be explained or comprehended by man, yet knowing the past in its general traits and bearings, we may anticipate coming events, as they compose the residuum of one great plan, which is harmonious in all its proportions and uniform in its general tendency, and which is marked, at every stage of its development, by certain characteristic lineaments. We may, to some extent, even now contemplate the future—for in the great points of view, the present and future are as the past, all conducted on certain great principles, and in their hidden union and combined results, subserving the accomplishment of certain great ends:—the work of one God in the pursuance of one unalterable purpose. What has been, and what shall be, the same—the successive fulfilment of one comprehensive design, projected, and partially completed, by Him who cannot change, and who acts by means of beings found to be invariably the same, in the same circumstances. The past and present—the type as well as the counterpart of the future. *Did there, then, but remain the sure, the inspired record of the past, were the words of prophecy erased from the sacred page, we might, without the gift of prescience, sketch, with tolerable accuracy, in its most prominent features, the grand moral outline of the future.*

Yet, in our search after what shall be, we have a "more sure word of prophecy," and are not left solely to inference from what has already transpired. Not only can we draw from the written testimony of

what God hath done, and from the ample page of unwritten Providence, the certain inference that *after this manner* will he always deal with us; and not only do we know from the same sources, that as *man* has in general been, so will he ever be on earth; but in the book of prophecy, tangible futurities, the *substantives*, to which belong these inferred characteristics of the coming age, are revealed. While from a knowledge of the *past dealings* of Providence we could only infer, as regards coming events, *in this manner* will God surely act—from *prophecy* we can definitively declare, *this* will God do, and *these particular events* will he certainly bring to pass. Our foreknowledge of this latter, this specific description, is however limited—of the former and general kind, from the very nature of the case, universal. For while we feel joyfully assured that "the Judge of all the earth will ever do right," but few of the particular events which shall befall mankind are revealed.

Yet while but few specially and minutely defined occurrences are disclosed, (sufficient however to silence the sceptic) some of those made known are of a kind calculated fully to compensate for the conciseness of the revelation—mighty events, which presuppose long and extensive preparation—great results, the accomplishment of which has been the burden of ages—grand consummations, worthy a revelation proceeding from an Omniscient God.

Now, in making a direct application of these principles to *that Bright Expectation, so long and so generally entertained among Christians*—the advent of triumph and peace—the period when God shall, in a remarkable and extraordinary manner, be glorified in his church on earth—it seems evident that, even were there no predictions of such a time, yet contemplating the inspired record of what Providence has done in years gone by, and exercising our reason on what we know of the attributes of God, we should arrive at the conclusion that some such happy state as that referred to would, sooner or later, succeed the shifting scenes of which this world has been the theatre. The truth of this will appear from the few following considerations.

1. Reason teaches us that God would not create without an object, and that, too, such as is worthy the greatest and best Being in the universe. And this object could be no other than the glory of God. A contrary supposition would not only impute to the All-Wise an end short of that which is intrinsically most deserving his regard, but one less benevolent to his creatures. For the glory of God is the most benevolent end that could be proposed, involving, as it does from its very nature, in its attainment, a greater amount of good than could be secured in any other way. A survey of the wide workings of Providence corroborates this deduction of reason, and establishes the great truth, that the glory of God is the ultimate end of all things.

2. Reason and experience then, cast one ray of light into the future, and reveal to us one point upon which our expectation may be fixed—it is this, *God will be glorified.* We may now advance a step further; but first retrograde for a moment, and search, in the pages of history, for *that particular way or means*, if there be one, which God has commonly heretofore employed in glorifying himself among men. And in this stage of the inquiry, we are met by a most remarkable phenomenon—the preservation, frequently in a miraculous manner, throughout all ages, of that body of men professing the name of God—the true church. From sacred and profane records we find that this society has existed from the creation, that it has been upheld under the

most potent efforts for its destruction,—efforts less by far than those which have extinguished larger and more powerful bodies of men—that though sometimes apparently on the very brink of ruin, yet has it not been exterminated, while many an ancient and mighty monarchy has long since grown old and vanished:—

"Assyria, Greece, Rome, Carthage,—*where* are they!"

—nay, that the pride of man, in reviewing the track of time, must submissively acknowledge that, in many well ascertained instances, the fates of powerful and splendid empires have, even to the eye of human discernment, ministered to the onward progress of that church which they affected to despise. In the light of these emphatic facts, the inquirer after truth will discern with joy and wonder, the means by which God has been glorified in ages past, and upon which He has placed peculiar honour in the execution of his designs.

3. Having thus ascertained the *end* of all things, the glory of God —and the *special means*, the Church, by which this aim has, thus far, been most prominently effected—another luminous point emerges from the gloom of futurity. The inference is strong that, as God changes not, his *end the same* forever—and as he has heretofore employed, in a special manner, one remarkable means in accomplishing this end, and this peculiar means has been preserved by him, often miraculously, for so long a time:—the inference is strong, that as the great purpose, the glory of God, has not yet been fully manifested to all men, and the instrument, *the church*, by which this end has been partially effected still exists, and is in itself well adapted to fulfil the divine purpose—*God will eventually cause this grand instrument of his glory to compass the end to which it has always been consecrated.* Thus reason, arguing from the revelation of the character of God, and from the monuments of past providence, leads us, independently of prophecy to the conclusion, that at some future time the church shall come forth from the wilderness, and clad in her "beautiful garments," become the universally acknowledged glory of all nations.

But in a prospect of such deep and general interest, we are not left to "a priori" reasoning, or even to deductions from the accredited testimony of what the Almighty hath already done.

"The groans of nature in this nether world
Which Heaven has heard for ages, have an end
Foretold by prophets."

In the volume of inspiration, the advent of a period when God shall, in an illustrious manner, glorify himself and his church on earth, is announced in strains the most rapturous and exalted. Often has it been the dawn of hope to the disconsolate, and the sun-light of the brightest visions which ever kindled into ecstasy the soul of an inspired prophet.

Pre-eminently worthy of a place in a revelation from God, it is one of those great consummations to which the rise and fall of monarchies, the birth and death of nations, the changes and convulsions of a world, are but initiatives. The vast and mystic web of Providence has been cast over all nations; the thread of its woof has been inwoven by every act of every mortal in every age; silently, darkly, wondrously, has the sure work been wrought;—and when it shall have been completed, there will be traced on the ample verge, in broad and gleaming characters, "Glory to God."

Whether the millennium of the Apocalypse be already past is a ques-

tion which need not here be discussed. The decision of it will not in any way affect the certainty of that state of unprecedented blessedness which the later generations of Christians shall enjoy. True, the determination of this inquiry may dissipate the expectation of a definite term of years to which the latter-day glory has been limited by many, and put to flight the gloomy anticipation that the sun of that beatific day shall be shrouded in a night of almost universal apostacy. It may be, as some believe, that the final glory and peace of the church will be of *indefinite* extent, and that the cloud of apostacy shall not darken those new heavens. It may be that "many of the scriptural representations which are now generally understood of the heavenly state, or of the scene of eternal blessedness in another world, do in reality describe a state of things which is yet to ensue *on earth*, and of which mortal men, inhabiting houses of clay, are to be the happy witnesses, *objects*, agents, and chroniclers."* But concerning these particulars, *owing* to the dark and enigmatical style in which the predictions of that period are delivered, we cannot yet form a very definite expectation. Most certain does it seem, however, that never yet has the church witnessed the fulfilment of those glowing prophecies which fell from the lips of the evangelical Isaiah, nor realized the confident predictions of dominion recorded by Daniel. "The stone cut out of the mountain without hands" has not yet filled "the whole earth," nor has the Lord God caused "righteousness and praise to spring forth before all nations."

The age of glory, the hope, the joy of the church, is yet to dawn upon the world; and never, till it arrives, will anticipations of the sacred sabbatismus cease to be most deeply interesting to the pious soul. In the mean time, *by ascertaining what this great glory shall be*, wherein it shall consist, *we may learn in what way most effectually to hasten that era.* We may thus know what there is in the present state of the church of Christ which tends to retard the advance of his triumphal chariot. He that would glorify God must learn in what that glory consists. The Christian who would act with efficiency in hastening that day, and who would utter with understanding the prayer "thy kingdom come," must know, to some extent, what are to be the insignia of that kingdom on earth, and the signs of the advent of that time. And these may be drawn from the book of God. Yet while we search, let it be remembered that as the children of Israel, with the clear prophecies of their Messiah, and with the critical lore of many a Rabbi, erred exceedingly in their expectations, and rejected the Lord of Glory, so one manifest requisite for an interpreter of the most lucid prophecies, is a habit of deep and pious study in the word of God.

Taking the Bible then, in its express predictions and in the general spirit of its intimations, as our guide, *What are the Characteristics of the Era of Grace and Glory?*—On this subject there has been much declamation. Omitting this, we may now rapidly delineate a few of the most important of these traits, and briefly shew, in passing, some of their bearings on the character of religion in the present age. For the question which should rise in every heart, when indulging anticipations of the future triumph and jubilee of the church, is this—"what manner of persons ought ye to be?"

I. Keeping in view this question, in its application to the present state of the church of Christ, the first great characteristic to be con-

* See "A Treatise on the Millennium, by the Rev. G. Bush."

templated is, that in that glorious era of the church, SYMMETRY WILL ADORN THE CHRISTIAN CHARACTER.

Prominence in a particular virtue may attract admiration, but there is something found only in a harmonized character which can ensure permanent respect, and growing esteem:—a calm and blended, and enduring beauty, upon which the mind can rest with complacency. This would the Christian religion bestow upon man; but so morally degraded has he been, that even when renewed, it is by degrees and slowly, that he perceives the nature and beauty of a holy consistency in character, and desires to be moulded into the symmetry of holiness. Although prophecy does not warrant the assertion, that in the latter days of the church all will be "the redeemed of the Lord," yet it does imply that holiness will be general, and that a higher, purer, more consistent piety, will characterize the Christian:—that the church of Christ, the *living* testimony to true religion, will then more correctly illustrate the native power, and uniformity, and consistency of genuine Christianity. The nature of vital piety will be better understood; and the church then, discerning in what her real welfare consists, that erring judgment which, in its zeal for activity overlooks the very elements of true Christian energy, overlooks integrity, and simplicity of aim, will be rectified.

A definite perception of the nature of true piety, attended by the predicted elevation of the standard of spirituality, will speedily result in *an approximation to that beautiful symmetry of Christian character* which so strikingly adorns the gospel, and which has been noted as a characteristic of the latter-day glory.

(1.) It is not difficult, at any time, to discern in the church of the redeemed, the various traits of genuine Christianity; but in the combination of these traits, in the personal exemplification of harmony in Christian character, there is a lamentable deficiency. It is as though the model image of truth and virtue had been broken, and fragments of beauty had been gathered by many a hand—We behold but *fragments* of the Christian image. We hear the confident profession, we witness the firm security, and for a moment we admire: but soon admiration is changed into silent astonishment, at some violation of moral duty—something indicative of a conscience yet dark—some irreverence toward God. We can mark the jarring incongruity, and behold the consequent dishonour heaped upon the Christian name.

But in that time when peace and purity shall dawn on the church, while there will doubtless be such a conviction of the truth of Christianity that the tongue of the Christian shall no longer falter, nor his constrained vehemence betray the lurking remains of scepticism, his trust in God will be adorned by its appropriate attribute. The *morality* of faith, the *beauty of its power*, as well as the beauty of its *confidence*, shall shine, and with blended rays, illustrate the purity of its source.

The semblance of unwavering trust in the truth and promises of God may even now be seen, but when we look for the symmetry of Christianity exemplified, a vast disparity between profession and personal virtue, between the acknowledgment and fulfilment of moral obligation, forces itself upon our view. Glorious, then, will be that time when the ornament of harmony and congruity shall crown the Christian stature, when this disproportion shall have been corrected, when the bold profession, the confident faith, shall manifest its authenticity by purity of doctrine, and its genuineness by purity of practice—thus excluding, on the one hand, gross error, and on the other, licentious religionism.

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(2.) Further—in the due proportioning of traits in the Christian character, it is manifest that in creatures situated as we are, *much of true piety must consist in deep and profound reverence for the character of a Holy God.* Need it be said that in searching the Christian portrait of the present day for this holy lineament, we shall be painfully disappointed? While the church is now waking as from long slumber, and attempting to burst the Philistine bands of sloth, does she not forget that which is the majesty of her moral power—her holy awe and heartfelt reverence of God? While activity *characterizes* the age, may it not be said, with too great a degree of truth, concerning the Christian temple,—"Surely the *fear* of God is not in this place!"?—And shall not this stain be washed away by the flood of latter day glory? Shall not reverence, deep and holy fear, add a controlling energy to the morality of faith, and exclude all ground of shame from that fixed trust which will then be as an anchor to the souls of the *children* of God?

(3.) Another trait, essential to that harmony of proportion in Christian character which shall conspicuously distinguish the extensive revival of religion in latter times, is *a most sacred regard for the truth of God.* This feature will most certainly be conspicuous, and is one to which the attention of the church should, at the present time particularly, be directed. There is a defect in the nature of that love which is borne toward the truth. The great body of Christians appear to receive with delight the glad tidings of redemption, and some welcome the purity of its precepts. But comparatively very few regard the truth as *a sacred legacy of infinite value, to be searched for, and preserved in its integrity, and unalloyed.* Harmony between the confidence and the morality of faith will be, as we have seen, a characteristic of the era of prosperity to the church:—another feature of symmetry must be this—*an appropriate valuation of the truth,* a desire to discover and added, before the beauty of a full proportioned character appears: it is maintain it unmutilated and without adulteration. The love of truth will then amount to something more than mere delight in the appropriation of its promises. Men will desire the uncorrupted maintenance and preservation of that which is all their confidence and all their desire.

That this will be a characteristic of latter day glory is certain. The prevalence of eminent piety necessarily implies that men will feel deeply the power and excellency of divine truth; and it is impossible that any one can enjoy, in an eminent degree, the light, and consolation, and sanctification, derived through the truth of God, without entertaining a sacred regard and cordial love for it, and an ardent desire to propagate it in its purity. There is a great error prevalent on this point. It is commonly supposed that strenuousness for the purity of the faith once delivered to the saints is inconsistent with fervent piety, or, at least, that it is not a necessary ingredient of holiness. This opinion is as unphilosophical as it is contrary to the gospel. The reverse of the proposition is the exact truth. We need only refer to the example of St. Paul, and of the primitive church, and ask, *who fought and bled for the truth,* and at the same time, *whose piety shone most brightly?* And is that spirit to be praised, as a spirit of love to the truth, which can entertain disregard to the sanctity and purity of this sacred trust? which can regard with indifference wanderings from truth, the truth of God, that truth which is alone the instrument of sanctification? To

such soldiers of the cross would not the venerable apostle say, "Brethren, in this I praise you not?"

Such soldiers are not to be found in the *front ranks* of the army of Christ in the latter glory: *for* they have not taken to themselves, "the *whole* armour of God." Nay, of them it may be said, they are unfaithful to a most sacred trust. Through want of a distinct and heartfelt apprehension of the value of this solemn deposit, or, in order to avoid the charge of bigotry, and gain a false praise of liberality, they can be indifferent to the purity of the truth of God.

Liberality, it is true, is a virtue and a duty, and as such will blend its mild beams in the pure light of the church's jubilee. Liberality is a virtue and a duty—but it is not that easily acquired and common thing, for which it is too often mistaken. Enlightened, gospel liberality discerns what is not essentially important, and knows *where* to wave strenuousness. But such liberality is not common. It is not merely the spontaneous overflowing of a kind disposition, nor the immediate offspring of a gracious state; but the result of spiritual affections, enlightened and matured by spiritual wisdom and experience. *It is a quality difficult of attainment.* On the other hand, popular, spurious liberality, which is often mistaken as a mark of eminent piety, is easy of acquisition. Generated, frequently, in a gentle disposition, by ignorance and an indolent desire of peace, it involves either an error of judgment, in treating as unimportant that which is of vital interest, or it implies a want of symmetry in love for the truth—a want of proper estimation of the truth, displayed in indifference, or want of due regard to its purity. It admits, with facility, almost any plausible modification of doctrine, and thus escapes the odious charge of sectarianism. It hardly knows, or knowing does not much rely on, its own sentiments: (a striking proof that they are not the result of patient investigation) and practically reverses the order of things, by preferring peace to purity,—forming the superstructure by abstracting from the foundation.

But let it be remembered, this is not *Gospel* liberality, this is not gospel charity. Gospel charity is made of "*sterner stuff*"—it is Love tempered and annealed by Truth. The weakness of an overpeaceful spirit, and the liberality which would compromise principle, though they may appear beautiful in the eyes of men, enter not into symmetry of Christian character, and will have no place in the distinctive traits of that time when truth shall be loved, and practised, and maintained.

In the final triumph of religion then, one of those prominent features in which the beauty of holiness, the glory of God, shall shine most conspicuously, will be approximation to symmetry in Christian character. A more full and accurate perception of the nature of vital religion—harmony between the morality and the confidence of faith—profound reverence for a God of holiness—and, a genuine love for the truth in its purity and integrity:—these shall unite to confer on the Christian stature the *beauty of just proportion*, and these, in their blended influence, shall characterize the piety of that age when Zion "shall be a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God."

One more leading trait will complete our delineation of the age of glory.

II. The system of doctrine revealed in the sacred volume is one, and it is harmonious:—but the treasure was committed to *earthen* vessels; and clay is intermingled, purity is alloyed. The harmony of the grand

system, as held by Christians, is wanting. Now, while all appeal to the same divine revelation, unseemly differences mar the uniformity of faith in the church catholic. In that day when "there shall be one Lord, and his name one," all important diversities will cease. SYMMETRY IN CHRISTIAN BELIEF, will then reflect the image of the gospel, and believers shall, "with one mind and one mouth, glorify God." Symmetry in Christian belief—*including purity in the system of Christian doctrine, and harmony in the general reception of this system*—shall characterize the church universal, in her day of glory.

(1.) It has been, and is yet, a sentiment entertained by many, that differences in religious opinion are not injurious; that they are, on the contrary, decidedly advantageous, in imparting variety and beauty to Christianity—and that therefore perfect unanimity of faith is not to be desired. That moreover, as all men cannot view objects in the same light—as the capacities, genius, and information of men are *widely* different—so they cannot be required to think alike on moral subjects: and therefore, that at no time, not even in the latter age of glory, will Christians be required to entertain the same views of religious truth. But this opinion is contrary both to reason and Scripture. If there is truth in the world, it must have a greater amount of evidence than error—otherwise, truth were no longer truth. To believe error then, is to judge without evidence, or contrary to it, which in morals the mind would not and could not do, were not the inclination, the will, concerned. For error in morals is not merely the result of a defect in the natural faculties; but the affection, the inclination, is concerned. If the moral faculty were right, the mind would be incapable of moral error, which is therefore criminal. So that in proportion as the obliquity of the moral faculty of man is rectified, and he is renewed in the image of God, will he recognise divine truth; and consequently, the effect of a general enlightening and sanctification, will be harmony of belief in the truth among Christians.

(2.) Moreover, if according to the Scripture representations, *peace and love* shall in that period prevail, great unanimity of sentiment *must necessarily* exist, and this unanimity must be *in the truth.*

"Love in the truth" is the only genuine and permanent Christian love. An agreement in sentiment, and in the knowledge and belief of the truth, is essential to uninterrupted harmony of feeling. Every approximation, therefore, to pure and perfect love, supposes a corresponding approach to the same correct views of divine truth. Love without regard to truth is not Christian love—is not love in the truth, and for the truth's sake. There may be natural affection, there may be party preference, there may be human friendship; but *Christian oneness is unanimity in the truth.* To him who sincerely loves the truth, error in another is disagreeable, and that in proportion to the depth and faithfulness of the love for the truth which he himself entertains. So that if Christian peace, and fervent and enduring love, shall mark the glory of that day, there must, of necessity, be *a general harmony in sentiment;* and *this sentiment being truth*, symmetry in belief will adorn the church of Christ.

It cannot be expected, however, that on every point, not determined by the authority of revelation, Christians will be of the same mind. That were to seek perfection, in this embryo state of existence. But as there will be uniformity of sentiment in heaven, so, as we approach and enter upon that time when God shall, in a peculiar manner, dwell with men, will our faith resemble the belief of heaven.

(3.) The Bible teaches but one system of truth and, if the causes which hinder our perception of that truth were removed, we should all behold alike the glory of the Lord, in the "open glass" of the gospel. Now before the advent of that blissful period, many of these obstructions will be removed. *Ignorance is a great obstacle*—a merely partial and superficial acquaintance with revealed truth. This ever has been, and still is, the parent and guardian of many an error, and consequently opposes an obstinate hindrance to unison of sentiment. But in that day "many shall run to and fro, and knowledge be increased." The general prevalence of piety implies that there will be an increasing spirit of sincere search after true wisdom; for truth is the aliment of a regenerated soul—that which it naturally seeks, and upon which it subsists. As Christians make progress in spiritual apprehension of the truth, their views will more nearly accord. Ignorance shall raise her leaden eyelids, and astounded at the blaze of increasing light, hasten to depart. For it is written "The vail that is spread over all nations shall be destroyed," and "the earth shall be *full* of the knowledge of the Lord."

Then, when knowledge is increased, and twilight brightens into day, shall the watchmen on Zion's walls "see eye to eye;" and one most formidable barrier to the harmony of Christians disappear. Need it be said, then, that *if there be in the church a disposition to undervalue the ardent pursuit of true knowledge*, or if she makes to herself ministers who thus act, and who, through any cause, feed the flock of Christ with food which comes not from the Master's table, she is pursuing a course which must, in the very nature of things, be productive of distracting error—a course which cannot lead to harmony in the truth—a course which leads not to the latter-day glory? For in that day "the lip of truth" alone "shall be established"—"the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold." And thus, while ignorance is driven away, prejudice and superstition, twin sisters, shall flee in their chariot of darkness, and no longer prevent unity of Christian sentiment.

(4.) But there is *one most efficient cause of error and division*, the removal of which is essential to symmetry of belief among Christians, and the overturning of which will be as the shaking of heaven and earth.

And this will be the overthrow—*the subversion of intellectual pride—the subjection of false philosophy*. It is "our prerogative, as rational beings, and our duty as Christians, to think as well as act *rationally*, to see that our convictions of truth rest on grounds of right reason." But "while it is maintained that reason and philosophy, in their true character, *ought* to have a certain degree and extent of influence in the formation of our religious system"—"yet a true faith, although it cannot contradict any universal principle of speculative reason, is, in a certain sense, independent of the discursions of philosophy, and in its proper nature, beyond the reach of positive *science*, and theoretical *insight*. Christianity is not a *theory* or a *speculation;* but a Life. Not a *philosophy* of life, but a life and a living process."

"We cannot say *to what extent* a false system of philosophy and metaphysical opinions, which in their natural and uncounteracted tendency would go to destroy all religion, may be received in a Christian community, and yet the power of spiritual religion retain its hold and its efficacy in the hearts of the people"—"but injury must result from an unsuspecting confidence in metaphysical opinions which are essen-

tially at variance with the doctrines of revelation; especially when those opinions lead gradually to alter our views of religion itself, and of all that is peculiar in the Christian system."*

Trace the history of the church, and mark well whether, in most of those storms by which, from century to century, the bark of truth and faith has been sorely buffeted, FALSE PHILOSOPHY has not careered in dark triumph, the master-demon of the tempest.

Miserable Spirit! how has it ever deluded the church of Christ! How has it ever poisoned the streams of truth, and darkened the light of heaven! How have schisms been rent, and the cold waters of division flowed, between those who should have cleaved to each other with more than human love! How has the warm current of brotherly Christian affection been chilled, the cause of the Redeemer wounded, and the symmetry of the gospel system grievously distorted, by this evil working spirit! But in that day it shall fall—for the Lord himself *shall be* exalted, and the pride of man bow from its fancied height of *folly*, and find true dignity at the feet of Jesus, receiving with child-like docility, the simple dictates which it has so often mingled with the crudities of an earthly wisdom. Even now, as of yore, is this false, and dark, and proud philosophy, marring the beauty of gospel truth. But not always will this be—not always. The day will come when Christians shall *reason indeed*, but *their text-book will be the Bible.* And then, Oh False Philosophy! offspring of Satanick pride, instrument of infernal agency, thou shalt meet thy doom! The seed of the woman shall crush thee, Oh enemy of harmony and of truth!

It must be so in the day of peace and purity. In no other way can harmony in the truth be secured. Human reason must be implicitly subjected to the dictates of revelation. For while men will think for themselves, in matters beyond the grasp of their intellect, they will think wildly and differently: and never, till all return from their wanderings to the source of truth, and bow with submission to hear what God the Lord will say, can there be a general agreement, an agreement in the truth. As one of the harbingers, then, of a brighter and better time, as one of the preparatives to symmetry of belief among Christians, we must hail the downfall of intellectual pride and "philosophy falsely so called." For the system of doctrine then held will be such as to exalt God and abase man. It is written, "The Lord alone shall be exalted in that day."

(5.) Something might briefly be said of another class of obstacles to harmony among Christians. Suffice it, however, to remark, that as, when the doctrines of a church become unsound, her measures and practices will be unscriptural, so an immediate result of the restoration of purity and harmony in Christian belief, will be the exclusion of all mere inventions and prescriptions of men in modes of worship and church practices: and that, in these things, whatever is not accordant to the truth will, as "wood, hay, and stubble," be consumed by the refining fire of Him who "shall purify the sons of Levi."

Thus have we attempted to delineate two of the most luminous and important features of that latter-day glory which shall bless the Christian church. An approximation to symmetry of belief, including purity of doctrine, and harmony of faith in the church universal—and, in individual Christians, a near approach to symmetry of character or

* See Essay Preliminary to "Coleridge's Aids to Reflection."

stature. By these will God be glorified, and when these appear, heaven will have been begun upon earth.

And now, *would we know whether the time of Zion's blessedness draws nigh*—would we know whether we stand on the threshold of that bright era—are the scenes transacted around us the immediate initiatives to that great glory? We have the tokens, we have the characteristics of that age. We have, before us, the church and the world. Who is a wise man to trace and comprehend the bearings of the present order of events? Yet look not so much, and so steadily, at the *World*. How, in that dark and vast body of sin and death, can *we* discern, amidst the chaos of seemingly conflicting principles and tendencies, the signs of that better order of things which shall finally result? Look rather at the *Church:* here, perhaps, we may make surer inferences; for the kingdom of God cometh not with observation, but is *within*. It is among the host of God's elect that we must search for the development of those tokens which augur approaching peace and happiness to the church. This is the army of the Lord, which must go on "from conquering to conquer." Zion herself must "awake and put on her beautiful garments."

What the church shall yet experience before the advent of that beatific period, none can tell. Though the result will assuredly be most joyful, the intervening age may be fraught with incidents of a far different character. This we know, that "*through much tribulation*" the kingdom of heaven is usually attained.

Perhaps when every Christian heart beats high with expectation; when the eye of faith is illumined at the cheering prospect; and when, to human vision, the church is on the very verge of the era of rest and glory, the command may go forth—"turn ye, and take your journey into the wilderness." Or, e'er the arrival of jubilee to the church, the true disciples may be called to "resist unto blood." When Christianity is rapidly rolling its waves of glory over the wide world, will not a standard be erected by Satan? When the children of men behold the kingdoms of this world fast reverting to the dominion of the "King of Saints" and his chosen ones, will there not be one mighty struggle made? When the clouds of opposition shall be driven darkly and heavily onward by the Prince of darkness, to obscure, and extinguish if he might, the shining orb of truth, will no storm arise? Who can anticipate the fearful energy of that last effort which sin will make, when stung by wrath, and goaded by despair, it rushes on with frantic recklessness, and conspicuous though the shield of Jehovah be around his people, dares to hurl itself on the thick bosses of the buckler of Omnipotence!

It may be, therefore, in the conflict of great principles, that a season of the most sharp and bloody warfare will be the precursor of the period of rest. Is it certain that the light of latter glory will *gradually* dawn, or may it not burst in full and sudden splendour from a heaven of clouds? The ways of God may not be scanned by men.

But gloomy, and severe, and protracted though the trial may be, victory will crown the Christian host; and, when the scenes of turmoil, and sin, and strife, shall have passed away, the long predicted peace and rest will ensue. The "morning stars" once exulted o'er this rising world, but more august will be the sight when, standing on the verge of that latter age of glory, some redeemed sinner shall shout aloud with joy, as he beholds the Church rising in beauty, in majesty,

—crowned with honour, the "joy of the whole earth." Behold the New Jerusalem! her bulwarks, salvation—her gates, praise! God is her sun and shield—and, lo! Gentiles come to her light, and Kings to the brightness of her rising. See her, as in virgin beauty she stands forth, "the desire of all nations." The voice of her Lord has called, and she has hasted to lay aside the habiliments of mourning, and is clad in garments of everlasting joy. *The Church has triumphed.* The glory of the Lord is at length revealed, and all flesh behold it together, as the mouth of the Lord hath spoken.

> "Rise, crown'd with light, imperial Salem, rise!
> Exalt thy towery head, and lift thy eyes!
> See barbarous nations at thy gates attend,
> Walk in thy light, and in thy temple bend!
> See Heaven his sparkling portals wide display,
> And break upon thee in a flood of day!

Hark! heard you that shout? it comes rolling mightily from *afar:* —the sound of many voices as in triumph. It draws nearer—it waxes louder. Earth with her millions has joined it—the voices of heaven are intermingling—the dark chasm of wo sends forth a deep-toned response. It rises, it rolls onward, it swells, it bursts in one long, loud, universal peal. He is come! He is come! "HALLELUJAH, FOR THE LORD GOD OMNIPOTENT REIGNETH!"

From the London Evangelical Magazine for April.

AN ADDRESS, ON OCCASION OF THE BAPTISM OF A MINISTER'S CHILD.

The warrant of the present solemnity we consider to be derived from the *identity* of the Abrahamic and Christian covenants. If that identity can once be established, the baptism of a child, whose parents have an interest in the blessings of the covenant, will appear to be a reasonable, a significant, and a scriptural rite. It is by a very direct course that we reach the conclusion, that the covenant with Abraham was substantially the same as that under which we are now placed. When the Apostle Paul is writing to the Galatians of that redemption which Christ effected when he bore the curse of a violated law, he states the great design of this transcendent dispensation to be, "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." "Now, to Abraham," says the Apostle, "and his seed, were the promises made. He saith not, and to seeds, as of many; but as to one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." —Gal. iii. 13—17. Our conclusion then is, that if the covenant which was confirmed of God in Christ, with his servant Abraham, was not disannulled by the giving of the law from Sinai, it has never been disannulled since that event; and that it is now, in all its vital provisions, as much in force as it was when Jehovah said to Abraham, "I will be a God to thee, and to thy seed after thee."

It was surely upon the provisions of this unchanging and merciful covenant, that the Apostle Peter reasoned with the Jews on the day of Pentecost, after our blessed Lord had taken possession of his throne. When he heard their anxious cry, "Men and brethren, what shall we do?" he

urged them to immediate repentance, and to a submission to the significant rite of baptism, assuring them that the promise was to them, and to their children, as well as to all the Gentile tribes, wherever the message of reconciliation might reach (Acts ii. 37—40). The promise spoken of is evidently that of the Holy Spirit; but the blessing of Abraham which was to come on the Gentiles through Christ, included in it, as the reasoning of Paul with the Galatians abundantly shows—"the promise of the Spirit through faith." What, then, is the argument, in support of the baptism of our dear infants, derived from these general premises?

Why, *in the first place*, the covenant with Abraham is that very constitution which remained in full force after our Lord had ascended up on high; and in fulfilment of whose promises all nations of the earth have been blessed, and the offers of Divine mercy have been presented to the Gentiles.

In the second place, the covenant with Abraham embraced, in its merciful provisions, his infant offspring with himself. "I will be a God to thee, and to thy seed after thee," was the express assurance given to the patriarch; and that he might have no doubt as to the exact meaning of the promise, and as to the mutual participation of himself and his offspring in its blessings, the significant rite of circumcision was appended to the covenant, and *parent* and *child* were, in one day, subjected to that seal of the righteousness of the faith which the patriarch possessed while yet uncircumcised.

In the third place, we find an inspired apostle, in the name of Christ, immediately after his ascension, appealing to that part of the ancient constitution which included children with their parents, as unabrogated, and extending it to all of every nation who should become obedient to the faith of Christ.

Our conclusion, then, is, that that feature of the Abrahamic covenant which incorporated children with their parents in the enjoyment of the visible signs of the covenant, is unaltered in every thing save the character of the rite by which the moral and influential union is recognised. In Christ Jesus, as there is neither "Jew nor Greek," so neither is there "male nor female;" and, hence, an initiatory rite has been fixed upon in which all may alike participate; which shall, equally with that of circumcision, be the emblem of purification from sin; but which shall better comport with the dispensation of the Spirit, and better suit the genius of *his* religion who said, "My yoke is easy, and my burden is light."

But we are not met, on this occasion, so much to argue as to feel. The hour of baptism is a solemn one, both *to lookers on*, and *to those more immediately concerned*. To lookers on, that they may inquire, with becoming reverence of mind, whether the baptism of water has been associated in their history with that of the Holy Ghost. A baptized unbeliever!—a baptized enemy of Christ!—a baptized worldling!—a baptized formalist! What awful contradictions are these! Oh, if there be one here who has been baptized with water in the name of the blessed Trinity, but whose soul has not been cleansed from the pollution and prevalence of sin, I beseech that individual to improve this moment for purposes of deep repentance, penitential confession of sin, and hearty acceptance by faith of the provisions of that covenant the sign of which is about to pass on the infant son of one of Christ's faithful ministers, and the beloved pastor of this flock.

And, oh, my esteemed friend

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and brotber, what a moment is this to you, and to the beloved mother of your babe! This is the first time you have appeared in these interesting circumstances. The baptism of a first cbild must be accompanied with very endearing associations of mind.

You are here to express your gratitude to God, for, "lo, children are an heritage from the Lord, and the fruit of the womb is his reward." Had it pleased God to deny to you the blessing of offspring, you would have doubtless still said, "Thy will be done;" but your eyes behold the child of your hopes, and you now recognise him as a gift from the Lord. You see the first-born son of your house, while the mother lives to extend over his helpless infancy her maternal care; let tbe language of your heart be, as I doubt not it is, "Bless the Lord, O my soul; and all that is within me, bless his holy name!"

But *you are here to express the sense you entertain of that corruption of nature which attaches even to smiling infancy.* "Behold," said David, "I was shapen in sin, and in iniquity did my mother conceive me." The diseases and mortality to which our dear babes are subject, added to the rebellious propensities which they so early evince, furnish indubitable proof of the stain and corruption of original sin. When we bring them to the baptismal font, we profess our belief that their natures need to be cleansed, and we humble ourselves as the medium of transmitting that unholy principle which constitutes them sinners.

You are here to express your confidence in the provisions of God's covenant. For yourselves, as parents, you are this night claiming the privileges of that covenant. You are solemnly taking God afresh to be your portion, and the rock of your salvation; and, for your offspring, you are urging God's own plea—"I will be a God to thee, and to thy seed after thee;" "I will pour out my Spirit upon thy seed;" "My Spirit and my word shall not depart from thy seed, nor from thy seed's seed for ever."

You are here to express your religious purposes. Believing in the religion of tbe cross for yourselves, you are engagiug, over these mystic symbols that you will teach it, as his powers expand, to the infant subject of this rite. When you lie down, when you rise up, when you go out and come in, (for we must not be less anxious about the spiritual interests of our children than were the Jews) you will leave some impression of the value of Christianity upon the mind of your child. By precept, by example, by fervent prayer with and for this dear little one, you will endeavour to draw him to the knowledge and love of Cbrist.

My beloved brother, I must be allowed to remind you that the children of ministers are objects of intense, and sometimes invidious observation. Keep this in view; it will stimulate your parental vigilance, and will quicken that prayer which will be your child's best inheritance.

Allow me, in proceeding to dispense this ordinance, to express the hearty good-feeling witb wbich I do it. It was my happiness to call you friends when you were single; and that bappiness has in no way been diminished by the interesting and endearing relation into which you bave since entered. I congratulate you on tbe birth of the dear infant wbom you are now about to dedicate to God. May he prove the blessing of your youth, and the solace of your old age! May he be sanctified, like Samuel, from his earliest days. May no cloud of darkness rest on his path! May his life and health be preserved; and, like the infant Saviour, may he "increase in wis-

dom and stature, and in favour with God and man!"

Your beloved people are this night bearing you and your little one on their hearts before God. Who can fully estimate the results of such a united, affectionate, and believing appeal to the throne of the heavenly grace? May showers of blessing descend, my brother, on you and yours, and may this night be distinguished in the annals of eternity!

THE TEARS OF PARENTS.

(*Concluded from p.* 176, *of our April No.*)

We think this article deserves the very serious consideration of parents who have young children to educate, and of all who are employed as teachers of youth.—EDIT.

I know not, my dear friend, that it is necessary for me to make any remark upon Evelyn's narrative, in its bearing upon the particular subject of these cursory reflections—precocity; since your mind will have suggested all, and more than all, that I could offer. I confess, however, that if I had not known beforehand that the child died in tender years, I should have concluded so before I had read half of the catalogue of his attainments; for as I before remarked, such a premature excitement of brain is in effect a disease, and is scarcely consistent with a due balance and healthy condition of the animal functions. I suspect also from the character given of the child's delicate beauty of person, that he was of that peculiar temperament of body which is connected with a morbid state of the glands; for, as is well known, the early victims of the distressing affections to which I allude, and many of whom die of pulmonary consumption, are often as premature in mind as they are sickly in body; and you are aware that every medical man who has written on disorders of this nature, mentions inordinate mental excitement and bodily inactivity as greatly predisposing to them. If you will turn to the Christian Observer, for 1824, p. 682, you will find Sir Astley Cooper saying that the system pursued in modern education of prematurely urging the mind, and forgetting the frailty of its corporeal tenement, is one chief cause of the prevalence of the painful maladies above referred to. In the case of girls in particular, he says that the overstrained attention and sedentary habits necessary for an early proficiency in what are called accomplishments, are a fruitful source of disease, deformity, and premature decay; more especially where the mind of the child is naturally forward, and the body delicate. "Girls," says Sir Astley, "are frequently compelled to sit from morning till night engaged in learning music, drawing, geography, French, nay even Italian, and I know not what else, without paying the slightest attention to the preservation of their health, and thus impairing constitutions which might have been rendered strong and robust. . . . . The mischiefs thus arising from the false system of education at present pursued in this country so frequently come before my notice, that I wish what I have said to be generally known, in order that future misery may be prevented, and the physical education of our youth be better directed. . . . I do not exaggerate, when I say that within this last year I have seen five hundred cases of scrofulous affections; never a day passes over my head without my seeing a case, and frequently three or four. This very day I have seen more; and if asked how many boys among them, I should answer not one. And what is the reason? Why, that boys *will* take exercise, and thus are less liable to the complaint;

whilst girls are not allowed, and therefore, if predisposed to it, are almost always attacked by it. . . . Air, exercise, and nourishment are the three great points to be kept in view in the treatment of scrofulous affections."

Sir Astley Cooper here congratulates boys; but what would he have said if he had paid a morning visit to the family of Drusius or of Evelyn, and found a child scarcely out of arms poring over a polyglot of oriental languages, and relinquishing his bats and balls for the entertaining subtleties of masoretic punctuation? Evelyn feels great delight that his child was "far from childish:" but why should not a child be childish? there is no wickedness in being childish, any more than in being precose. A child *ought* to be childish; and if he be not, there is a defect either in his character or his education. Our Saviour himself took a child, and set him in the midst of his disciples, and told them that whosoever will obtain the kingdom of heaven must receive it as a little child; alluding, I suppose, chiefly to the simplicity of infancy. Evelyn's child was not altogether simple; there was somewhat of what was artificial, what was not natural to his years, mixed with his lovely character; and so far as this is indicated, it weakens our sympathy. When he asks, "if he might pray with his hands *unjoined*," he is altogether the child; his piety, his reverence for God, his tenderness of conscience, his willingness to bear inconvenience or pain where duty requires it, are thus incidentally evinced; while his scruple is so full of sincerity, that we sympathize while we smile at his simplicity. But when he deals in abstract truths, and lays down theological propositions, such as that "all God's children must suffer affliction," and when he "declaims against the vanities of the world before he has seen any," he is no longer a child of five years old speaking from his own simple feelings; he is either repeating by rote, or he has gained an early maturity of thought and an abstraction which are not natural, and are not of necessity religious. In giving up his own little world for God, in bearing with meekness the afflicting hand of his heavenly Father, in expressing his reverence by wishing to assume the accustomed attitude of infantile devotion; and above all, in his simple and affecting prayer, "*Sweet* Jesus, save me—deliver *me*—pardon my sins—let thine angels receive me," he evidences an early growth of the *spiritual* affections; but in abstracting all this into theological propositions, he merely shows the prematurity of the *mental* powers, or more probably what he had heard and remembered. "My son, give me thy heart," as distinct from the mere exercise of the understanding, is the command of our heavenly Father; and in the case of little children, and often of older converts, the heart may be far in advance of the intellect.

I have said thus much lest I should have seemed, in my alarms concerning premature mental activity, to be censuring early piety. The two things are wholly distinct; except indeed, as true religion tends eminently to develop the intellect, and to raise it to its highest exaltation. But many children who have been far from showing great cerebral development, have been early sanctified by the grace of God; and, to my mind, such children are a far more striking illustration of the power of religion, than those infant prodigies whose memoirs are so often held forth to public admiration.

Yet think not, my dear friend, that I would undervalue that inestimable gift of God—intellect. Every Christian parent would wish to see his children endued with fair, and it may be with bright,

abilities; and it is a duty to cultivate them with reasonable assiduity; and, by the blessing of God, no evil but much good will arise from so doing. But how many languages, oriental or occidental, I should be glad to be informed, will compensate for a child being "liver grown," (Evelyn's word is very expressive, and speaks volumes,) and dying at the early dawn of his opening faculties? Surely here is a striking lesson of moderation to Christian parents; that in gratifying their own vanity, they do not macerate their beloved offspring. There is a lesson also of contentment for those parents whose children are the reverse of precocious; for if they ripen into well-informed and truly Christian men and women, the anxious parent will have no reason to regret that they did not carry half a score of languages or accomplishments to an untimely grave. Had Richard Evelyn and young Drusius both attained maturity, I greatly doubt, whether at the age of thirty or forty they would have surpassed in intellect and attainments many far less hopeful pupils; but I have no doubt at all but that their energy, both of body and mind, would have been so prematurely wasted, that they would not have performed in the actual business of life, or even of literature, one-half of what has been accomplished by thousands of less promising scholars.

I think there is often a fallacy, if I may so express it, in the tears which are shed over the bier of precocious children, as if what had been taken away had a *religious* worth, which, as before remarked, does not belong to it. It is true that heaven is the region of light and knowledge; but it is far more eminently the atmosphere of love, and joy, and holiness; and though in our intellectual development we resemble, in a manner which the brute creation cannot do, the Image in which we were originally created, yet we also resemble condemned spirits, who did not lose intellectuality in losing the moral image of God; whereas in the spiritual exercise of the affections, grounded it may be on a very imperfect expansion of mind, we are like our Maker in the most exalted qualities to which human nature, sustained by Divine grace, can advance.

There is sometimes, I apprehend, no small measure of jugglery in the apparent precocity of children; it being merely the exercise of the memory while both the moral and the intellectual powers are very feebly expanded. The consideration of the latter defect (the intellectual) does not fall particularly within the train of religious allusion in his letter; otherwise I should trouble you with a few remarks upon it. For sure I am that there is not a more fallacious precocity than that which results from the mere exercise of memory. It is, indeed, an important part of education to communicate the knowledge of facts; but it is a much more important part to lead the youthful mind to reason upon them. But instead of this, the mind is often oppressed with aliment which is never digested or assimilated, and therefore does not minister to mental health and vigour. The exercise of the intellect, within due bounds, is of far greater moment in early life than indiscriminately tasking the memory. And it is with these faculties as with the bodily organs, that the too great use of one often weakens another. A boatman has the upper half of his frame firmly knit and powerfully developed; while the nether, for want of use, shrinks into feebleness. The same remark applies more or less to every trade, profession, and occupation of life. Thus in like manner, a child instructed merely by means of its memory, learns to neglect the use of its reason; and thus while it grasps facts it cannot rightly em-

ploy them. For ultimate effect, the basis of early mental vigour is a far more solid foundation than the accumulation merely by dint of memory, of the utmost acquisitions of science or scholarship. This matter is better understood now than it was formerly, and hence education is becoming less parrot-like and more intellectual; but much remains to be accomplished before the evil will be wholly remedied, more especially as stipendiary instructors find it more easy to make a child learn by rote ten pages than to teach it to understand one.

But this, as I before said, is not our question, which concerns religion, not intellect. But even in what is called "teaching the truths of religion" the same defect too often occurs; the memory is overloaded, while the understanding is little exercised, and the affections are wholly untouched. I have been quite astonished at the magpie effusions of some quinquennial religionists; but there was as little of the head as of the heart in the performance. Had such a child died early, it would, perhaps, have been thought that he was precociously intellectual and early devoted to God; whereas he was a mere receptacle for the storing of words. Many of these words *might* afterwards be useful; and I would not absolutely say that we must never, on any occasion, teach a child any thing by memory which he does not at the moment perfectly comprehend: but my notion of what is scriptural and reasonable would extend a great way in that direction, if not to that precise limit; and sure I am, that wherever may be the exact line of division, the practice in many religious families is to exceed it. I have felt this even in reading such invaluable books as Janeway's Token above mentioned. Take from such narratives first, all that was remembered without being understood; and secondly, all that was understood without being felt; and both the religion and the precocity will be considerably reduced in magnitude. A wise Christian parent will be satisfied, if after a large deduction on the first two items, there remains on the third such a measure of true piety as may be effectual to salvation, though it may be of little value for biographical brilliance.

Thus have I run on with these cursory remarks. The sum is, that precocity is not to be desired, and that the tears shed on the graves of precocious children are often made more bitter by the mixture of other ingredients than those of simple parental affection. The parent thinks what such a promising child *would have been;* and secret disappointed vanity and self-love unconsciously add to the bitterness of his bereavement. It may console him to reflect that, very probably, his fond hopes would have been blighted; and that the blossom thus early stimulated would never have ripened into any extraordinary excellence of fruit; so that he has lost his child, not in his hour of promise, but in his early noon, from which his manhood would have been only decadence. But it should console him more to reflect, that even if those opening talents would have expanded to the gigantick powers of a Newton, and those early Christian virtues have been matured to the spiritual growth of an apostle, they have been enlarged immeasurably more in the heavenly world than they would have been here upon earth; and that so far from being nipped in the bud, they have only been transplanted to a more genial clime, where they could unfold for ever, watered from the fountain of Omniscient wisdom, and vivified by the direct beams of the Sun of Righteousness.

I am, my dear Friend, ever yours in Christian affection,

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Review.

The essays reviewed in the following short article from the London Evangelical Magazine relate to subjects which few know how to treat well, and which we have long wished to see taken hold of by the hand of a master. The author of these essays appears to be such a master, by the representation of his reviewer, and by the short extracts which this article exhibits. We hope that some of our enterprising printers will, without fail, republish this small work in our country.

ESSAYS, *designed to afford Christian Encouragement and Consolation, By John Sheppard, Author of "Thoughts on Private Devotion," &c.* 1 *vol.* 12*mo. pp.* 368.

We hailed the announcement of this work with peculiar satisfaction. The former productions of the respected author, especially the volume on Private Devotion, had evinced so much accuracy of thought and tenderness of feeling, combined with such deep and unobtrusive piety, as to lead us to anticipate a high degree of valuable instruction from the same pen on the important subject of Christian encouragement. Nor have we been disappointed. On the contrary, we do not hesitate to express our conviction that the present volume, taken as a whole, exceeds in interest and originality any one of Mr. Sheppard's former publications. It bears the attractive impress of individual experience, and is evidently the result of long-continued, accurate, scrutinizing observation on the hidden and complicated, as well as the more obvious and prevailing, processes of thought and feeling incident to a mind of exquisite susceptibility under the pressure of mental and bodily suffering; yet sustained by the superabounding influence of Christian principle, in the "faint yet pursuing" exercise of Christian duty.

Such a work was much needed; for, amid the numerous publications on subjects somewhat analogous, not one (so far as we are aware) has been expressly adapted to that interesting, though not very numerous, class of readers who are aptly designated by our author as "reflective, questioning, pensive, doubting, and, in some sense, speculative." Such persons are often unable to appropriate the ordinary kinds of consolations. A keen discernment readily discovers essential points of difference in their individual experience which seem to exclude them from the sphere of general encouragement. Addresses to such must possess a specific character, an evident adaption to their peculiar circumstances. Proof must be afforded that the essential nature and immediate causes of their mental sufferings are well understood, before they can repose confidence in the prescriber, or implicitly yield to the discipline which he may suggest. An attentive perusal of a single section of the volume before us cannot fail to inspire that desirable confidence. A vivid description of many painful and perplexing states of mind is given with scrupulous fidelity, accompanied with remedial suggestions, dictated alike by scriptural truth and by a happy experience of their efficacy under similar sorrows. And although no individual mind can be the exact counterpart of any other mind, yet, as a *specimen* of a peculiar class, it may exhibit so many points of general resemblance as at once to excite a tender sympathy and the cheering hope that a state before supposed to be unparalleled and irremediable may yet yield to those

Divine influences which, in this volume, are shown to be fully adequate and available even in the most complicated and apparently anomalous cases.

Mr. Sheppard's familiarity with intellectual analysis as well as with scriptural truth has eminently qualified him for the task he has performed. Nor has his acquaintance with human physiology, and with physical science in general, been altogether unavailing in his endeavours to trace the mutual influence of the body on the mind, in the production of many morbid states of feeling which are often attributed solely to mental causes. Our author's varied stores of learning and research, though always employed with singular unobtrusiveness and modesty, are yet brought to bear, with admirable propriety and effect, both in the illustration and enforcement of his leading positions.

It would be unjust to our author not to remark, that much judgment is exercised in the mode of treating those mingled and varying states of feeling to which we have before alluded. No encouragement is afforded to the fancies of a morbid and distorted imagination. The good is carefully separated from the bad. Faithful reproof is administered where it is needed, not less than appropriate consolation. Evils are not extenuated in the mind and character because they may happen to be associated with some highly intellectual and interesting qualities. A rigid, honest scrutiny is employed, and every thought and feeling subjected to the test of divine truth. We are happy to be able to add that a rich tone of devotional and evangelical sentiment pervades the whole. In truth it may be said that the work has a holy, practical tendency, being peculiarly adapted to rectify intellectual obliquities, and to give a scriptural and useful direction to an order of minds possessing susceptibilities for elevated enjoyment and intellectual enterprise, as well as for intense suffering in all the refinement of intellectual misery.

Our limits compel us to withhold from our readers the general analysis of Mr. Sheppard's pages which we had prepared. We must conclude with merely presenting them with a list of the topics discussed and a specimen or two of our author's *truly* original manner of treating them.

I. On the value and credibility of the Gospel; and its adaptedness to our Sorrows, Fears, and Moral Necessities. II. On strained Interpretations of the Doctrine of Faith or Conversion; which may induce a despondent impression that we are and shall be destitute of it. III. On suspicions that Faith may not be genuine, induced by the frequent observation and partial experience of Self-delusions. IV. On Fears that Faith or Conversion is not genuine, arising from a nice analysis or scrutiny of Motives. V. On the painful Doubts excited by the prevalence of Evil and Suffering in the World. VI. On the Difficulties occurring in Revealed Truth, and in the study of Scripture. VII. On the Despondency arising from a sense of great and multiplied Sinfulness, especially as aggravated by a professed reception of the Gospel. VIII. Of the Pain endured in the loss or want of social Blessings, which would be peculiarly dear to us. IX. On Adversities in pecuniary circumstances. X. On the Fears of a widowed Mother. XI. On the Christian Interpretation of mysterious Chastisements. XII. On mental Illness or Debility. XIII. On distrustful Anxiety for the Coming of Christ. XIV. On the Promise of Eternal Life, as the great remedy of Earthly Sorrows.

In relation to suspicions that

faith may not be genuine, Mr. Sheppard remarks:—"Thus also I conceive, we may somewhat elucidate the sources of that spritual distress and weakness which attend the *fluctuations* of feeling incident to many imaginative minds. We shall suppose such a mind endued with principles, more or less feeble, of divine and vital faith. Now, while the imagination is vigorous and elated, it actively concurs with these, so actively and powerfully that its host of splendid and swift auxiliaries may be too often trusted and gloried in, as if they were the best and tried forces of the soul. Those few plain and steadfast principles, given and strengthened from above, which must form the reserve and real force in conflict, seem lost in that 'aëry crowd,' 'by thousands trooping;' or submit to be led by the glittering advances of those whom they ought to govern. But at length, and perhaps suddenly, there ensues a dark reverse. Some disease within, or some perplexities without, have 'troubled the host.' The array and chivalry of imagination are put to flight by the gloom, and, from being the vain-glorious auxiliaries, they turn at once to do the work of foes. For they now inspire confusion and dismay, proclaiming that all is lost; persuading the mind that its firmest principles are wholly sunk, or were but ideal like themselves. True, the little band from heaven secretly stand fast and survive—like champions, of whom we have read, that maintained in darkness the bridge or the defile,—but now in sad desertion, struggling hard and often foiled; smarting for the hollowness of those unsteady succours on which they had too much relied and calculated.

"It is thus, I apprehend, that you may in a great measure account for those changes and declensions which discourage and afflict you. Not that I would seem to forget or limit the sovereignty or importance of direct spiritual influence, both in its gifts and its withdrawments; but we are not authorized to overlook instrumental causes where they exist; and it is doubtless, often, if not always, the method of divine discipline to make our idiosyncracy instrumental to our spiritual vicissitudes. If then we are by temperament peculiarly liable to such reverses, we must learn to be especially prepared for them. In seasons when imagination promptly, and perhaps ardently, lends herself to hope, we must 'seek wisdom from above' to use and estimate her aids with caution; as in their very nature temporary and variable, never therefore to be leaned or rested on:—at periods, on the contrary, when she surrenders herself most to fear, we must supplicate and employ a heavenly strength to shun the mischiefs and alarms of her confused discomfiture, and 'stand in the evil day.'

". . . . The presence of some romantic aspiring for what is perfect and unearthly, and a cast of mind in religion too imaginative and poetic, may variously alloy the Christian character, causing it deceptively to promise far more than the amount of its practical and real worth; yet may it in no way disprove the existence of true piety, but rather afford some hopeful indication that this genuine principle is not altogether wanting."

In the admirable chapter on fears from scrutiny, &c., our author discovers much discrimination.

"You distinctly know that love to God is the first and great command, binding even originally, on account of our creation and preservation, and all the benefits of this life, but unspeakably the more on account of the inestimable and constraining mercy of redemption. But you are painfully apprized, by

self-inspection, how often this pure motive of devout and grateful love, or reverential imitative love, as immediately prompting your obedience, is unapparent. Do not, however, overlook what appears to be a just and important distinction. We are not to infer that this motive is *non-existent* whenever it is *unapparent* or *unfelt;* that there is no principle acting because there may be no emotion or sentiment awake. It were, indeed, most happy to have this love always consciously acting, and impelling the mind as an emotion; but it would be quite wrong to conclude that such is not the governing and primary impulse to a course of conduct because it may not be sensibly so in very many details of that course."

The section on mental illness and debility appears to us of high value, and likely to prove of essential service to the afflicted objects of the author's tender sympathy. We conclude with a short quotation from it. "As was before remarked, your disorder can scarcely fail to effect the state of *spiritual* feeling. An accession of sensibility will give vividness to the remembrance of guilt, and darken every awful anxious contemplation." Friends who possess, as to other points of your distress, refined discernment, true affection, and a degree of personal experience, may yet, it is painful to reflect, no way conceive the spiritual anxieties you encounter, nor appreciate the Christian peace which you have lost, or which you are earnest to secure: so that, amidst the confidential intercourse of assiduous kindness, the deepest of your wants and sorrows may be inexplicable still.

"There are those who will say to you—resist those feelings; give them battle; resolutely vanquish and suppress them.—Even friends, who in some measure understand your affliction, may sometimes, with the kindest, best intentions, urge this on you. Shall I second and enforce *such* exhortations?—Besides, that I would not willingly lose or impair your confidence,—I *could* not do so in sincerity; but must rather assent to what you perhaps may answer,—that as well might you be enjoined to change the weight of the atmosphere, as to remove by an effort the pain or weakness which you suffer. Yet I firmly unite with your best friends in saying it is a state which, except it were the will of heaven to aggravate, you can, as hitherto, for a while endure. Do not cast into the cup new ingredients of despondency, nor make it *bitterly* effervesce by your repinings. Do not omit duties, if at present indispensable, because they are burdensome; nor abandon others permanently, because they cannot at this season be performed. Pursue, however feebly, what is fittest now to be pursued. The sick or wounded soldier cannot make a rapid march or hold the front of battle. But he may perhaps be the sentinel even of to-day. He may occupy the trench or rampart; and, if not even so, shall he therefore cast away his armour? Another sun, another conflict, may find him, re-endued with strength and ardour, among the foremost bands. Meantime, forget not 'that they also serve who only stand and wait;' and that service, as performed in weakness and lowliness, may be the hardest of all; the most decisive of their loyalty and faithful zeal."

Literary and Philosophical Intelligence, etc.

Vegetable Mould.—The first inroads and fertility on barrenness are made by the smaller lichens, which, as Humboldt has well observed, labour to decompose the scorified matter of volcanoes, and the smooth and naked surfaces of sea-deserted rocks, and thus to "extend the dominion of vitality." These little plants will often obtain a footing where nothing else could be attached. So small are many that they are invisible to the naked eye, and the decay of these, when they have flourished and passed through their transient epochs of existence, is destined to form the first exuvial layer of vegetable mould; the successive generations give successive increments to that soil from which men are to reap their harvests, and cattle to derive their food; from which forests are designed to spring, and from which future navies are to be supplied.

But how is this frail dust to maintain its station on the smooth and polished rock, when vitality has ceased to exert its influence, and the structure which fixed it has decayed? This is the point which has been too generally overlooked, and which is the most wonderful provision of all; the plant, when dying, digs for itself a grave, sculptures in the solid rock a sepulchre in which its dust may rest.

For chemistry informs us that not only do these lichens consist in part of gummy matter, which causes their particles to stick together, but that they likewise form, when living, a considerable quantity of oxalic acid, which acid, when by their decay set free, acts upon the rock, and thus is a hollow formed in which the dead matter of the lichen is deposited. Furthermore, the acid, by combining with the limestone or other material of the rock, will often produce an important ingredient to the vegetable mould; and not only this, the moisture thus conveyed into the cracks and crevices of rocks and stones, when frozen, rends them, and by continual degradation, adds more and more to the forming soil. Successive generations of those plants successively perform their duties, and at length the barren breakers, or the pumice plains of a volcano, become converted into fruitful fields.—*Professor Burnett's Lecture.*

A writer in the Galenian states, that new and valuable discoveries of lead ore have been made upon the east bank of the Mississippi, between the Platte and Grant Rivers, in Iowa county, M. T. The ore is said to be of the best quality, found in large bodies, and over an extensive tract of country. Among the most valuable discoveries is a horizontal cave, the entrance of which is about 150 feet above the level of the river. It is from two to four feet wide, and from six to nine feet high. From this cave about 400,000 pounds of lead ore have been taken with little labour, and the operation was still continued.—The land is of the best quality, and covered with timber. A town called Van Buren, (which name has also been given to the caves and mines adjacent,) has been laid out, and that part of the country is rapidly increasing in population.

Utility of Music.—Plato says, "bodily exercise is the sister of pure and simple music; and as exercise imparts health to the body, so music imparts the power of self-government to the soul." In accordance with this sentiment, I am convinced that it has no small influence on school discipline. I was struck with the superior order and kindly aspect of the German schools in comparison with our own, and ascribed it not a little to the cultivation of music in them. Those who unite in singing with their fellows and their master, will be more disposed to be kind to the one, and obedient to the other. In addition to this, the study of music, from its very nature, cultivates the habits of order, and obedience, and union. All must follow a precise rule. All must act together, and move in obedience to a leader; and the habit required in one part of our pursuits necessarily affects others.—*Mr. Woodbridge's Lecture.*

A Gig made by a Blind Man.—At the paint shop of Messrs. Harris and Clement, in this village, we recently saw a gig, the wood work of which was made throughout by a man who is entirely blind. The workmanship of this vehicle, to be sure, would not well compare with that of some which stood near it, but we have seen much worse from the hands of persons who possessed the keenest vision. The father of this unfortunate individual has informed us that he is exceedingly patient, and discovers considerable ingenuity in the manufacture of various articles; that within a year or two, without any assistance, he has shingled a common sized barn and made the doors; most of the shingles he laid in the evening. He can tell whether it is night or day, but cannot distinguish objects. His name is Chase, and he resides in Wendell, an adjoining town.—*New Hampshire Gazette.*

The late Thomas Eddy.—Conner and Cooke have in the press—The Life and

Writings of the late Thomas Eddy, a distinguished philanthropist, who for nearly half a century was engaged in all the great objects of reform in prisons, hospitals and asylums; and was an active and early member of all the societies for diffusing knowledge and ameliorating the condition of man. This work will contain, besides much useful matter upon these subjects, a great number of letters from the philanthropists, Roscoe, Colquhoun, Hoare, Lushington, Tooke, and others in England; and from Schuyler, Clinton, Troup, Livingsten, and others in this country. Warriors and Statesmen have had their biographers at all times, while Philanthropists, with a few signal exceptions, have been neglected. We rejoice to learn that the doers of good are to have their share of public notice.

Chinese Skinless Oats.—This grain was imported into Holland about four years ago from China. It has since been introduced into Ireland, and was brought from thence by Mr. Gibbons to Cape Breton. It is said to yield 26 barrels of 296 lbs. each, from an Irish acre of ground, and can be used without grinding, but is better made into meal. It is in its nature very hardy, and well adapted to this climate, and one bushel is equal to three of the common kind, for all purposes that oats are used. It should be sowed early in May, and will be ripe the latter end of August.

Cape Verds.—A census of the population of the Cape Verds Islands towards the end of 1831.

Island of St. Thiago,	26,220
St. Antao,	21,670
Fogo,	16,870
Brava,	9,320
St. Nicholan,	8,530
Boa Vista,	3,860
Mayo,	1,640
St. Vicente,	10,250
Total,	88,460

Died, by starvation, in 1832, according to the best information:—

In St. Thiago, between 3 & 4,000, say	3,500
St. Antao, between 9 & 11,000, say	10,000
Fogo, between 11 & 13,000, say	12,000
Brava, above	3,000
St. Nicholan, above	2,000
Total,	30,500

Spontaneous Combustion.—We learn by a gentleman from Waterbury, that on Friday last, a gentleman purchased a few bushels of charcoal and placed them in a hogshead in his cellar—that on the next day he discovered a smoke in his cellar, and found the charcoal ignited—he then took and divided it, when it was apparently perfectly cold, and put it in some barrels; here, after remaining a few hours, it again became partially ignited. On Saturday, apprehensive that it might destroy his house, he removed the coal into his garden—it had not remained there long before it was observed again smoking, and soon became at the bottom thoroughly ignited.—*Litchfield (Conn.) Gaz.*

The Falkland Islands.—The possession of these islands by the British, will, it is said, greatly benefit American commerce, as vessels of all nations will, it is supposed, be admitted for supplies and repairs; our present extensive and increasing trade and whale fishery in the Pacific rendering a port for supplies and repairs near Cape Horn indispensable. The fine harbours of the Falkland Islands are said to be easy of access at all seasons, and are only from four to five hundred miles from the promontory of Cape Horn, while Rio Janeiro, where formerly vessels on that route were compelled to stop for supplies or repairs, is distant twenty-five hundred miles. The necessity of having so important a settlement under the protection of a strong naval power, instead of a power so weak and unstable as Buenos Ayres, is sufficiently evident.

Copper in Wheat.—Mr. Sarazene has discovered that the grain of wheat contains copper, rather more than 4 times as much as the blood of oxen; but the flour from the same wheat only contained half as much as the blood. Therefore it is in the bran, or other portion of the grains, that the copper exists. He calculates that in France about 34,061 kilogrammes, (73,000 lbs.) are thus annually taken up from the soil.—*Recueil Industriel.*

Portable Boat.—An elegantly finished pleasure boat, made by Mr. Francis, and named the Petent, was exhibited yesterday at the Merchant's Exchange; the construction of which is curious. It is made in parts, which may be separated for packing and transportation, and readily united again with a few screws. We know not whether the plan has been ever tried before; but it appears strange that it should not have been brought into practice. A dozen boats of different sizes might be stowed away in a space which would not admit of one entire; and though the perfect union of the parts might perhaps be difficult on a sudden emergency, ship's companies might sometimes be saved by them, at least with the aid of a little pitch and oakum. To packet ships and steamboats this invention promises great advantages.—*N. Y. Daily Adv.*

A splendid statue, supposed to be of Theseus, has been recently discovered in one of the sewers of ancient Athens. It is about the size of the Apollo Belvidere, and of the finest marble and best style of sculpture.

Religious Intelligence.

The General Assembly of the Presbyterian Church in the United States was opened on the 16th of May, in the Seventh Presbyterian Church of Philadelphia, by the Rev. Dr. James Hoge, the Moderator of the last year, with a sermon on Ephesians v. 25—27. The Rev. Dr. William A. M'Dowell, of Charleston, South Carolina, was chosen Moderator, by a vote entirely unanimous, except that which he himself gave for another individual. The Rev. Sylvester Eaton was chosen temporary clerk —The number of members present in this Assembly, agreeably to a publication of the Stated Clerk, was 274, thirty-five less than those who composed the Assembly of last year.

The forenoon of Wednesday, May 22d, was observed by the Assembly as a day of special prayer for the blessing of God on the Assembly, and on his church and cause throughout the world; and on the afternoon of the Sabbath, May 26th, the day before the rising of the Assembly, the members, in concert with many other Christian friends, celebrated the sacrament of the Lord's Supper in the First Presbyterian Church.

We have never seen an Assembly in which there was less controversy, or fewer long speeches. To this cause, in a considerable degree, may be attributed the expedition with which the multifarious business of the Assembly was transacted. The recent sessions were less protracted, by four entire days, than those of the last year.

Deep feeling is generally less loquacious than that of another character. On this account, we would have been better pleased, if there had been fewer proclamations and protestations than were made by some of the members, of brotherly love, kind feeling, and fraternal regard. Yet we do not charge the speakers with insincerity; and for every indication of abated asperity, and of an increasing love of truth, purity, and peace—and such indications we thought were visible—we would be thankful to Him from whose gracious influence all good thoughts and right feelings are derived; and would fervently pray that the time may speedily return —for it once existed—when the members of the General Assembly shall appear to have but one heart and one mind, in sustaining the doctrines and discipline of our church, in strict accordance with those publick standards which every minister and every elder has adopted in the most formal and solemn manner. For this let all our readers incessantly use their whole influence, and offer their earnest prayers—We hope the narrative on the state of religion will be publickly read, in every congregation of our communion. We say this because we know that such has not been the fact in time past, and because we think all our people ought to know what the narrative states.

MISSION TO INDIA.

During the sitting of the General Assembly, the Presbytery of New Castle held a meeting in the First Presbyterian Church of Philadelphia, when Mr. John C. Lowrie was ordained to the work of the gospel ministry, as an evangelist—to carry the glad tidings of salvation to the heathen of Hindostan. He, with Mr. William Reed, recently ordained by the Presbytery of Huntingdon, accompanied by their wives, compose

the mission family that has embarked for India, under the patronage and direction of the Western Foreign Missionary Society. Their eventual location has not been precisely designated, but left in a measure to the discretion of the missionaries, when they shall have arrived in the region to which they are destined, which is the province of Delhi, now entirely under British influence; but in which no extended missionary operations have as yet been commenced. The city of Delhi, to which it is expected the missionaries will endeavour to make their way, is situated on the river Jumna, a branch of the Ganges, (long. 77° 9′ east—lat. 28° 43′ north) distant about 800 miles north-west from Calcutta, the port to which the ship that carries out the missionaries is bound.

On the evening of Tuesday, May 28th, a missionary meeting, numerously attended, was held in the Second Presbyterian Church, to commend the missionaries, previously to their departure on the morrow, to the protection, direction, and blessing of God; and to exchange with them a last farewell, on this side the grave. This was to us the most interesting meeting that we ever attended. Every thing was calculated to excite solemn and delightful emotions. We saw a mission family going out under the auspices of the Presbyterian church, the object of our labours and our prayers for successive years. The family itself was amiable and interesting in no ordinary degree. Two young brethren of the most promising talents, with their wives, to whom they had been recently married, eminently qualified to be the partners of missionaries, and not less devoted to the work than their husbands—all animated by one spirit; a spirit of unreserved devotedness to the Redeemer, raising them above the world, and enabling them with tenderest affection, but with serious cheerfulness, and without a sigh or a tear, to bid adieu for life to kindred, friends, and country, that they might bear the messages of salvation to the benighted heathen. The exercises also were all appropriate, and deeply impressive. We cannot give them in detail—We hope to publish them in the coming month, from the Chronicle of the Western Foreign Missionary Society, for which we know they have been prepared—The farewell missionary hymn, which was sung on the occasion, appears on another page of our present number: and we must add, that the short address of Walter Lowrie, Esq., Secretary of the Senate of the United States, whose son was one of the missionaries, had in it more of the simplicity and sublimity of Christian principle, aim, and motive, than any thing we had ever before heard or read. So far from parting with regret from a beloved, educated, talented, eldest son, he rejoiced to see him devoted to the sacred work which he had freely chosen; and if his other beloved children had all made the same election, it would give him a *mysterious* pleasure—mysterious, because he felt as sensibly as any one, the pain of separation from his endeared offspring. The next morning we spent a happy hour in conversation and prayer with this blessed little band of self-sacrificing youth, at their lodgings; and at three o'clock, on board the steam-boat which carried them to the vessel in which they have sailed to India, we bade them a final adieu—May He whom the winds and the waves obey, give them a prosperous voyage to the far distant shore on which they hope to land, throw the shield of his almighty protection over them amidst all the dangers to which they will be exposed, sustain and cheer them with his divine consolations, and honour

them with abundant success, in their holy apostolick labour of "opening the eyes of the heathen, and turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ Jesus."

We are rejoiced to know that this missionary meeting, with its preceding and subsequent accompaniments, has had a happy effect in exciting and cherishing a missionary spirit in the city in which we write; and we trust and believe it will be extended far and wide. A female missionary association, for the education of female children in India, to be placed under the superintendence of the missionaries who have just left us, has already been organized in Philadelphia, and handsome contributions have been made to the funds appropriated to this object. We trust our beloved church is now coming forward in earnest, to the performance of this long-neglected duty of taking her part in the sacred enterprise of evangelizing the world, and we hope that she will earnestly endeavour, as far as possible, to redeem her character—for it ought to be remembered that *churches*, as well as *individuals*, have *a character*, which must suffer, if it is not suitably sustained. We wish well, with all our heart, to every evangelical mission on the face of the earth: and to the American Board we have long felt, as we know many have felt, a *special* attachment. And if we are asked why our attachment to this Board has been *special?*—why it has been closer, and more interesting, than that which we have felt to missionary operations in the Moravian, the Baptist, the Episcopal, and the Methodist churches? we answer, because the Missionaries of this Board, and those who send them forth, are, by doctrine and form of church government, more nearly and cordially connected with us, than those of any other missionary corps. Now, here is precisely the reason why we feel a still more *special* interest in, and attachment to, *Presbyterian missions*. They are more fully in accordance than any other with our views—our partialities, if you please—in respect to doctrine, ulterior ecclesiastical order, and the best method of conducting Christian missions. We repel the idea that this is bigotry. Our views and partialities do not interfere with, or even diminish, our charity, or our wishes, or prayers, or occasional contributions, in favour of any of the missionary associations we have mentioned. But we hold that it is natural, rational, and scriptural, to give our chief support, our principal contributions, to that which we deliberately and honestly believe to be *best*, among many things which are *good*, and all of which we sincerely *love*. Let candour decide whether this is *right* or *wrong*—Let candour say whether a man is to be considered as *selfish* because he is more interested in his own family than in any other family; and let Presbyterians, who really prefer their own doctrines and ecclesiastical order—their own religious family—to any other, and who wish that the church to which they belong should have a place and a name among the churches that are endeavouring to gospelize the heathen world—let them feel that the Foreign Missionary Society of their own church has—we do not say an *exclusive*, but a very *special* claim, on their liberal benefactions, their earnest prayers, and their cheerful and zealous support.

NARRATIVE OF THE STATE OF RELIGION *within the Bounds of the Presbyterian Church in the United States of America, and Corresponding Churches, May*, 1833.

On raviewing the reports sent up from the Presbyteries, the General Assembly find occasion for grief and joy, hnmiliation and gratitnde. For grief and humiliation, that notwithstanding all that has been done and is now doing to remove existing evils from onr country and the churches under our care, so much remains in both to he deplored. The melancholy fact still meets us, that tha day which God has set apart to himself, and in the exercise of his benevolent and supreme authority, required men to keep holy, is extensively desecratad. The sacred stillness which onght to characterize it, is often hroken by the hnm of business, and the noise of mirth and dissipation.

Though signal success has crowned the efforts which have been made to dry up the fonntains of intemperance, they still send forth their polluting, fiery streams, withering and hlasting every thing fair and lovely in their eourse. And what is canse for the bitterest lamentation is, that aome of the members of onr churches, instead of aiding those who have bonnd themselves hy a solemn pledge to abstain forever from this poison of body and soul, continne its use, its sale, and its manufacture.

The reports from the churches likewise reiterate the fact, that in some places infidelity and the man of sin are marshaling their forces, and commenciug a course of systematick and vigorous operation to resist the progress of truth aud holiness. And it deservas specinl notice, that not unfreqnently thay are found rallying around a common standard and combining their efforts to oppose the trnth as it is in Jesus. While the Assembly regret this nnholy warfare, they regard it as no equivocal indication of alarm in the camp of the enemy, and amoug the signs of the approaching triumph of the Gospel over error, infidelity, and all the powars of darkness.

Dnring the past year the arm of the Lord has been revealed in judgment. That fearfnl pestilence which for seventeen years has been traversing the old world, covering the nations with sackcloth and hnrrying its vietims to the congregation of the daad, has, in the righteous providence of God, swapt over our land. Probably in no former instance have divine judgments been so manifestly commissioned to reprove sin. Comparatively few of the professed followers of the Lord Jesns, and even of the strictly temperate, have fallen hy this desolating scourge. An overwhelming majority of its victims were selectad from the ranks of intemperance and licentionsness. But we are pained to learn that there is so little evidence that this awfnl visitation has been extensively sanetified eithar to the church or the world. It is feared that the following language concerning Israel, may with propriety be applied to both; "When He slaw them, then thay sought Him; and they returned and inquired early after God; and they remambered that God was their rock, and the High God their Redeemer. Neverthaless they did flatter Him with their month, and they lied unto Him with their tongnes; for their heart was not right with Him, neither were they steadfast in His covenant."

The past year has been less *distinguished* than were the two preceding years by the power of renewing and sanctifying grace. Many professing Christians have cherished a lukewarm and worldly spirit. They have greatly neglected family religion, weekly meetings for prayer and religious improvement, and the monthly concert; and have withheld their contributions from those benevolant enterprises, which nnder God are the only hope of the spiritual renovation of tha world.

In view of this partial suspension of divine influance, while the Assembly distinctly recognise tha sovereignty of God, they would neverthelesa solemnly warn the churches against abusing this glorious and pride-ahasing truth. It was naver designed to cut the sinews of exertion, but to encourage effort. The fact that God bestows gratuitous favoura upon our self-destroyed race, according to his own wisdom and goodness, nnd that he has promised to give the Holy Spirit in answer to the prayers of his people, afford sufficient encouragement to seek his reviving influences. And these facts pointedly rebuke the sin of those who seek an apology for their unbelief and sloth in the doctrine of divine sovereignty. Such will do well to remember that the least defection in heart from tha blessed Savionr—all indifference to his kingdom and the interests of perishing souls, is the object of divine ahhorrence. "These things saith the Amen, the faithful and trne witness, the beginning of the creation of God: I know thy works, thon art neither cold nor hot. I would thon wert cold or hot. So then because thon art lnkewarm, and neither cold nor hot, I will spew thee out of my mouth." It will he soon enongh to seek comfort from the sovereignty of God nnder the absence of special divine influence, when we have repented of all our sins, and discharged all onr duties. The Assembly would therefora address tha churches under their care in the following language of the evangelical prophet, "Ye that make mention of the Lord, keep

not silence, and give him no rest till he make Jerusalem a praise in the earth."

But notwitbstanding our departure from God, he has not wholly abandoned us to the bligbting and deadly influence of spiritual jndgments. In the midst of deserved wratb, be has remembered mercy. The general attendance upon the means of grace bea been good. Weekly lectures, and prayer-meetings are maintained.

The monthly concert of prayer is observed in most, if not all the churches, and we cannot bnt hail the growing interest that is manifested in it, as a decided indication of an increase of the missionary spirit, and more ardent desire for the conversion of tha world. We learn also that Biblical and Catechetical instruction has been more abundantly dispensed. Sabbath school operations hava bean prosecnted with augmented zeal, and received renewed tokens of divine approbation. From among tbose placed nnder their enlightening influenee, tbe Shepherd of Israel has gatbared many lambs into his fold and "out of the mouths of babes and aucklings parfected praisa."

Objects of Christian charity, though sharing less in the affections and contributions of the Lord's people than they ought, are regarded with continued attention. Their hearts are evidently expanding with tbat celestial charity that "seeketh not her own," and tbey are doing more to bring back a revolted world to its allegianee to God.

We would also notice, witb farvent gratitnde, special divine favour in tbe effusion of the Holy Spirit. "He bas not dealt witb us according to our sins, nor rewardad us according to our iniquities." From niucty-two Presbyteries, whicb hava made reports, it appears that 62 have been favoured with "times of refreshing from the presence of tha Lord." Upon more or less of the churches under the care of thirty-six of tbese Presbyteries, divine influance has descendad like the morning dew or gentle showers. In some of them *a few only* of their congregations, wbile in others *several*, and in some *nearly all*, bave been cheered and blessed with these gracious visitations. Their good effects ara apparent in tbe increased bumility, zeal, aud activity of the disciples of the Saviour, and the accessions to their number from the world of sueh as we trust he will own as his, when be sball make np his jewels.

Bnt tbe Lord has done greater things fer na than these, whereof we are glad. Twenty-six of tbe Presbyteries report revivals of equal extent and power with any whieh oceurred in preceding years. Tha Lord bas made bare his arm in behalf of his haritage. His people have bean bnmbled and ravived, and exhibited delightful evidence of increased devotedness to his service, and proud rebels have been made to bow at his feet. From them he has taken all the armour in wbich tbey trusted, silenced their self-justifying pleas, and constrained them to ascribe righteousness to bim, and sue for mercy at the foot of the cross. Tbese glorious exhibitions of divine power and grace bave been made in all portions of our widely extended limits.

Nor are the subjects of renovating mercy confined to any particular age or class. Tbey are found among tbe aged and tbe young, among the rich and the poor, the bond and the free, the learned and the ignorant, the polisbed and tbe rude. Yet all, notwithstanding tbis diversity of condition and circumstances, agree in ascribing their rescue from endless sin and sufferiug to God'a rich and discriminating grace. They acknowledge Christ as their Master and Lord, and cheerfully devote tbamselves to his service. For all these trophies of redeeming mercy, let Zion'a God be praised. The Assembly regard revivals of religion as tbe great puriiers of our moral atmospbere, and the most important means of replenishing the church on earth with living, active members, and of peopling heaven with redeemed sinners. They would therefora exhort the church to pray witbout ceasing, "O Lord, revive tby work," and to act in accordance with this inspired petition.

In regard to tbe means which have been blessed in promoting tbis precions work of mercy, the churches bave reported little that is new or extraordinary. The trutb plainly exhibitad and pungently applied, has been, (as it always must be) tbe *grand instrument*. It has been successfully presented by means of Sabbath school and Bible class instruction, protracted meetings, end *most of all*, tha ordinary exercises of the pulpit. In these revivals God bas signally appeared as the answerer of fervent believing prayer. Tbe progress of tbe temperance reformation has likewise often prepared the way for the gracious footsteps of our God.

It is gratifying to find that the benevolent institutions of the age have prosecnted their God-like work with increasing zeal, and have generally received liberal patronage.

The American Bible Society has issued 91,168 Bibles and Testaments, making an aggregate of 1,533,668 since its organization. It reports continued attention to the supply of our own country, and the resupply of many portions. Donations hava been made for the printing of the scriptures at Bombay, tbe Sandwich Islands and Burmah. Tha Board have resolved to appropriate $30,000 the present year for printing and circulatiug the scriptures in foreign countries and among the aborigines of our own, and adopted a resolution,

in connexion with other kindred institutions, to supply as speedily as possible every accessible portion of our world with the word of God.

The spirit of Missions both Foreign and Domestic is manifestly increasing. More has been contributed to this cause than during any preceding year. The American Board of Commissioners for Foreign Missions have now under their direction two hundred and twenty-seven labourers in various parts of the world, and thirteen ordained missionaries and three assistants have recently received appointments to foreign fields. In the wane of long established systems of idolatry, the facilities of intercourse with almost the whole world, the readiness of the nations to receive the gospel, the translation of the Scriptures into various and some of the most difficult languages, together with the power of the press in diffusing Christian knowledge, the church possesses unprecedented advantages for furnishing the entire population of the globe with the means of salvation. With these encouraging facts spread out before us, the ear of faith can scarcely fail to hear the ascended Saviour saying,—"Behold I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest."

The Western Foreign Missionary Society is commencing a course of operation truly laudable and encouraging. It has sent one Missionary to Africa. It is preparing to send two Missionaries very shortly to Northern India; and other plans of Missionary effort, both among the aborigines of our own country and the Pagans of other lands, are maturing.

The Assembly's Board of Missions has laboured with pleasing progress, in the work of supplying our destitute churches with the bread of life. It has employed within the year two hundred and sixty-nine missionaries. It has six hundred Sessional and sixty-four Presbyterial Auxiliaries, embracing one thousand ministers, and one thousand five hundred churches. The Missionaries report thirty new churches organized, thirty-two houses of worship erected, and several others in progress. Four thousand individuals are employed in giving instruction, and twenty-five thousand children are taught in Sabbath schools. They have also eight hundred Bible classes embracing ten thousand learners; and five hundred temperance societies have been established, whose members amount to twenty-five thousand. God has also honoured their labours by making them instrumental in producing several interesting revivals of religion.

The success of the American Home Missionary Society has been highly encouraging. During the year past, it has employed six hundred and five ministers, who have laboured as missionaries or agents in eight hundred and one congregations. The amount of ministerial labour reported to have been performed is four hundred and sixteen years and nine months. The number added to the churches on profession of their faith is four thousand two hundred and eighty-four; the whole number added six thousand and forty-one. One hundred and one churches have been blessed with revivals, and three thousand four hundred and thirty-five hopeful conversions have been reported. Connected with the churches aided by the Society, are seven hundred and seventy Sabbath schools, embracing thirty-one thousand one hundred and forty scholars. They further report three hundred and seventy-eight Bible classes, containing eleven thousand pupils, and fifty-three thousand seven hundred and forty-six persons who are pledged to the principle of total abstinence from intoxicating drinks.

The operations of the American Tract Society have been considerably extended during the year. They have printed nearly forty millions of pages of tracts and circulated little less than fifty millions. A number of new tracts have been added to their former publications. They have entered upon the great work of furnishing *the world* with those leaves, which are for the healing of the nations, and have appropriated for the present year ten thousand dollars to foreign parts. These they are urged to occupy by providential indications, and the imploring cry of millions who are famishing for the bread of life.

The board of Education of the General Assembly has been much prospered in its efforts to furnish men for the Gospel ministry. They have now under their care regularly reported and enrolled four hundred and twenty students. Not regularly reported, but estimated to be under the care of eighteen auxiliaries, twenty-two; making a total under their care from nineteen states, and pursuing their studies in 81 schools and seminaries of learning, four hundred and fifty young men. Of these fifty are studying with reference to foreign fields, and six for Liberia. The Board are acting upon the pledge given to the churches to receive and sustain every young man of suitable qualifications for the ministry applying for patronage. They are also as far as practicable striving to educate men within those portions of the country where they will probably labour, after they enter upon the great work.

The American Education Society is prosecuting its work with increasing vigour. At present it is sustaining between

six and seven hundred young men in a course of education for the ministry.

The *Presbyterian Education Society*, a co-ordinate institution, has now four hundred and seventy-one students in seventy-one seminaries of learning. During the year past one hundred and sixty-two have been received, and twenty-five have been licensed to preach the Gospel. No worthy applicant has ever been refused the benefactions of the Society, and both boards have pledged themselves never to refuse one. They are already educating men in nearly every section of the United States, and are labouring to excite the zeal of their patrons to extend their operations, until it can no longer with truth be said, —"the harvest is plenteous but the labourers are few." In view of the indispensable necessity of an increase of well qualified ministers, in order to carry forward all the great enterprises of benevolence and execute the command of the risen Saviour, "Go ye into all the world and preach the Gospel to every creature," the Assembly would earnestly commend the Education Cause to the prayers and liberality of the Churches.

The American Sunday School Union is going forward in its noble work. During the last three years it has secured the establishment of four thousand two hundred and forty-five schools in the valley of the Mississippi, embracing probably more than two hundred thousand scholars. The number of books put in circulation in that part of our country by this enterprise, is estimated to exceed *half a million*. The Society however consider what has been done as only a good beginning of the work that ought to be done, and proposes to carry forward a systematic course of effort to advance this cause in that part of the land. It has also undertaken the establishment of a Sabbath School in every neighbourhood in the Southern States where it is practicable, within the period of five years. Special efforts are making to enlist the churches in its aid, and the plan of their proposed operations is published in their report, which we recommend to the notice of those who love the cause of the religious education of the rising generation.

The Seamen's Friend Society has been steadily pursuing its good work. Three chaplains have been commissioned to foreign stations. Several chapels and houses of worship have been erected and procured, in places where they were much needed. More than heretofore has been done in our great sea-ports, in providing boarding houses suitable for seamen. The Temperance cause has rapidly advanced among them. Something has already been done and more is doing, to abolish in the United States navy the long established custom of giving rations of liquor, and some very interesting openings are now known to exist in foreign ports, for the introduction of chaplains and the promotion of the cause in various ways.

The American Colonization Society has been favoured during the past year with unprecedented success. The colony at Liberia is in a prosperous condition. Additional purchases of territory have been made. Agriculture, commerce, education, and morals, are all on the advance. Six vessels within the year have sailed for Liberia, freighted with seven hundred and ninety emigrants, of whom two hundred and forty-seven were manumitted slaves. The Society has opened a wide door for the introduction of civilization and Christianity to injured and oppressed Africa. It is furnishing a free and peaceful retreat for our coloured population, and promises incalculable good, both to that and our own country.

There is nothing which more decidedly marks the progress of correct sentiment among us, and throughout the land, than the success which has attended the efforts to promote the temperance reformation. From the Report of the American Temperance Society and other publications, the following conclusions seem to be warranted, that there are now in this and other countries more than six thousand Temperance Societies, embracing more than a million of members. More than two thousand men have ceased to make ardent spirit; more than six thousand have ceased to sell it; more than seven hundred vessels have ceased to carry it; and more than five thousand drunkards ceased to use intoxicating drink. More than fifty thousand are now sober, who, had there been no change in public sentiment on this subject, would have been drunkards, and more than three hundred thousand children are in a good measure delivered from that parental influence and example, which tend to make them drunkards.

The churches in Boston now have in them no member connected with the traffic in ardent spirit; twenty in New York, and eight others have in them but one in each, and more than a thousand in other parts of the country are entirely free from the venders of this poison.

The Ecclesiastical Bodies of New England, whose correspondence we enjoy and would affectionately cherish, represent their churches as being upon the whole in a prosperous state. They still lament, as we do, the prevalence of intemperance and Sabbath breaking, and state that they have been less favoured during the last year than in several years previous with revivals of religion. They are not, however, without grounds for joy and thanks-

glving. The churches are walking in the peace and order of the gospel. The cause of benevolence is steadily, and that of temperance rapidly advancing. In the county of Plymouth, where the pilgrim fathers landed, not a single license has been granted for the sale of ardent spirits.

We learn from the Report of the Reformed Dutch Church, made by the last General Synod, that it embraces two hundred and ten churches, one hundred and eighty of which are supplied with settled pastors. The year preceding the last, was a year of remarkable increase. Four thousand were added to the churches on profession of their faith, making a total of twenty-one thousand communicants in the entire body. The various benevolent institutions of the age are receiving special attention. Arrangements have been made by the Synod for conducting Foreign Missions, and it is understood they will probably devote their efforts to the field explored by the Rev. Mr. Abeel, a missionary from that church.

In conclusion, this review of the state of religion within our bounds is adapted to humble us on account of our sins and the judgments we suffer because of them —to excite the most fervent gratitude to the author of all our mercies, and engage us more diligently to seek his blessing in the upbuilding of his kingdom.

One consideration is specially fitted to quicken our zeal and activity. Death has been fulfilling his commission. Not only have thousands of the guilty and unprepared been cut down and hastened to their final doom, but several of the watchmen upon the walls of Zion have fallen, and the labours of many of the active disciples of Christ have terminated. While we pause to shed the tear of affection and regret over their memory and their loss, these solemn dispensations admonish us that what we do must be done quickly. Impressed with the fact, that our work is great and the period of labour short and uncertain, the Assembly in closing their narrative, would say to every minister and member of the churches, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

By order of the General Assembly,

EZRA STILES ELY, *Stated Clerk.*

Philadelphia, May 27, 1833.

AN IMPORTANT PROPOSITION.

We earnestly recommend the following proposition to the serious consideration—and we will add the cordial adoption of our readers. We have once been engaged in doing what is here recommended, and have seen its good effects.

The proposition of the American Sunday School Union for the employment of the 4th of July next, cannot but be regarded with interest by all good people. It is so simple and yet so benevolent. The idea is, that an invitation shall on that day be extended to every family in our country, to send all suitable subjects of religious instruction to some convenient Sunday School. It is so important, and yet so easy of accomplishment, that no one can be disposed to throw it off, or find fault with it. It is to be hoped that ministers, or one or two spirited friends of the cause, will take it up as early as possible (say to-morrow, or next Sabbath, or early next week at farthest). It only wants a willing spirit; there is strength enough on the side of Sunday Schools to do ten-fold more on that or any other day than this plan will require.

The following extract from the Annual Report contains the proposition of the Board to the Society:

"So far only as our own country is concerned, there has never been a general, simultaneous effort to ascertain to what extent suitable subjects of Sunday School instruction can be collected. It is high time such an effort was made; and as some particular day must be assigned for the purpose, in order that it may be simultaneous, and as there seem to be no interests with which such an arrangement can interfere, the FOURTH DAY OF JULY NEXT is proposed.

To show the reciprocal appropriateness of this day and this object, would be to show how closely the knowledge which we propose to furnish in Sunday Schools is allied to the preservation of the liberty and the intelligent exercise of the rights of an American citizen; and how utterly impossible it is, in the very constitution of things, to preserve either, if ignorance and vice prevail.

If the proposition is well received, we shall hope that on THURSDAY, THE FOURTH DAY OF JULY NEXT, every neighbourhood in our land, where there is physical strength enough on the side of Sunday Schools to do it, will be thoroughly explored; and may the providence and grace of God so favour the measure, that the sun of that day shall not go down upon a single dwelling in the United States, in which the voice of a kind, judicious, Christian friend has not been heard, inviting every suitable subject of Sunday School instruction to repair to the place

where it may be had freely, as the gift of God, without money and without price.

The open air, a dwelling house, barn, distillery, work-shop, factory, mill, sail-loft, brick-yard, office, have all been improved, and either will still suffice, for a place of instruction. And as for teachers, if our whole population between the ages of five and fifteen were to be in their seats on the first Sabbath in July next, we should have but about two pupils to each professor of evangelical religion. Hence it is obvious that a sufficient supply of teachers for classes of the ordinary size, may be had without trespassing upon the repose of three-fourths of the disciples of the Redeemer. And we should find many faithful and devoted teachers who are not professors, whose services would still further reduce the amount of labour. And, at all events, we shall throw upon the church of Christ in the nineteenth century—emphatically the age of revivals—the responsibility of determining whether the opportunity to train up a whole generation in the fear and service, and for the glory of God, shall be improved or lost."

The following are the resolutions of the Society.

Resolved,—That the proposed general simultaneous effort on the 4th day of July next, to visit and invite all suitable subjects of Sunday-school instruction to attend at some appointed place on the succeeding Sunday, (July 7th,) be commended to the ministers of the gospel, and the superintendents, teachers, and other officers, and friends of Sunday-schools, and Sunday-school societies of every denomination, for prompt and complete execution.

Resolved,—That the evangelical churches of this country are solemnly bound to furnish the means of suitable religious instruction to all persons, children and adults, who need and are willing to receive it, and that such provisions should be made in sufficient season to meet the result of the effort proposed to be made on the 4th day of July next."

EXTRACTS FROM THE MISSIONARY CHRONICLE OF THE WESTERN FOREIGN MISSIONARY SOCIETY FOR MAY.

The Presbytery of *New York*, during its sessions in that city on the 16th and 17th ult., adopted the following resolutions, viz.

Resolved, That this Presbytery, having heard with satisfaction the statement of the Secretary and General Agent of the Western Foreign Missionary Society, approve of the principles of its organization, and recommend said society to the patronage of the churches under our care.

Resolved, That three ministers and three elders be appointed a Committee of Correspondence with the Executive Committee of the Western Foreign Missionary Society.

The following persons were appointed that Committee—Rev. Messrs. W. W. Phillips, D. D, R. M'Cartee, D. D., and J. M. Krebbs, ministers; Moses Allen, Mr. Otis, and Mr. Nexon, elders.

We also add with grateful satisfaction, that the provision made by the congregation of the 1st Presbyterian Church in that city, under the pastoral care of the Rev. Mr. Phillips, has so far exceeded the sum allowed for the support of a single missionary, as to give reason to hope that this single congregation may soon set the example of maintaining *two labourers* in the foreign field. Surely there are not a few large and able congregations in our church, to which such examples will not speak in vain.

From other Presbyteries we have been led to anticipate similar proceedings.

ORDINATION OF MR. REED.

On Wednesday, the 1st inst., Mr. *William Reed*, one of the missionaries about to sail for Calcutta, was ordained to the work of the Gospel Ministry, at the Kishacoquillas Church, Mifflin county, Pa., by the Presbytery of *Huntingdon*. The Rev. Mr. Hutchinson, of Mifflin township, preached an appropriate sermon on 2d Cor. v. 20; "Now then we are," &c.—the Rev. John Linn, of Bellefonte, Centre county, delivered an able and impressive charge to the Missionary; and the exercises of the occasion were concluded with an address to the people by the Corresponding Secretary. The day was pleasant, and the presence of a large and an attentive assembly, evinced the growing interest of the people in this part of the church in the cause of Foreign Missions. Mr. Reed is to be sustained by this Presbytery, under whose direction he has been since he became a candidate for the sacred office, and his ordination took place in the congregation in which he was raised, and in the church in which he was devoted to God—first by baptism and subsequently by the public profession of his faith in Christ. It is natural to conclude that he will thus convey with him, to the distant field of his labours, a large portion of the affectionate sympathies of the friends of the Redeemer in that section of the Lord's vineyard.

The amount of contributions to the funds of the Society, from March 16th to May 10th, both inclusive, was $1897.

The Treasurer also acknowledges the receipt of one thousand dollars, for the

purpose of paying the salery of the Corresponding Secretary for the present year, from an nnknown friend.

The Rev. *Wm. D. Smith*, who had been eppointed as a Missionary to the Western Indians, end who is ebout to enter npon en exploring tour among the tribes beyond the Mississippi, was, on the 12th inst., set spart to this work, by special prayer, in the Presbyterian Church, at Cross-Roads, and has since commenced his jonrney. Teking, as Mr. S. is expected to do, a pretty extensive snrvey of the various tribes of Indians in thet western lend, it is to be hoped thet his inquiries may result in the collection of informetion which may be highly nsefnl to the Society in its futnre operetions emong the Aborigines of this country.

This work will be sent gretnitously to the pestors of all snch congregations, es statedly contribute to its funds; to the officers of all Auxiliary Societies; to the active friends of the Society, wherever desired; other persons who may order it, will be expected to pay the sum of *Fifty Cents* per annum, to go to the general use of the Institution.

All communications relating to remittances and the transmission of fonds, shonld be directed to *Rev. Elisha Macurdy*, Briceland's Cross Roads, Washington county, or *Mr. Samuel Thompson*, No. 10, Market-street, Pittsbnrgh.

All others should he directed to Rev. *Elisha P. Swift*, Corresponding Secretary of the Society, Pittsbnrgh.

COMMUNICATION FROM MR. PINNEY.

Monrovia, Feb. 20th, 1833.

Dear Brethren of the W. F. M. Board—

By the blessing of God and the kind assistance of yonr board, I have finally obtained the object of my wishes for years past. We, last Sunday, the 16th, arrived early in the morning in sight of Cape Mount, end before 7 P. M. were at anchor behind Cape Mesnrado.

As yet I have not made arrangements to go into the interior, but I hope to be enabled to go speedily. Many think it far safer to remain here till the seasoning, which all mnst nndergo, is past. May the Lord direct to the proper course.

The voyage lasted 42 days. I preached every Sabbath once; and one of the Methodist or Baptist brethren usually spoke in the efternoon. Capt. H. used every effort to make the voyage pleesant. Nothing was allowed from the officers or crew, to injnre the feelings of the pions. When able to sit at table, I was alweys reqnested to "esk the blessing." His wife is a member of Dr. Spring's church, New York, and he is like the yonng man whom Jesus loved, very moral. May God bless my intercourse with him to his good.

If he continnes in the husiness of bringing ont emigrants, I hope your future missionaries may come ont with him. I have already seen natives and heathen, and their villages are all around me in sight, and call like the men of Macedonia of old—Oh thet many Pauls may see the vision and obey.

The colonists are very ignorant of every thing about the interior: except of the tribes elong the coast, nothing at all is known, and of them little bnt their manner of traffic. Nothing has been done for the natives, hitherto, by the colonists, except to educate a few who were in their families in the capacities of *servants*. The natives are, as to wealth and intellectnal cultivation, related to the colonists as the negro in America is to the white man—and this fact, edded to their mode of dress, which consists of nothing, usually, hnt a handkerchief around the loins, leads to the same distinction as exists in America between *colours*. A colonist of any dye (and many there are of a darker hue than the Vey, or Dey, or Kroo, or Basso,) would, if at all respectable, think himself degraded by merrying a native. The natives are in fact menials, (I mean those in town,) and sorry am I to be obliged to say, that, from my limited observation, it is evident, thet as little effort is made by the colonists to elevate them, as is usually made hy the higher classes in the United States to better the condition of the lower. Snch I snppose will ever be the case, when men are not actnated hy a pnre desire to do good. Bnt I most sincerely hope many of the most pious and onlightened of the coloured population in America will come here, determined to do good to Africans, not desiring their gold or silver. I think such a spirit exists amongst those who came in the Roanoke, to some extent, and of those from Charleston I hear still better things. Many seem resolved to deviate from the course of their predecessors—may not the love of sudden wealth seduce them to "*trade*." It reqnires no great keenness of observation, to see the cause why the colony is not far more prosperous. But two or three hitherto have done any thing scorcely towards egricnlture. The wealthy find it easier to trade, the poor snppose it degrading.

Gov. Mechlin received me with much cordiality, end has offered (as indeed all do) to forword my journey by any means in his power. I expect to-morrow to take a trip to Caldwell, perhaps to Millsburgh, to see if any way offers to enter the interior hy the St. Paul's. If not, I may walk to king Boatswain's town, 150 miles northeast. I am more ready to do this from a

belief that the fever and ague is unknown there. My belief is predicated on the fact that his people, when treding down at the colony, are almost as liable to it as emigrants, proving them unaccustomed to such a climate. I wish exceedingly that some one had been willing to accompany the mission—as two, according to the mode of travelling here, would have proceeded as *cheap as one*, and I wish much for a companion. Dear brethren, let us be strong and "*go forward.*" Cease not, day and night, to pray for your missionary, and the pagans around him.

The vessel sails to-day. I hope for another opportunity soon.

Yours, most affectionately,

J. B. PINNEY.

We have received a letter from Mr. Pinney, of a later date than the foregoing taken from the Chronicle. From this letter we extract as follows:—

Monrovia, March 5th, 1833.

REV. AND DEAR SIR—

* * * * * *

By letters sent in the Monrovia, you will doubtless hear of my safe arrival. Through the abounding grace of God, I am yet enjoying good health, and feel really happy in the hope of being useful. My life I freely give to Jesus, and only regret that I have not more to give. If it is prolonged, I trust for *me* to *live will be Christ*, and if it is cut off, may I find it *gain to die*.

Dear Brother, continue, I beseech you, your daily request for a blessing on this enterprise. I realize now the value of prayer on the part of absent friends, and feel more grateful for the promised supplications of my brethren, than for all the temporal presents with which they favoured me.

I never was in the habit of requesting such things for *form* sake; but at present, I value them ten-fold more than ever before, and can enter into the spirit of the self-denying Apostle, in the request—"*pray for us.*"

At a future season, if life is spared, I shall take occasion to speak of the *natives* as they appear to me. At present I must confine myself to one subject. It is in relation to a church here of our denomination. At present, there is none organized. About thirty members came out in the Hercules, from Charleston; they are quite respectable so far as I have seen, and seem anxious to do something for God. Among them are three, partly in the capacity of *preachers*.

My difficulty is to know how to proceed in relation to these men. One of them, Mr. —— Eden, has been a teacher and leader of the coloured congregation in Charleston, for 14 years. He was set apart by Mr. Burt, and, I am informed, authorized by him to marry, and bury the dead. Am I to consider this a sufficient ordination? and shall we two constitute a Presbytery, and organize a church? If not, how am I, or can I be enabled to ordain him? Mr. Henry, Mr. Mathers, and Carlos ——, were leaders of classes in Dr. Palmer's churches. They seem anxious to do something for Christ, and to preach. Any advice in this matter will be acceptable. When we get the Mission School agoing, they can there be fitted for the ministry—in the mean time, I consider them as good exhorters as the twenty Methodist and Baptist preachers in this place. Concerning a church to be erected here, I have written to Mr. David J. Burr, of Richmond, who forwarded some funds here for the purpose—we need much more than has been sent out hitherto, and if possible, I trust the churches in Philadelphia will help him in raising funds. If you do any thing in the matter, it will perhaps be well to communicate with him. I hope before another year to see a Presbyterian church at Monrovia.

The emigrants who came in the Roanoke, are several of them down with the fever—one child, which was sick all the way from the United States, died two days since of the *hooping-cough*. Dr. Hall informs me, that several other children have it very dangerously. It was brought on board the brig by a family from New York.

I find the fever here a disease very different from what I had dreaded. It does not partake at all of a bilious character; it is an intermittent, and from the cases which I have seen, appears much lighter than the same disease in some portions of "*the United States.*" The large majority are down only two or three weeks, and many but two or three days. The feebleness consequent upon it, continues some months, and if exposed much before their strength is restored, they are very liable to a relapse. I never felt very great apprehension, and at present feel still less. Finding things here rather behind hand, I have been employed two or three days in making a survey of Bushrod Island. It will, I doubt not, eventually effect Monrovia as a point of trade, very greatly. On account of the many letters which I wish to send to-morrow by Captain Hatch, I have not time to copy, trusting to your indulgence to excuse the erasures, &c.

I remain, your obedient and affectionate brother in Christ.

J. B. PINNEY.

To DR. A. GREEN.

Remember me affectionately to all *brethren* and inquiring friends.

View of Publick Affairs.

EUROPE.

Liverpool papers of the 1st of May, and London dates of the 30th April, contain the latest intelligence from Europe which has reached this country.

BRITAIN.—The influenza made its appearance in London in the first part of April; and although its violence had abated, it was still prevalent, at the date of the last accounts. It would seem to have been more sudden and general than usual in its first approach as an epidemic. It has interrupted much publick business, and even, in some measure, the proceedings of Parliament. Yet it does not appear to have produced as many instances of mortality as it has often done—its usual course being a severe attack, of short duration and without danger, except in a few cases of individuals in advanced age or of those affected with previous pulmonary complaints. The Rev. and truly venerable Rowland Hill, long known to the religious world, died of it on the 12th of April, in the 89th year of his age. In Ireland, the Cholera was prevalent and awfully fatal in several places. An instance is mentioned of one family, in the parish of Kilmeen, county of Cork, in which nine persons died in the short space of five hours. In Limerick, this fearful malady was committing dreadful ravages.

In Parliament, although some interesting occurrences had taken place, yet the great questions about church reform, the abolition of slavery, and the arrangements relative to the East India Company, remained undecided. The ministry were left in a minority, on the 26th of April—after a debate on a motion to remit one-half of the malt-tax, which the ministry had opposed—the vote was carried against them by a majority of ten. On this, Earl Grey tendered his resignation of office, but it was not accepted. It was on a Friday that the ministry were outvoted in the House of Commons. On the following Monday, Lord Althorp, the ministerial leader in that House, came forward with a statement, going to show that if the vote in favour of *reducing* the malt-tax from 20 shillings to 10 shillings per quarter, were persisted in, *and the taxes* on houses and windows should be repealed, the whole existing revenue system of the country must be materially changed, and a tax on property and income be immediately imposed. He therefore suggested the propriety of reconsidering and rescinding the vote. Sir Robert Peel, who had been necessarily absent on Friday, said if he had been present he should have voted against the measure then adopted; and although he must admit that the rescinding of a vote in Parliament so soon after it had passed was an evil, yet he thought it a far less evil than persisting in a measure injurious to all the publick creditors, and which was passed when only one-half the members of the House were present. This important subject was still under discussion at the date of the last accounts. The manner in which it shall be ultimately disposed of, will probably decide whether the present ministry retain or relinquish their places. The truth is, the people of England, in general, have all along expected that a reform in Parliament would produce an *immediate* melioration of their grievances, which we have thought and said the reform could not effect. A great relief from the burden of taxation was specially looked for, and without delay. But it is now seen that this cannot take place, without the injury, perhaps the destruction, of publick credit and publick confidance—with all the evils which such an occurrence would carry in its train. The proposition of the ministry for a commutation of the tythes of the church, although still before the Legislature, was likely to be adopted. We have always apprehended that *Reform* would lead to *Revolution* in Britain. Yet the existing evils were so great, that we thought every friend of humanity should desire the experiment to be made, and the risk to be hazarded. The result is yet to be seen, and we have, in regard to it, both hopes and fears—The government had determined to prevent, if possible, the publication of O'Connell's inflammatory letters to the people of Ireland. The printer of his first letter, a Mr. Barrett, had been indicted, and the Grand Jury had found a true bill against him. Ireland is, in every view, in a truly deplorable state. Assassinations and murders were less frequent than they were before the coercive measures were put in execution, but they still occurred—A bill removing all civil disabilities from the Jews, had passed both Houses of Parliament.

FRANCE.—There has been a simultaneous and somewhat mysterious movement of the Polish refugees in France. They appear to have left the several places of their residence, all about the same time, and to have approached the frontiers of the kingdom—with a view, as has been conjectured, of joining a revolutionary movement in Germany, which it was expected would follow the late insurrection at Frankfort on the Maine. The Poles by this proceeding had subjected themselves to severe penalties by the laws of France. At the close of the session of the Chamber of De-

puties on the 14th of April, General Lafayette, accompanied by many of the members, waited upon M. De Broglie, to intercede for 423 Poles who had left the place assigned them, and who by their departure had brought themselves under the rigour of the ordinances of the government. The General spoke with great energy in their justification, and explained their motives. M. De Broglie is said to have promised to use his influence to mitigate the penalties they had incurred. Paris has recently been disturbed by the endeavours of the discontented to produce opposition to the government, but the malcontents and insurrectionists have been held in check by the constituted authorities, and no general excitement could be produced. It appears that the 25th of April, was the day appointed for the closing of the Legislative Chambers by the king. On this occasion he went to the Chamber on horseback, attended by his sons, and followed by his queen and the younger part of his family in the state-carriage. The whole corps diplomatique were also present. The king, in a short speech addressed to the "Gentlemen of the House of Peers, and of the Chamber of Deputies," thanked them for their "long and important labours through the session"—for what they had done for France, for the monarchy, and for himself—felicitated them on the existence of peace and prosperity, and on the prospect of the continuance and increase of those blessings. "This," said he, "is a source of despair to the factious; their regret vents itself in menaces; they will prove impotent; your honourable examples, gentlemen, will sustain the courage of the good citizens, and the firm support of my government will never be wanting for that purpose; and the peaceable development of our institutions, national security abroad as well as at home, shall be our reward." After something more in this strain, he said, "This is the powerful motive which has determined me to ask from your patriotism your co-operation in a new session. I shall direct it to be immediately opened." It appears that both in going to and returning from the Chamber, the king was hailed by the populace with apparent cordiality. It appears that the new Sessions of the Chambers, agreeably to the intimation of the king, were opened the day after he delivered his speech, that is on the 26th of April. The former President and Vice-Presidents were re-elected. The last accounts say "The accouchement of the Duchess de Berri at Blaye was hourly expected. She had refused to see the four physicians detached by government to inquire into the state of her health." Some ladies of distinction had petitioned the government for her release, and Chateaubriand had continued to manifest his chivalry by a publication in her favour, being forbidden to communicate with her in any other form. One account represents her as showing indications of insanity—The general state of France seems to be tranquil.

Spain.—The caprice of the king of Spain seems to be equalled only by his tyranny. He has dismissed from his councils those who advised and assisted him in the measures which have probably preserved to him his throne and his life. He says he can do without both patriots and apostolicals. Instead of a meeting of the Cortes, which he was understood to have summoned, it appears that he only requires the representatives of cities, towns and districts to repair to Madrid, to engage to sustain his daughter by his present wife, as queen of Spain after his decease. He has also, it appears, a project in hand for terminating the war in Portugal, by getting the quarrelling brothers to end their dispute by the marriage of Don Miguel with his niece Donna Maria, as if the base refusal by Miguel to do this, had not been the exciting cause of the war—Woe to Donna Maria, if she and her father should fight her uncle into a marriage, and she the wife.

Portugal—remains in statu quo, at our last report. There is a rumour of an important advantage gained by the troops of Don Pedro, but it wants confirmation.

Holland and Belgium.—No material change in the state of the controversy between these states, has taken place within the last month.

Germany.—A very serious riot, or rather insurrection, took place on the 3d of April, at Frankfort, on the Maine. We are left in doubt whether only the inhabitants of Frankfort and its vicinity were concerned in it, or whether it was part of an insurrectionary movement, urged to a crisis precipitately by incidental circumstances—in which a great part of Germany was to have taken part. The departure of the Polish refugees in France for the frontiers of that kingdom, favours the latter opinion, which is also countenanced by some other circumstances. However this might be, the insurrection was speedily and without much difficulty put down, by the Austrian and Prussian troops in the neighbourhood of Frankfort; and the city is now under military control by those troops, directed by the agents of those great powers. The spirit of liberalism is spreading in Germany, and is fostered in almost the whole of the numerous and important literary institutions of that country. Austria, Russia and Prussia, are in dread of the prevalence of this spirit, and for a time may repress it by military force; but eventually it is likely to get even into their armies, as it did in France, and then there will be, we fear, an extended scene of confusion, misrule and bloodshed. If this shall be prevented by the timely and reasonable concessions of the powers that be, it will be happy for them, as well as for their subjects; but if not, the fearful consequences must take their course.

TURKEY.—It seems now to be ascertained that the Turkish Sultan has concluded a peace with Mehemet Ali, the Pacha of Egypt, in whose power he found himself placed, without the possibility of immediate succour, and with the prospect of losing both his throne and his life, if he refused the offered terms. It is said indeed, that he was on the whole more disposed to trust to the friendship and claims of the Pacha than to those of Russia, if he should owe his deliverance to the interference of this latter power. The following letter from Vienna, of the 14th of April, gives probably the best account of the pacification that has yet been published.

"We have this moment received, by express, news from Constantinople, on the authority of which we may rely.

"The Sultan has accepted the terms of peace proposed to him by the Pacha of Egypt, through Ali Pacha.

"The Sultan, after having assembled all the Ministers at the Ottoman Porte, asked the representatives of the great European powers what they could do in his favour. Admiral Roussin offered a fleet, but it had not made its appearance, and besides, it would not be able to prevent Ibrahim from making himself master of Asia Minor.—The Russian Ambassador replied to the same question, that the Russian army would require sixty days before it could take the field in Asia. The English Legation had not received sufficient instructions. It was under these circumstances that the Sultan Mahmoud has followed the advices of the Divan and of the Ambassadors of the western powers, and has resolved to accept the terms offered by the Pacha. Couriers have been despatched in all directions to announce this important news."

From ASIA, we see nothing to report for the present month.

AFRICA.

This large section of our globe has for a succession of ages weighed but little in the scale of empire, and afforded but little on which the friends of humanity could dwell with pleasure. A great change has commenced and is rapidly going forward. Algiers, once the most formidable Barbary power, is annihilated, and is peopled by, or under the control of a European Colony. Tunis, now at war with Genoa, and the whole Mediterranean coast, will probably, ere long, share the fate of Algiers. On the West, the British and American colonies are likely speedily to effect important changes in favour of civilization and religion, and we hope also, to hasten the extinction of the infernal slave trade. The British colony at the Cape of Good Hope is extending far to the North, and the blessed missionaries of the cross are there gloriously successful. The interior of this vast continent, in the mean time, is likely to be laid open to European and American enterprise and Christian benevolence. The great Island of Madagascar has also begun to be civilized and Christianized. The Pacha of Egypt, is becoming one of the most formidable potentates of the age. By his late treaty with the Turkish Sultan he adds to his dominions the whole of Syria, having the whole of Egypt under his control before. He is a Mussulman by profession, but probably an infidel in fact. The Mohammedan power is broken. In a word, long benighted and degraded Africa is emerging into light, and approximating to an equitable proportion of influence among the other great families of the human race.

AMERICA.

In the Southern part of our continent Colombia is advancing, we hope, to a state of settled peace and happiness, under the benign auspices of the President Santander and the Vice-President Mosquera. We regret to observe that Buenos Ayres is waging a war of extermination, if such it can be made, with the powerful Indian tribes on the borders of the United Provinces. Of the other States beyond our southern border, we have noticed nothing novel that can be considered as important.

UNITED STATES.—The changes in our cabinet, which have been for some time expected, have recently been officially announced. Mr. LIVINGSTON goes on a mission to France, and Mr. M'LANE succeeds him in the Department of State; and Mr. WILLIAM DUANE, succeeds Mr. M'LANE in the Treasury Department.

The President is on a visiting tour through the middle and eastern States. We write at an hour when Philadelphia is all in motion, to honour our Chief Magistrate—by forming a part, or being witnesses, of a splendid procession. We sincerely wish our Chief Magistrate to be honoured wherever he goes. But we much question whether this is the best method of honouring him.

After a severe drought, which seriously threatened the fruits of the earth, more rain has fallen in the month past, than perhaps in any month for half a century before. In the mean time, the terrific malignant Cholera has visited a number of places in the Southern and Western part of the United States. Its invasion last year was from the North. Whether it is to pervade the Union, remains to be seen. Let us humble ourselves under the mighty hand of God; let us turn unto him with our whole heart, and let the people join with "the ministers of the Lord and say—Spare thy people, O Lord, and give not thy heritage to reproach—wherefore should they say among the people, Where is their God?"

THE

CHRISTIAN ADVOCATE.

JULY, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXIX.

We are now to consider the import of the first petition of the Lord's prayer, which is, "Hallowed be thy name." In these few words, our Catechism teaches us, "We pray that God would enable us and others to glorify him, in all that whereby he maketh himself known, and that he would dispose of all things to his own glory."

It is worthy of remark and remembrance, that in teaching us to pray, in this brief summary of devotion, the same order is observed as in specifying our moral obligations in the decalogue; that is, the duty which we owe to God takes precedence of that which is due to ourselves, and to our fellow men. Of six petitions contained in this prayer, the first three relate exclusively to God; teaching us to regard his glory as supreme, and as claiming our regard before we even mention what relates to the welfare of his creatures. It ought also to be noted, that when we pray that God would *enable* us and others to glorify him, we impliedly confess that we are *unable* to do it, without his gracious assistance. The utter impotence of fallen man, if left to himself, for any good thought, word or work, is a truth most clearly taught in the oracles of inspiration. "No man, said the Saviour, can come unto me, except the Father which hath sent me draw him." And again, "Without me ye can do nothing." "Not, says St. Paul, that we are sufficient of ourselves to think any thing, as of ourselves, but our sufficiency is of God." When therefore we say —"Hallowed be thy name," we must be considered as recognising the truth, that so far as our agency is concerned, we indispensably need, and therefore ask, the aid of the Holy Spirit, in the discharge of the duty we essay.

God will, indeed, glorify himself by us and others, yea, "by all that whereby he maketh himself known," whatever may be the inclinations, or whatever the course of action, of any of his rebellious creatures. It is said in the book of Proverbs, "The Lord hath made all things for himself; yea even the wicked for the day of evil." "Surely, says the Psalmist, the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." In the creation, arrangement and order of the material universe; in peopling it with sentient beings, from the smallest insect to the highest angel; and in all the transcendent manifestation

of his perfections in the plan and work of man's redemption, his own glory was, most fitly, the supreme and ultimate object of the ever blessed God. In the eternal and ineffable happiness of all those intelligent and moral beings who love and obey him, it is his purpose to exhibit his goodness, grace and mercy, as inconceivably glorious; and in the punishment and everlasting perdition of all those who finally refuse him their cordial allegiance, he has determined to glorify his equity and justice. Now our duty consists, in praying that we and others may not be the *unwilling* subjects *on* whom God shall glorify himself, but that we may be *voluntarily*, actively, delightfully and eternally employed, in contemplating, admiring and showing forth his glory, as it is displayed in his attributes, ordinances, word and works —in creation, providence, and redemption.

We glorify God in his attributes or perfections, when we conceive of them justly, and speak of them with suitable reverence, and endeavour to cultivate, in regard to them, the proper mental exercises. We glorify him in his ordinances, when we reverently and delightfully attend upon them, and make them instrumental to our spiritual improvement, consolation and growth in grace. "A day in thy courts, said the Psalmist, is better than a thousand; I had rather be a door keeper in the house of my God, than to dwell in the tents of wickedness." We glorify him in his word, when we in faith "receive it, not as the word of men, but as it is in truth the word of God, which effectually worketh also in them that believe." We glorify him in his work of creation, when the contemplation of it leads us to admiring and adoring apprehensions of its Author, whose wisdom, power and goodness, shine conspicuously throughout the whole—"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." We glorify him in his providence, when we cherish a grateful sense of his protecting care, of his abundant mercies, of the provision which he has made to supply the wants of every living thing; and when we eye his hand in all that befals us, and tremble at his judgments. We glorify God in the work of redemption, when we receive and rest upon Christ alone for salvation as he is offered in the gospel; and when the harmony and lustre of the divine attributes, as displayed in the astonishing device of saving sinful men and making them heirs of God, and joint heirs with Christ, is the frequent theme of our adoring admiration and praise. "God, says the apostle, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ."

But we are also to pray that others, as well as ourselves, may be brought to glorify God. This particularly relates to making the prevalence of true religion the subject of our supplications; which we shall have occasion to consider more at large, in treating of the two next petitions. Here, however, it may be proper to remark, that the whole heathen world, as well as all under the light of the gospel, who have adopted an erroneous system of religion, have improper and degrading ideas of the Deity; if indeed the heathen can be said to have any just conceptions at all of the divine nature and attributes—Erroneous or inadequate ideas of God, indeed, lie at the foundation of all false religion. Now as we understand by the *name of God* in the answer before us, those attributes or perfections by which

he makes himself known, and by which right apprehensions of Him are acquired, so, when we pray that his name *may be hallowed*, we desire and ask that all false notions of the divine character may be banished from the minds of men; and that conceiving of his majesty, purity and holiness aright, a rational fear and worship of him may pervade the world—That atheism, infidelity, heathenism, Mohammedan delusion, Popish superstition, heresy, all will worship, and all heartless formality in religion, may vanish before the luminous and powerful influence of gospel truth and vital godliness.

In praying that God would "dispose of all things to his own glory," it is especially proper that we take into view those things whose direct and natural tendency is adverse to his glory, but which he can so overrule as to promote it in the most eminent degree—I will mention a few instances of this kind, for the illustration of this important point. The most wonderful instance of all, is the sufferings and death of Christ. The sun never shone on another scene of guilt so awful and complicated, as was exhibited by those who crucified and slew the Lord of glory—Indeed you know that for a time the sun refused, as it were, to shine upon it. Satan and the agents whom he employed in this awful transaction, expected, no doubt, that a death blow had been given to the whole work of Christ, when they saw him expire on the cross. Yet by the all-disposing wisdom and power of God, this very event is made the foundation of every sinner's hope—is overruled, to bring to glory the whole elect and ransomed people of the Lord. Again. The persecution of Christians, is, in its natural tendency, and in the design of persecutors, adverse to the glory of God, as it is promoted by the truths of the gospel and the holy and exemplary lives of true believers. Yet persecution has often been overruled, in a most remarkable manner, for the extension of the cause and kingdom of Christ. It became proverbial with the primitive Christians, that "the blood of the martyrs was the seed of the church." The persecutions of the apostolick age resulted in the conversion of Saul of Tarsus, who became the great apostle of the Gentiles, and who laboured more abundantly and more successfully than any other individual of the apostolick college. Once more. The grievous sins and falls of true believers, are overruled by God to render them more humble, watchful and exemplary, in the whole of their subsequent lives. Such, you are aware, was the effect of the falls of David and Peter, as narrated in the sacred volume; and the record of their fall and recovery, however it may have provoked the sneer of the infidel, and proved a stumbling block to the careless and inconsiderate, has kept many a broken hearted penitent from utter despair, encouraged him to return to his God, caused him to experience anew the consolations of divine grace, and to proclaim to others the freeness and riches of recovering mercy.

Thus you perceive, that God's name may be hallowed—his glory may be and often is promoted, by disposing to that end, events and actions, in their nature and tendency most hostile to such a result.

HARMONY OF THE DUTY WITH THE PROMISE, IN THE WORK OF REGENERATION.

Under the above title, a sermon has recently appeared in "*the Presbyterian Preacher*,"—a monthly publication which we take this opportunity cordially to recommend to all

our readers. The author of the sermon is the Rev. John Matthews, D.D., Professor of Theology in the Theological Seminary of Indiana—From this publication we make the following extended extract, believing that nothing could more advantageously fill the space which we have assigned to it in our pages.

Scarcely any point or problem in Christian Theology, has given birth to more discussion, and we may add, to more heresy, than how the utter impotence of unregenerate sinners to give their hearts to God and to believe in Christ to the saving of their souls, is reconcilable with their obligation to do this, and to do it without delay. This vexed question has occasioned the revival in our day—and we deeply lament to say, in our church—of the heresy of Pelagius, in all its extent and with all its worst features. That the discipline of the Presbyterian church should sleep, as it does, over the prevalence in its own bosom of this abomination, is the subject equally of surprise and grief, to those who truly love the doctrines and government of our church, as laid down in our publick Standards. In these circumstances, it is truly refreshing to see the genuine doctrine of the Holy Scriptures on the litigated subject, ably and clearly set forth, as it is in the sermon from which we make our extract. We give the introduction and method of the discourse, with a portion of the second general division, the whole of the third, and the inferences at the conclusion—omitting the whole of the first division, and the greater part of the second. We wish that the whole might be read and deeply pondered by every member of the Presbyterian church. It is by separating the commanded duty from the graciously promised aid of God in the performance, that the errors—soul-destroying errors—in relation to this important subject, take their rise. Hence all the jargon we hear about *moral and natural ability;* and hence the absolute denial of human impotence, and the delusive notion of self-regeneration and conversion. If God had not provided and promised the gracious aids of his almighty Spirit, to those whom he commands to make them a new heart, we have no reason to believe that the command would ever have been given; for it is certain it would never have been obeyed, and God does nothing in vain. He has given no such command to the fallen angels, because for them *he* has made no such provision and promise. But we detain our readers too long from the sermon.

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EZEKIEL xviii. 31. Make you a new heart and a new spirit. . . . . Ch. xxxvi. 26. A new heart also will I give you, and a new spirit will I put within you.

There is no inconsistency, but the most perfect harmony, between these two passages. The one is the command, the other is the promise of the same JEHOVAH; made known to us by the same prophet. The one is from Mount Sinai, the other from Mount Zion. The one is the voice of justice, the other of mercy. The one is an exhibition of supreme authority, the other of infinite condescension and kindness. The one is the law, the other is the gospel. Both require our special attention separately, and in their connexion. We must not derive from the command a train of thought, or a course of conduct, inconsistent with the promise; nor are we to suppose for a moment, that the promise is intended to exempt from the claims of the command. Our wisdom and our safety consist in receiving both, according to the letter and spirit. This is not the only instance, in which the same thing is commanded and promised. God now *commandeth all men every where to repent*, and yet Christ is

exalted a *Prince and Saviour to give repentance and remission of sin.* We are commanded to believe in the Lord Jesus, and yet faith is the gift and the work of God: Wash you, make you clean, and yet the kind promise is, "*I will sprinkle clean water upon you, and ye shall be clean.*"

These and other passages, which need not be mentioned, contain, like the text, both a command and a promise relating to the same thing. It will be our object then,

I. To consider what is implied in the COMMAND.

II. What is implied in the PROMISE, and,

III. What course we should pursue under the COMBINED INFLUENCE OF BOTH.

* * * * * *

If the promise implies that we need all the blessings included in the new heart, and that God alone can bestow them, and of course that we are entirely dependent on his good pleasure for these blessings; the fact is also clearly implied, that we are *helpless* in ourselves, as it regards the accomplishment of this work. If it be admitted, as we presume it will, that God does nothing in vain; that when he produces an effect, this effect could not be produced without his power; that when he promises to accomplish any purpose, this purpose could not be accomplished without his agency; then it will follow, that the promise, solemnly made, to give us a new heart, implies that we are helpless, that we could not possess this heart in any other way; for if we could, then the promise of God, and the agency of God in performing this, would be in vain. It is perfectly accordant with the common sense of all men, that that which we receive as a gracious gift, as an unmerited favour, cannot be the product of our own efforts; that which is the work of God, cannot, in the same sense, be our work. Regeneration is ascribed to God, as his work, and as his alone, in language so clear, so unequivocal as to exclude all other agencies. If we are *born of God*, then it is neither *of blood*, nor *of the will of the flesh*, nor *of the will of man*. If we are *his workmanship*, then we are not our own. The new heart includes faith; and faith is the act of our own mind; yet this act never would be performed without divine aid. It is both the gift and the work of God.

But a truth of such deep interest ought not to rest on the common opinion of men. *What saith the Scriptures? How readest thou? Without me*, said the Saviour, *ye can do nothing*. The truth is doubted by no man, that *the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. No man can come to me except the Father which hath sent me draw him.* Can a work, which requires divine power to accomplish it, be done by those who are *without strength?* Our prayers to God are nothing but mockery, unless they imply our helplessness. When we ask God to help us, to cleanse our hearts, to strengthen, protect, defend, deliver, guide and save us, do we believe that we ourselves can do these things? or do we believe that our sufficiency is of God; that he is our strength, our support, our defence, our salvation?

Let it not, for a moment, however, be supposed, that this helplessness is insensibility or hardness of heart, as it regards spiritual things. Whenever you hear a man say that he is helpless, and see him remain as unmoved as the rock, be assured that man neither understands nor believes what he says; he is merely alleging this as an excuse for his neglect of duty, and for the love of sin which he does not intend to forsake. The truth that we are *without strength*, is one of those *things of the Spirit*

which the *natural man* neither understands nor believes. It is the real feeling produced by this truth, that completes the work of preparation for the reception of Christ; that humbles us in the dust, that brings us, with entire submission, to the foot of the cross. The want of this belief and of this feeling is the cause of that insensibility which so much prevails. Bring sinners to feel that they are guilty and that they are helpless, and it is impossible for them to remain unmoved. The more deeply conscious we are of our helplessness, the more earnestly will we pray that we may receive the help of God. If we *pray with the Spirit and with the understanding*, we pray for that, and that only, which we do not possess, which we need, which God has promised to give.

Nor let it, for a moment, be supposed, that there is the shadow of excuse for this inability. It is a criminal inability. So far as we are helpless, so far we are criminal. That we cannot, without divine assistance, believe in Christ, love God, and repent of our sins, is, at once, the measure and the proof of our guilt. To say that we cannot believe in Christ, who has died for us, and whose atoning blood is essential to our salvation, is to say, that we cannot believe and confess that we are sinners. To say that we cannot love God, is to say, that we cannot cease to hate him. To say that we cannot repent, is to say, that we approve of sin, and are determined to persevere in the practice of it. That is, though the plain and positive declarations of God have decided otherwise, yet that it is right to reject the only Saviour, to hate and disobey God, to love and pursue sin.

These are two facts, therefore, the conviction of which should exist and operate together in our minds; that, as it regards the work of our own salvation, we are utterly helpless; and that this helplessness, in its very nature, is sinful. Both of these facts are pressed upon our minds by the testimony of clear and numerous passages of scripture. Nor can we, for a moment, admit the painful suspicion, that any intelligent Christians will doubt either of them; or will not say from the heart, that they accord with their own experience.

III. Finally; in securing the great interests of eternity, what course should we pursue, under the influence of that instruction derived from this command and this promise of God?

The command, if we mistake not, teaches us, that he has a right to all the spiritual exercises of our hearts; that this is our imperious duty; and that we are guilty, in not thus *giving him our hearts.* The promise teaches us, that we need divine assistance in making this new heart; that for this we are entirely dependent on God; and that without this aid we are utterly helpless. The course of safety is marked out by the combined instruction and influence of both together. What God has joined we must not separate. We cannot receive the one, as it ought to be received, without the other; we must receive both, or we receive neither. If from a professed regard to the one, we forget and neglect the other, we only prepare for ourselves the cup of bitter disappointment.

The course, then, seems to be this: as guilty and helpless sinners, we should go immediately and directly to God, confessing, most humbly and sincerely, our sins, and pleading most earnestly for his mercy. By confessing our sins, we acknowledge the authority, the justice, the goodness of the law which we have transgressed, and by which we are condemned for these transgressions. By pleading for his mercy, we ac-

knowledge our need, our dependence, and our helplessness. This is the way pointed out in scripture. *He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them, shall have mercy. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* The confession flows from the belief and feeling that sin is an evil, which deserves the punishment of eternal death. Confessing our sins, with this contrition of soul, we will forsake them. By pleading for mercy, we admit that the justice of God would be eternally glorified in our condemnation; that we do not deserve the blessings for which we pray; that if we are saved it will be *to the praise of the glory of his grace.* The more deep and vivid these convictions of our guilt and helplessness become, the nearer we should approach the cross of Christ, and with the more humble importunity should we pray. If we feel so much of the old heart of stone, that we can neither confess nor pray as we ought, this is but the clearer proof of our perishing need, of our dependence and helplessness; and presents to us the more urgent motives to come to God, that he may give a new heart and a new spirit. If it appears impossible to feel, even in the faintest degree, the desire that God would give us a new heart; it is but the still more clear and alarming proof, flashing into the soul, of our great and imminent danger. We should come to Christ as we are; guilty, that we may be forgiven; helpless, that we may receive strength; vile and polluted, that we may be purified; insensible, even dead in sin, that we may be quickened and made alive. The sick, not the whole, need the physician; need him, because they are sick, and cannot help themselves.

Were we not both guilty and helpless sinners, we would not need the Saviour. Without the deep conviction of this truth, we never would come to the Saviour; because the motives to bring us would not operate on the mind.

The Psalmist pursued the very course pointed out by this command and this promise. No person can read, in the 51st Psalm, the confessions which he makes, and the prayers which he offers up, without perceiving that they flow from a very deep and humbling sense of his need, his dependence, and his helplessness. The sins of his nature and his life are confessed with shame and contrition. "For I acknowledge my transgressions; and my sin is ever before me." In whatever pursuit he was engaged, to whatever object he turned his attention, his sin met his view, occupied his thoughts, grinding him down into the very dust before God. Does he behold the robes and the throne of royalty? he is reminded of his vileness, his need of cleansing. Does he reign over an extensive empire? sin has had dominion over him. Does he receive the adulation of his subjects? his conscience reproaches him with his own baseness. Does he sit in judgment on the different cases brought before him? his own case is decided, and he is condemned by the *Judge of all the earth.* He renounces all merit of his own, from any source, in any sense, or in any degree, and pleads for mercy according to a rule of proportion entirely different, according to the *loving kindness* and *tender mercies* of God. The very blessings which God has promised to bestow, are the blessings of which he feels his perishing need, and for which he prays. The Lord has promised to give a new heart and a new spirit; his prayer is, "Create in me a clean heart, O God; and renew a right spirit within me." "Then, saith the Lord, will I sprinkle clean water

upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you;" his prayer is, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." Taught by painful experience his own weakness, when left to himself, his earnest prayer to God is, *take not thy Holy Spirit away from me, but uphold me with thy free Spirit.*

Such is then the course we should pursue under the combined influence and instruction of this command and this promise of God; that is, to come directly and immediately to Christ, and to God through him. Coming to Christ is a movement of the mind, under the deep conviction of our guilt and helplessness. While the command requires us to make a new heart, the promise assures us that God will give this heart. As the Lord fulfils his promise in us, then do we obey his command. As the Lord takes away the heart of stone, then does the heart of flesh, that is the new heart, cherish its spiritual and devout affections. As the Lord draws us, then do we run after him. When the Lord turns us, then are we turned. When the Lord exerts his gracious power, then are we his willing people. This is the *new and the living way*, the only way of safety for guilty and helpless sinners to return to God. If we attempt to obey the command to make a new heart, in our own strength, without dependence on divine aid, nothing but disappointment and final perdition will be the result. *No man*, says the Saviour, *cometh to the Father but by me; and him that cometh I will in no wise cast out.* We cannot call into exercise those affections included in the new heart by an act of volition; suitable objects alone can produce this effect. These objects are found concentrated in the cross of Christ.

1. From this subject, we see how thankful all Christians should be. For that faith which unites us to Christ, through whom we obtain pardon; for that love which fills and warms and expands and elevates the soul; for that repentance which extinguishes the love of sin; for that hope which sheds the light of heaven over the darkest scenes of earth; we are indebted to the rich and sovereign mercy of God. He sought us and found us when we were lost; he justified us when we were ungodly; he quickened us when we were dead; he saved us when we were helpless. *Eternal life is the gift of God* to us; to us, who deserved the deepest perdition. Gratitude should fill our hearts and control our lives: *We should not henceforth live unto ourselves, but unto him who died for us and rose again.* If it cannot be infinite in degree, it can be eternal in duration. In no small degree is it the joy of earth; it will be the joy of heaven. Without ceasing we will ascribe *blessing, and glory, and wisdom, and thanksgiving, and honour, and power and might, unto our God, for ever and ever. Amen.*

2. Impenitent sinners are left entirely inexcusable. To say, indeed, that there can be an excuse for sin, is a plain contradiction in terms; yet a great many are alleged, either publickly or secretly, by those who are determined to reject the gospel and live in sin. These excuses are frequently derived from the perversion of important truth. It is a truth, that, as it regards the great work of salvation, we are helpless; yet no careless, impenitent sinner on earth believes this. He has heard and learned to repeat the word; but to him, remaining unconcerned in his guilt it is a word without meaning. While he alleges this as an excuse, he is conscious to himself, that this is not the reason why he lives in sin, but because he loves it. Against the conviction

of this truth, his proud spirit makes the hardest and longest effort. It is the last work of the Spirit, in preparing the heart for the reception of Christ, to produce this conviction. Every truth, when believed, will produce its appropriate effects. The effect of this truth is as far from that provoking indifference which so generally prevails, as the east is from the west. The belief of this truth will produce a state of the most deep and intense feeling. The want of this feeling proves the want of belief in this truth. You are helpless, indeed, O ye impenitent sinners! but this is one powerful reason why you should come to Christ, that you may obtain mercy. You are indeed sinful and depraved, your hearts are hard as the rock; surely, then, you ought to come to that blood which cleanses from sin, to that God who has promised to give a new heart, to take away the heart of stone and give a heart of flesh. Your excuses imply that if they were removed out of the way, you would come; if you were not sinful, not guilty, not helpless, would you then come? But for what would you then come? For pardon?—the guilty alone need pardon. For the cleansing blood of Christ?—the sinful and defiled alone need this blood. For the quickening power of the Spirit?—the helpless alone need this aid. The excuses you allege for not coming, are the reasons why you should come. Come, then, to the Saviour who has died for you, and *who is able to save unto the uttermost all who come to God through him.* God for Christ's sake will pardon your sins, *purify your hearts by faith, strengthen you with might, by the Spirit in the inner man,* and will bring you in safety through all the trials of life *to the general assembly and church of the first born, which are written in heaven.*

From the Evangelical Magazine.

MISSIONARY TIDINGS.

"*Good tidings of great joy.*"—Luke ii. 10.

Spread the tidings far and wide,
Bear them o'er the flashing tide,
Where the *sun* lights up his fires,
And the *moon's* last ray expires;
Where the pealing thunder roars,
And the towering eagle soars,
Round the girdled earth's domain,
Bid the *Prince of nations* reign.

Where the rude and northern blast
Rocks the vulture in his nest:
Where *Behemoth* wakes the deep
And the stars their vigils keep;
Where the sea-fowl laves its head
In the ocean's crystal bed:
Spread the news from pole to pole—
Gladden every ransomed soul.

Where the golden gates of day
Rich empurpled scenes display,
And the crimson smiles of morn
Palmy plains and vales adorn;
Where the iceberg, grey with years,
Sparkles with ten thousand tears:
Tell to nature's wildest child—
God to man is reconciled.

Where, amidst the darkened air,
Stalks the grisly fiend *Despair;*
Where at *Superstition's* shrine
Blasted hopes and joys repine;
Where the black man weeps to find
White men cruel and unkind;
There the bleeding *cross* display,
Shed the living light of day.

Bring the prisoner from his cell
In the promised land to dwell;
Proffer freedom to the slave,
Cheer his pathway to the grave;
Light the pensive widow's eye
With a heaven-born radiancy;
Let the news of sin forgiven
Bless the earth and brighten heaven.

Round each emerald tropic isle
Bid the flowers of Eden smile;
Ope a vista through the tomb,
Guide the Indian pilgrim home;
Where the sun-burnt Arab strays
Spread the theme of saving grace;
Teach earth's myriads, far and nigh,
How to live and how to die.

'Midst idol gods of wood and stone
Make the true *Jehovah* known—
He who bounds the flowing seas,
Lights the sun and wings the breeze;
Moved by his inspiring love,
Lead the way to bliss above;
On *Calvary* fix the weeping eye,
Where angels in amazement vie.

Where the *Ganges* rolls its waves,
And the frantick victim raves;
Where the *Niger's* golden sands
Play around the coral strands;

Where the slaves of *Error* dwell
Build *Truth's* hallowed citadel;
Bid the day-spring from on high
Fire their grovelling souls with joy.

Go, ye heralds, venture forth
'Midst the peopled realms of earth;
Nobly brave commingling seas,
Spread the canvas, woo the breeze;
Bid the sterile desert bloom,
Bring the weeping outcasts home;
Fill the circling air with praise,
God's demolished temple raise.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 250.)

We have several times visited the Studio, or Museum. It is a vast edifice containing a library of more than 150,000 volumes, a gallery of pictures, and a world of antiquities. The first room shown us was that of the ancient bronze statues, precious no doubt to the artist, and inestimable in the eyes of the antiquary, but not fitted to fill with admiration a plain man who does not aspire to the character of either. The collection of marble statues is numerous, and comprises some most excellent pieces. I cannot undertake to give a particular account of them, but will just mention the Farnese Hercules, and Flora, which were found in the baths of Caracalla at Rome, and the beautiful statue of Aristides, from the theatre of Herculaneum, which alone would be an abundant remuneration for the labour and cost of exploring that buried town.

The paintings in this Museum are numerous, but very few of them seemed to me to be worth attention.

There is enough here, however, to excite the interest of the curious, as many rooms are filled with articles found at Pompeii, Herculaneum, and Stabia. Bread, grain, fruits, eggs, personal ornaments, kitchen utensils, lamps, scales and weights, surgeons' instruments, glass vessels of various forms, sizes and colours, and fragments of panes of glass, are some of the things which there withstood heat and the lapse of time, and after a sepulture of more than seventeen hundred years, arose to show the men of modern times what were the habits of their forefathers. One room contains objects of too indelicate a sort for general inspection, and special permission is necessary for viewing it. There is much in it to produce extreme disgust, and nothing to please but the execution of a very small number of pieces; yet it is well worth while to examine this room, in order to have ocular demonstration of the grossness and superstition of classic times. Here one can see what was the real character of the "elegant mythology" of Greece and Rome. Here is proof that man without revelation, though he may attain to a high pitch of refinement in some particulars, must still be a base and brutal being; that learning, and wit, and philosophy, under the direction of the most powerful intellects, failed to raise the masters of the world so high as the simplest truths of the gospel have in our own day carried some who had been among the vilest and most abject of the human race.

Your patience would fail, if my memory did not, were I to attempt to give you a full account of this vast Museo Borbonico. Eight of the rooms are filled with ancient vases covered with designs. The floors of these rooms, and some others, are laid with Mosaics brought from the disinterred ci-

ties. One set of rooms is appropriated to the papyri. Some hundreds of these have been unrolled by a tedious process, but nothing very important has yet been discovered among them.

One of the greatest curiosities of Naples, is the Catacombs. They are vast galleries and caverns cut within a hill, and extending to an unknown distance. It is pretended that they reach to Pozzuoli on one side, and to Nola on the other. Their origin is uncertain, but there is no doubt that the early Christians took refuge in them, and one of the caverns is a church. Along the sides of the galleries there are numerous recesses, where horizontal niches are cut in the stone, evidently designed for the reception of corpses. In one spot we were shown a vast pile of the mouldering remains of some of our race. After visiting one gallery and some of its branches, we ascended to another, and we were assured there was a third beneath. They are hewn out of the rock, the marks of the chisel being still visible. Like the grotto of Posilippo, they show vast labour, and more than that, baffle conjecture as to the cause of its expenditure. In going to the catacombs, we passed a bridge over a valley filled with houses, on whose flat roofs we looked down from a great elevation. Thus, in this strange country, we travel over the summits of the buildings at one hour, and the next wander in caverns far beneath their foundations! Here all extremes meet and are contrasted. We feel the warmth of summer, and walking abroad see the lemon, the orange, and even some specimens of the magnificent date-bearing palm; but in the distance the tops of the mountains appear covered with snow! We look again, and from the summit of one of these frozen hills, the smoke of a perpetual fire issues. We remember the devastations it has wrought, and yet see its sides sprinkled with dwellings, and a continued line of houses extended along its base.

17th.—This morning we have visited the Convent of San Martino. It is on a lofty hill at the west side of the town, and immediately below the castle of St. Eleno, which is built on the summit. The beautiful white front of the convent faces the city, and as seen from many situations, this edifice hides the castle and seems to crown the hill. A charming picture is then presented by this steep circular mount, with the buildings of Naples extending up its sides—then the garden of San Martino with its evergreens, affording a happy contrast to their white walls; and apparently on the top, this large lofty convent.

On entering, we found a degree of magnificence which surpassed even the splendid exterior. We trod upon pavements of the richest marbles; we passed altars set with precious stones; we looked to the walls and ceilings, and found them covered with sculptures, and with paintings of inestimable value. One of the latter is esteemed the master-piece of Spagnoletto, and represents the body of our Saviour after the crucifixion. The Virgin is standing near, the beloved disciple supports the head, and Mary Magdalen is kissing one of the feet. After making a hasty examination of the treasures which the chapel contains, we passed a large court surrounded by an arcade, or corridor, with pillars formed of single blocks of marble; and were led to the side of the convent next the city. The prospect gave me less pleasure than when, soon after our arrival, I saw it from another convent on the same hill, but below San Martino; for the sun was now near the meridian, and before was about setting. Even in an unfavourable light, however, this view is exqui-

site. The city and bay of Naples, are at the spectator's feet. Vesuvius is in front, and the islands of Ischia, Procida, and Capri, with St. Angelo and other snow-covered summits, complete the outline.

The streets of Naples are crowded to an astonishing degree. Those of New York and Philadelphia, and even of Paris, are desert in comparison. The throng often extends into the middle of the street, and one would expect many persons to be run over, for there are no raised walks at the side for foot-passengers, and the carriages are more numerous than in Paris, and driven as there, with great rapidity. Every one appears to be at liberty to encumber the passage as much as he pleases. The vender of lemonade has a large stall; the shoemaker his bench; and the coachmaker the carriages which he is repairing or building, all in the street. The kinds of people, with their different appearances and occupations, and especially their various methods of gaining money, are very amusing. One must here be deaf and blind, to avoid being importuned out of his money, time, and patience. If you look towards a hackney-coachman, while you are yet some rods off, he cries "signor volet," "una carozza signor," and perhaps drives his carriage across your path. "Signor una ragazza," says the lowest of mankind as you pass along at night; and "signor un gran," "povero miserabile," is at all times thrust into your ears hy the beggar.

The houses of Naples are very large and lofty. Frequently single ones are to be seen which extend from one street to another. There are more than a hundred steps from the ground to the apartments that we inhabit. The higher stories are occupied hy the wealthy, and the ground floor is shared between the poor and the horses. The houses are of stone covered with plaster, are generally five or six stories high, and have tops that are nearly flat, and balconies which add much to their grand appearance. There are few more imposing sights "in the busy haunts of men," than the Strada Toledo, which is the great street, having these immense houses on each side, and an innumerable host of people in the midst.

I have several times attended the theatres. In America the stage is injurious to public morals, but I question whether it is here. My imperfect knowledge of the *language* does not enable me to say with confidence, that there are fewer improprieties in the drama in Italy, than in the United States; but the pieces which I have seen appeared to be decent, and I am much inclined to believe that they are above the ordinary standard of morals in this country. The management of the theatre is also far better than with us, and the deportment of the audience extremely decorous. If some incautiously converse too loudly when any favourite part is to be acted, they are silenced by a hiss from others; and any particularly fine air is commonly announced by this singular mode of commanding attention. It is apparent that the principal object of those who are present, is to hear and enjoy the music and acting. When the king is present, the audience are not allowed to applaud or hiss. The great theatre of San Carlo, is said to be the most magnificent in Europe. On particular occasions, it is lighted with ahout a thousand large wax candles. I saw it thus illuminated on the night of the masquerade, at the conclusion of the carnival. The coup d'œil was most splendid, and the masquerade most insipid. I thought the people were so tired hy their previous exertions, that they had little spirit left. There were but few masks, and no characters were

well supported. The masquerade at Palermo was silly enough, but it was more lively and amusing than this. Indeed, the Palermitans seemed far more disposed than the Neapolitans, to make much of the carnival. At the parade here there were more carriages and masks than there, but less life and activity, and the sugar-plums were distributed more sparingly. His Majesty, and the Princess his wife, who, not being of royal blood, is denied the title of queen, appeared in a balcony viewing the ceremony. The courtiers showered their ammunition on the people who drove bare-headed below, and even the sovereign did not disdain occasionally to bestow a handful of sweets on some one whom he recognised.

18th.—This morning we made an excursion to Camaldoli, a height on the west of the city. We went in a carriage as far as the state of the road would permit, and then climbed the hills on foot. I estimate the elevation to be about a thousand feet, but the ascent is so gradual that we were scarcely at all fatigued. Had our toil been much greater, we should have been amply repaid, for the prospect was the finest that I ever saw. Indeed there are but one or two in Europe which are thought to equal it. There is a convent of monks here which has a number of small separate houses, where they live alone in the proper style of hermits. Women are forbidden, under pain of excommunication, to approach within a certain distance of the walls. The prohibition is conspicuously placed in capitals, on a marble slab at the side of the road. As we descended the hill, we observed that thirty or forty villages and hamlets were visible in the plain on the north.

By an official account published last week, it appears that the population of Naples amounted on the 31st of December last, to 346,676.

19th—To day being a "festa," the morning was honoured by the discharge of crackers, which are used here and in Sicily on great occasions. This seems a childish mode of showing joy, but quite as reasonable as firing off muskets and cannon according to the custom of some parts of our country, in the dead of night between the old year and the new one, and the third and fourth of July. The numerous feast-days in Catholic countries must have a very bad effect on the habits of the people. Were the time thus set apart employed in rational worship, and in acquiring the most important of all knowledge, there would be less reason to object to Catholic festivals;—but after the short service of the mass is finished, the unhappy people who ought to be either earning their bread or receiving spiritual nourishment, are absolutely forced to that hardest of all labour, the torturing tedium of doing nothing. On these days of man's consecrating, it is esteemed a sin to work, and as the majority cannot read, they are compelled to drag through the tiresome hours as they best may, sauntering about, or basking, like mere animals, in the sun.

We have visited several of the churches to-day. They seem to me much less magnificent than those of Palermo, though vast wealth has been expended on them. They are crowded and covered with ornaments, but the effect of the whole is seldom good. There is besides an unpleasant inconsistency—a mixture of meanness with the greatest magnificence. In the same church which contains rich marbles, costly Mosaics, and excellent paintings and sculpture, there may be seen paltry wooden imitations of marble, and glass put over paint to counterfeit precious stones.

You would not thank me for a particular architectural account of these churches if I could give it,

and I will let you off with a few words respecting the Cathedral of Saint Januarius, or Gennaro, the patron of Naples. It adjoins, and indeed it is incorporated with the old Cathedral, which was built in the reign of Constantine the Great, on the remains of the temple of Apollo, and dedicated to another deity of man's device, called Santa Restituta. Many of the columns of this temple have been used in the construction of the two churches, but in the modern one they are covered with stucco! We were shown part of the bones of San Gennaro under the altar, but the more precious ones belonging to his head are preserved in the bust of a grand bronze statue of the saint; and the still more precious blood that a pious Neapolitan woman caught at the moment of his martyrdom, is kept in two vials, which are enclosed in a silver tabernacle. Had we been so fortunate as to visit Naples in May, September, or December, we might have witnessed the miraculous liquefaction of this blood. As it is, we must be content with the testimony of the countless thousands who have seen it. We were admitted through splendid brazen gates into the chapel of the Saint, which is said to have cost nearly a million of ducats.

26th.—On the 24th we visited the Royal Palace at Caserta. The road lay over a beautiful plain in high cultivation. Much of it was occupied by vines, which are here supported by trees, and trained from one to another, so as to form continued arbours of many acres in extent. In the summer and autumn, these vineyards must be very picturesque, especially as the ground is not, as in France, devoted exclusively to the vines, but is made to furnish man at once with food and drink, being filled with grain and vegetables between the trees. This rich plain, in addition to its own beauties, affords fine views of Vesuvius and the Appenines,—still it seemed to me less beautiful than that of Palermo.

The palace is called "the most magnificent and regular of the edifices of Italy;" and "in point of size and architecture, the most splendid royal residence existing." It is 746 feet long, 576 broad, and 113 high.

The fronts are very fine, and if there are faults in the plan, I am too ignorant of architecture to discover them. The basement is of stone, and the upper stories partly of stone, and partly of brick. The great gate in front opens into a magnificent passage, extending across the building, and adorned with ninety-eight columns of Sicilian stone, and an abundance of choice marble. There are four courts within the building, each 299 feet in length, by 163 in breadth. The grand stair-case, with its immense marble steps, and walls of the same material, fully deserves its celebrity. The chapel is not yet finished, but so much has been done, as to make it truly magnificent. Some of its greatest ornaments are the slabs of yellow marble taken from the temple of Serapis at Pozzuoli. The theatre and many of the apartments are elegant,—but the style in which some of the rooms are fitted up, though tasteful, is so light, as hardly to seem rich and gorgeous enough for a splendid royal palace. Very many apartments in this vast edifice remain unfinished, though it was begun in 1752.

In the rear of the palace, are the gardens, through which we passed by a grand walk opposite to the principal entrance, and terminating at the foot of the cascade. This is one of the most remarkable ornaments of Caserta. There is water enough to form a considerable stream, which tumbles over a succession of little precipices to the perpendicular distance of 450 feet. It is afterwards

conveyed through the middle of the broad walk in the garden, sometimes passing beneath the surface of the ground, and then spreading into large basins above, so as to present the appearance of a series of lakes.

After examining the palace, we rode about five miles to see the aqueduct, or rather that part of it, which appears above ground in the valley of Maddaloni. This aqueduct, which supplies the water for the cascade, lakes, and fountains of Caserta, is 27 miles in length, though the points which it connects are but twelve miles apart. With all his twisting and turning, however, Vanvitelli, the architect, was unable to escape all the intervening hills and hollows, and accordingly the aqueduct is carried more than three miles through the mountains in tunnels, and about 2000 feet through the air, across this valley of Maddaloni, at a height of 150 or 200 feet from the ground. The bridge which supports this part of it, and which is commonly called "the aqueduct," is composed of three rows of arches, one above another, and forms a very grand and imposing edifice.

Yesterday we took a ramble along the shore, on the southwest of Naples. We first passed through the Villa Reale, a royal garden, which extends a mile or two along the margin of the sea. It is a charming promenade, but inferior to the Marina at Palermo, though more expense has been lavished upon it. The great defect is the view of the bay being intercepted by a row of evergreen oaks, on the side next the water, whose branches are bent down almost to the ground. Probably they were placed there to form a screen for the plants in the garden against the air from the sea; but all the shrubs and flowers that could be made to live in the spot, would be a poor equivalent for the prospect of this unrivalled bay, and the objects around it. After leaving the garden, we passed near the tomb of Virgil and the entrance of the grotto of Posilipo, and pursued our way for some miles near the Mergellina shore. Our road gradually ascended the hill of Pausilippo, and afforded many charming views of the bay, the city, and Vesuvius. At length we reached the summit, and returned by a narrow road upon it. From the top of an old tower adjoining this road, we had a still finer prospect than those which we had already enjoyed. On one side were the objects that we had before seen, and on the other the hill of Camaldoli and the rich intervening valley; while towards the Mediterranean, Nisida, Pozzuoli, Baiae, Misenus, Procida, and Ischia, appeared one behind another, but separated by the deep blue waters. But it were in vain to attempt to convey an idea of the enchanting scenery which environs Naples. I dread to leave it, and would gladly linger here for many months. Yet charming and surpassing as is this region, hardly any earthly consideration would induce me to make it my home. If there is much to admire, there is also much to lament and abhor. The inanimate works of God are beautiful and sublime, but the character of man is miserably debased. The terrors of the Almighty are exhibited in the earthquake and the volcano, but his law is unknown or disregarded.

(*To be continued.*)

ADDRESS TO THE THEOLOGICAL STUDENTS IN THE PRINCETON SEMINARY.

The following excellent address was delivered to the students of the General Assembly's Theological Seminary at Princeton, N. J. at their semi-annual examination

in May last, by the Rev. WILLIAM LATTA, one of the Directors of the Seminary.

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Young Gentlemen,—It is, I understand, among the rules and usages of this institution, that an address be delivered to the students at the close of each semi-annual examination, by the chairman of the committee on that subject; and upon me, therefore, has this service now, it appears, devolved. If, indeed, any advantages may be supposed to result from the counsel of those who have, in some measure, the oversight and direction of your studies, the practice is founded in much wisdom, and is enforced by motives the most tender and interesting that can be presented to the human mind.

Viewing you now standing on the very threshold of the sanctuary, and soon about to enter into the great field of ministerial labour, we, who have had some experience of its difficulties and trials, and felt something of its responsibilities, cannot but indulge the tenderest sympathies towards you, and feel the deepest interest in your future prosperity and welfare. The work which you have before you is arduous in its nature, and, in its consequences, momentous beyond any calculation we can make of it. At the same time that it is the most honourable, it is, in its results, the most important and responsible that has ever been allotted to man. Though you are but earthen vessels, the treasures of the everlasting gospel are about to be committed to your trust; treasures requiring an ability and skill in their management, which demands the most elevated powers of the human intellect; and these, too, well cultivated by study, and sanctified by grace. With these considerations upon your minds, you will be prepared for what I shall endeavour, in a few words, to lay before you.

By your presence in this seminary, you profess to have consecrated yourselves to God for the service of the sanctuary. And as you are here in a course of study and discipline preparatory to the service, you are aware, I trust, of the duty and importance of making the best of the valuable opportunities which this institution affords you. You are here to lay the foundation on which you are to build and improve for life; to acquire a knowledge of your work, and an aptness in the execution of it; to lay up a store of useful science, on which you can draw on any and every emergency; and be assured that much of your future influence and usefulness will depend on the improvement you make of the advantages you are now enjoying. You have, therefore, the most powerful motives to industry; for the loss to be sustained by want of diligent study, and by the misimprovement of your present opportunities, can never be regained. When you come into active service—all other considerations apart—you will not have the time to devote to those important studies to which your attention is here directed; and your ministrations, if not characterized by barrenness, will at least be wanting in that copiousness of subject and richness of matter, which would render them instructive and edifying; and which they might acquire by your present diligence and attention.

Let your time, then, and every talent you possess, be considered as the Lord's, and be sacredly devoted to the acquisition of useful knowledge, and of all that mental furniture which will serve to render you able ministers of the New Testament, and to qualify you eminently for the great work in which you are to be employed. If you would be long useful in any

one place, or over the same people, your knowledge must be extensive and various. And there are many sources from which advantages, in this respect, may be derived. History, both sacred and profane, and the former especially, will deserve much of your attention; and you may drink indeed from all the fountains of science, and be benefited by the draught. But all knowledge, apart from what relates in some measure to your profession, is to be regarded as of a subordinate character only. The sacred volume, with whatever pertains to its illustration and development, is to be the main object of research and study. In entering upon the gospel ministry, each of you becomes an envoy extraordinary of the King of kings, to negotiate with a rebellious world; and this contains your commission and instructions. It forms the basis of your embassy, and requires a deep and familiar acquaintance with its message. It becomes a duty, then, of high obligation, to endeavour, by diligent study, and by every means in your power, to ascertain the mind and will of the Sovereign, as expressed in this interesting revelation. You should take advantage of the labours of others who have gone before you; but while you have recourse to the researches of judicious and learned commentators, you are not to yield a slavish submission to any, but by earnest application, and with a spirit of prayerful inquiry, to exercise your own powers and judgment in the investigation.

Here, however, beware of a spirit which in this day prevails to an extent dangerous to the peace and purity of the church, as well as ruinous to the souls of men. Your lot has been cast in an age, and in a land, of inquiry. You will hear much of the march of mind; of the advance of science; of the release of the human intellect from the superstition and bigotry of former times; and there will be great hazard of your being led by such fancies into theories and speculations which will be injurious to yourselves, as well as to the cause of truth and of piety. Ambition and vanity are the natural growth of the human heart, and if not restrained and chastened, in the youthful mind, will often lead the student into speculations calculated to unsettle his religious principles, and unfit him for the sober investigation of truths which can be known only as they have been revealed. Numbers are unwilling to tread unnoticed the beaten track of those who have gone before them, however renowned for learning and talents, lest they should be considered only as in leading strings, unfit to go alone in the rugged paths of literature and science. They must, therefore, take a course of their own, to attract attention and gain that fancied applause which will feed their vanity, and extend, as they suppose, their literary character and fame. More in this way, perhaps, than in any other, have erred from the faith, and injured the very cause which they profess to have espoused. Those who are sincerely in quest of truth, will pursue their researches, unaffected by a regard to their own reputation, and by any thing, and every thing, save a desire to obtain it.

As to human science, there has been great, and it is to be expected, there will be yet much greater advancement. Here there is room, and here there is a legitimate field, for theory and speculation. Some of the arts and sciences are yet in their infancy, and here the student, or philosopher, may laudably exercise his invention and pursue his discoveries. But in the science of theology, it is otherwise. On this subject, the Bible is the only source of information, and this is complete. The lids of this

sacred book limit our research; and he who adventures outside, does it at his peril. It contains the whole of what God has been pleased to reveal to man, and being a revelation from him, a disclosure of his purposes and will to our race, it is unchangeable as its great Author. Its doctrines and precepts are now the same as in the days of Christ and his Apostles. No new discoveries, therefore, are here to be made; no new truths are to be acquired. It is the business of the theological student to ask for the old paths; to have his mind imbued with truths known and taught centuries ago. He is to sit by the same fountain, and drink from the same streams with the fathers of the early ages, and with Melancthon, and Zuinglius, and Luther, and Calvin, and others of later times. He is not to enter upon any new field of discovery; but is to dig into mines which have long been opened, that he may elicit from their rich and exhaustless resources, treasures for the enriching of his own soul, and for supplying the perishing necessities of a dying world. And it is to aid you in making these researches, and seeking out these rich treasures, that this institution has been founded, and that its direction has been committed to the venerable men who preside over it.

It becomes you, therefore, diligently to attend to the instructions which you are here receiving. You should carefully and prayerfully examine, and endeavour thoroughly to understand the doctrines which are here taught you. And though in matters of faith I would not urge you to call any man master, or to take the ipse dixit of the most renowned for wisdom and learning, yet would I most solemnly admonish you to be very diffident in setting up your opinions in opposition to those of your instructers, who are here to guide your studies. "Days should speak, and multitude of years should teach wisdom." Their age and opportunities and research, give them great advantage over you in forming their opinions of those truths and doctrines which they inculcate; and it will become you to weigh long and well, and prayerfully too, any matter of importance in which you would venture to differ from them, lest your own vanity or some lurking principle of a corrupt heart, be the ground of your difference.

In your study of the Scriptures, it will be of much importance to seek an enlarged and familiar acquaintance with the languages in which they were first given to the world; and with the manners and usages of the age in which they were written. This will require time and labour, but in the advantages to be derived, you will find abundant compensation. It will enable you to come boldly to the text, and give you an ability and confidence in the interpretation, which you cannot otherwise acquire.

It would be advisable, therefore, daily to read a portion of Scripture in the original tongue, till it become so familiar that you can read it, not as matter of study, but for your own spiritual edification and comfort.

It will be of much importance too, to study well, and to make yourselves extensively and familiarly acquainted with the controverted subjects of theology, and with the writings on those subjects, both of the present and of former times. The present state of the church urges this upon you, with an eloquence which every lover of the truth must feel. This is indeed an interesting crisis of her history. It is a time of portentous omen to those who are concerned for her peace and her purity. In all probability, there is a conflict before you. With the

march of mind, so much talked of in these days, there is a march of error. There is a spirit of speculation afloat; a proneness to depart from the simple, bnt essential, doctrines of the gospel, which threatens immense injury to the church of Christ. There is much need, therefore, that yon be firmly established in the faith, as well for your own safety in such times of temptation and trial, as that you be well fortified for its defence against the enemies that assail it. In the course of your ministrations you may be often called upon to combat error in a variety of shapes, and to stand forth in support of the truth. It is all important, therefore, that each of you be well armed for the conflict, and that as a champion in the cause of Christ, you be qualified with ability and skill to wield the weapons of his warfare. In this controversy, you may have to encounter men of talents; men of improved and cultivated intellect; and it would be much to be deplored indeed, if they should foil you by their superior knowledge or tact, or adroitness in argument. Endeavonr, then, to acquire such strength and readiness on every subject, that you may not be unprepared, in any instance, for defence, but be armed for every emergency; that, as good soldiers of Jesus Christ, you may not only "contend earnestly," but manfully and successfully "for the faith once delivered to the saints."—But,

Beyond all other qualifications, your own personal piety is to be pre-eminently regarded. This is a cardinal prerequisite of the minister of Christ, for it is this which gives to all his other attributes whatever excellence or value they possess. It pertains, indeed, to the very nature of his office, and is essential to any appropriate or consistent discharge of its duties. No learning, or talents, or accomplishments, are available without it. Had you the mind of a Locke or a Newton, had you the eloquence of a Demosthenes or a Cicero; nay, had you an angel's intelligence, and an angel's tongue, without piety, you would be as "a sounding brass, and a tinkling cymbal." You might be to your hearers "as a very lovely song of one that had a pleasant voice, and could play well on an instrument; they might hear your words, but do them not." Ezek. xxxiii. 32. You would be wanting in that unction which, in the devoted minister of Christ, gives dignity to his character; gives an influence to what he does; and a force and energy to what he says. Nothing can be more unseemly than the sacred garb of a minister, thrown over an unsanctified heart. It is like the whited sepulchre, beautiful without, while all is rottenness and putrefaction within. Nor can it long conceal the deformity which it covers. It will soon become transparent, and render contemptible the man who wears it.—Besides,

There can be nothing conceived more awful than the condition of a presumptuous intruder into the sacred office, practising deception on the most solemn of all subjects; pointing others to dangers which he has never seen; warning them of guilt which he has never felt; teaching doctrines of which he has no proper conception; enforcing truths which he has never realized; urging duties which he himself neglects, and thus blindly leading the blind, till they all fall together into the abyss of endless woe.—And now,

While enjoining upon you the cultivation of personal piety, let me urge you not to rest satisfied with that measure of it which might be approvable in ordinary Christians. Yours should be of a higher grade—It should be highly exemplary and attractive in its character: nor should it ever cease

to shed a benign influence around it. Like the fire upon the divine altar in the Jewish temple, it should be always burning. This will not only be expected of you from the nature of your office, but it will be essential to the faithful performance of its duties; to your support under the difficulties and trials to be met in its discharge; and to success in its administration.

The reputed sacredness of the ministerial character will excite expectations of piety in you, of no ordinary measure. It is reasonable it should be so; and the disappointment of that expectation will lessen much your ministerial influence and standing. But,

More than an ordinary measure of piety will be necessary to your faithfulness. Much self-denial, perseverance, and resolution, pertain to the faithful exercise of the gospel ministry, and require much of the gracious influences of the Holy Spirit. Its duties are in themselves laborious; they are all repugnant to our nature; they have often to be performed under many discouragements; in the most delicate and trying circumstances; and not unfrequently in the face of much opposition; and if you be not deeply imbued with an unction from the Holy One, your work will be irksome and intolerable, and you will lamentably fail in the discharge of your ministerial trust. But ardent piety will be a pledge of your ministerial fidelity. It will lead you to set a high value on your time; render you conscientious of its improvement; inspire you with a deep sense of your responsibility, and besides the stimulus thus given to activity and diligence, the pleasure derived from such a state of gracious feeling, will quicken you in the performance of every duty.

The same degree of piety will moreover be necessary to your support under the difficulties and discouragements which you may expect to encounter. The labours of a faithful minister are arduous, and his trials often great and perplexing. He has to deal with men of every character and condition; and whether they will hear, or whether they will forbear, he must deliver his message, and urge its acceptance. "In season, and out of season," he must be about his Master's work. Body and mind will not unfrequently be exhausted under the weight of care, and the multiplicity of duties; and it would be a grateful alleviation of his burden, if his services were always kindly received. But often will his purest motives be misconstrued, and his greatest and kindest efforts for the welfare of souls, be met with cold indifference, and perhaps with angry opposition, and bitter invective. In circumstances like these—and such he must expect to encounter—nature would sink in despondence; the heart would faint and fail, and much grace will be needful to sustain it. But with the spirit of an apostle, at which every one ought to aim, you will be enabled, even under an apostle's sufferings, to say, as he said, "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." Yea, you will rejoice in tribulation; be borne onward in a course of fidelity; and though, under a sense of the magnitude of your office, and of its awful responsibilities, you may be constrained, sometimes in agony, to exclaim, "Who is sufficient for these things," you will be enabled to look up with confidence to your divine Master, and with a holy transport to say, "my sufficiency is in thee."

Lastly, such a measure of piety will be essential to your success as ministers of Christ. Besides its importance as regards your faithfulness; and your support under

the difficulties and discouragements to be expected in the course of your ministry, the spirit which it will infuse into all your performances, will serve to give them a power and influence, which they would not otherwise possess. Without a manifestation of this spirit, your most laboured addresses to sinners will be of little avail. If you expect to make others feel the truths which you urge upon their consideration, you must manifest a feeling of their importance upon your own hearts: if you expect them to believe your message, the manner of delivering it must show that you believe it yourselves. Besides, it is only when your services are performed in humble dependence upon God, and in a spirit of faith and prayer, that you can reasonably expect the divine blessing. We would not indeed pretend to limit Deity in the exercise of his sovereignty, and say that He may not advance his cause in the salvation of sinners, even through the instrumentality of an ungodly minister. "He makes even the wrath of man to praise him," and may, and perhaps sometimes does, in a measure, prosper the labours of such a man. But this is not the ordinary mode of his operation; and if he should give any measure of success to his ministrations, it will not lessen the guilt, or alleviate the doom of the unholy instrument. There are several other topicks on which I would gladly have touched, but, I presume, I have already exhausted your patience.

Suffer me, however, before bidding you adieu, to entreat you, at the close, to reflect often upon the solemnity and responsibility of the work on which you may be said already to have entered. Its importance, as regards both yourselves and others, it becomes you to estimate most highly; though estimate it as you may, it will be fully realized only in eternity. Its results can never be summed up till the revelation of that day which will disclose the everlasting destinies of our race; but they will then tell perhaps in the never-ending happiness or misery of millions. It is a most solemn reflection, my young friends, that though you should bear the tidings of salvation to sinners, you yourselves may be cast away, and though you may be made instrumental in conducting others to heaven, you may at last go down to hell. But that I may not fill you with undue alarm, by painting to you in their proper colours, the consequences of unfaithfulness, or cause you to be "swallowed up of over much sorrow," I would just mention a word of encouragement to duty. No one can calculate the glorious results of a single individual's labours. Every soul converted through your instrumentality may become a parent, whose instructions, and example, and prayers, may be blest to the conversion of his children; and these children in turn may become parents also, whose pious endeavours may be blest to their children; and the efforts of these again to theirs; and thus the work may descend from generation to generation, and go on expanding and expanding, throughout the extended existence of our race; and hence, as the fruits of the individual ministry of each, souls may be following you to glory, through every successive age, till the last trump shall sound the knell of this dissolving world, and yonder heavens shall be rolled together as a scroll.

With this absorbing thought, my young friends, I leave you. May it ever swell your bosoms; animate your prayers, and stimulate your exertions, till having laid down your commission at the mouth of the grave, you exchange this field of labour, for yonder land of rest, where spontaneously grow

the rich fruits of paradise; that world of serenity and peace where all conflict will be over; where clouds never gather; where storms never rise, and where, without toil, you will reap an abundant harvest of never-ending glory.

From the Christian Observer.

ELIEZER OF DAMASCUS.

The character of Eliezer of Damascus; the faithful servant, in the earliest age, of him who was the father of the faithful in every age, not having been selected by that able Scripture biographer, Mr. Robinson, affords an opening for a little gleaning in the same interesting field.

We may notice in the first place, his fidelity and obedience; and, in order the better to appreciate these qualities in him, it may be observed, that, although in every sense a servant, he was evidently of a superior class in that department; while at the same time his character appears strictly in a personal view, and is made to depend for its eminence, not on the station he occupied, or the confidence he enjoyed, but simply upon the way in which he proved himself faithful in his master's house. This consideration, while it may prevent those in a superior condition (who are after all dependent, more or less, upon some above or about them) from resting on any adventitious circumstance of rank or wealth or power, independently of personal religion, may also console the poorer, and such as have less influence, by showing that personal religion is yet so indispensable, that, as God prohibits even the single talent from being hidden, so he also accepts "what a man hath," and neither "despises the day of small things" nor objects to the offering or services of the meanest; while in the estimate of their character, as that of those above them, he looks—not, as man is prone to do, on the outward appearance—but at the heart.

Eliezer was, however, in the higher ranks of servitude, as appears from Gen. xv. 3, where it is said, that Abraham then intended to make him, though one of his household servants, no less than his heir; while there seems no reason to doubt that he had been among, and was perhaps from his office the chief of, the servants mentioned in Gen. xiv. 14, as fighting for their master with such success as to recover Lot and his goods, and the women and the people, from their captivity. In chap xxiv. 2, he is expressly called "the eldest servant" of Abraham's house, "that ruled over all that he had;" and we find further that, like Joseph afterwards, "all the goods of his master were in his hand." He is honoured with the peculiar charge of a special mission of great importance: nor is it any greater imputation on Eliezer's fidelity that his master should first have brought him under a superior obligation to the Almighty by an oath, that a similar requisition through every age down to the present (with the sole exception of some religious professors who refuse to take an oath), implies any suspicion of integrity, since in every age even the highest persons in the land, including kings themselves, have come under a similar obligation. It was a servant thus honoured and advanced who manifested unreserved obedience and unshaken fidelity; for in Gen. xxiv. 9, 10, we find him exhibited as readily receiving the oath that was tendered, and at once setting out upon his distant and responsible journey.

A further instance of his disinterestedness occurs from his own statement in ver. 34; where, after enumerating the abundant gifts of Providence to his master, in which he would himself have shared but

for the subsequent birth of Isaac, he records his universal compliance with his master's desire in seeking, for the very individual who had most obstructed his own advancement, the blessing which Abraham projected. This disinterested spirit appears further from ver. 33, of the same chapter; where, although meat was set before him after his arrival, he said, "I will not eat until I have told mine errand;" thus preferring to the supply of his own immediate necessities the full recital, and it was by no means a short one, of the great object of his mission, with all its most minute results. The same spirit of disinterested fidelity is further manifested by him in verse 55, 56, of the chapter; where, after the accomplishment of his object, upon Rebekah's relations seeking to detain him, he says, "Hinder me not, seeing the Lord hath prospered my way: send me away, that I may go to my master." He acts as a man of business, who, having despatched his errand, has no wish to linger, but is anxious to return homewards; or as the Christian, having finished his work upon earth, desires "to depart and be with Christ, which is far better."

It is further observable, that Eliezer's obedience and fidelity were united with the greatest wisdom and prudence, both as respected the adequate preparation for his undertaking, and also as to the employment of the most suitable means, both human and divine, for its successful accomplishment. It is very instructive to observe the simplicity of Eliezer's character, and the child-like confidence in God which he displays, in union with the use of all suitable means.

With regard, first, to a cautious provision for his work: he is aware of the difficulties and probable obstructions before him; and we therefore find him (chap. xxiv. 5) suggesting to his master that the subject of his embassy might be unwilling to follow him into a distant land; and distinctly putting this case to Abraham, and requiring his fuller instructions respecting it. This desire for the best information, and his immediate acquiescence in the counsel afforded, plainly show that Eliezer had counted the cost of this adventure, was not ignorant of its perils, and was anxious to provide accordingly. This wisdom and foresight prove that he did not act only ministerially, though subordinately; and that he was not engaged merely in a servile or mechanical work, without being permitted to bring to it his whole heart and his whole soul; calculating beforehand the events which were likely to occur, and neither hastening away with an imperfect message, nor proceeding upon an ill-considered errand. All his conduct was opposed to mere eye-service, to a light mind, and to a worldly spirit; and happy are those employers who find such agents to receive their commands, and to reason with them on right principles; and who can also preserve their own patience and temper to endure what, while it may at first appear likely to retard the execution of their plans, will really advance them.

Then, having anticipated every difficulty, we find him using prudent and rational human means to secure his object. It is said, at the 11th verse of the chapter, that he "made his camels to kneel down without the city, by a well of water, at the time of the evening, even the time that women go out to draw water." He chose what he thought the best time of the day, and the best place, for his purpose; wholly unlike those inconsistent professors of religion, who, trusting to fortuitous impulses and unlikely incidents, while they neglect suitable means,

distrust in an equal degree the God of wisdom, who is pleased in general to work by such means, although He has not limited himself to their use. So, again, Eliezer declares his experimental conviction of the value of these human means, in the 27th verse of the same chapter, hy this open confession of a reasonable faith: "I *being in the way*, the Lord led me to the house of my master's hrethren." And had he not heen in the way, what right could he have had to have looked for such an end? But having once ascertained the right course, he turned neither to the right hand nor to the left, but went straight forward. Thus, again, in the 41st verse of the same chapter, he testifies to the important fact of its heing our duty to acquiesce in the Divine appointment, when we can conscientiously feel that we have really used all proper means, and not before; for he informs the family of Rebekah, that Abraham's express charge to him was, "If they" (that is, the kindred of Rebekah) "will not give thee a wife for my son, thou shalt be clear from my oath;"—an important principle heing thus recognised, which has often proved an anchor to the soul of the doubting Christian: namely, that, while means are ours, events are God's; and that when we have done what we could, we may securely leave the rest with Him who has commanded us to "cast our care upon him," and not be unduly anxious for more than we are called upon to provide for. Indeed, even heathen morality, without the light of Scripture, made some approach to the inculcation of this state of mind, or we should not read, "Utcumque ceciderit, hoc restabit solatii, tuam negligentiam haud detraxisse malum." It may even not be altogether out of place to notice, under the use of human means, such an apparently secondary fact as the lawful presentation of gifts on the part of Eliezer; for in the 22d verse of the xxivth chapter we read that "the man took a golden ear-ring of half a shekel weight" (or a quarter of an ounce), "and two bracelets for her hands of ten shekels weight of gold" (or five ounces): and again, in the 47th verse, he makes no secret of this, as if he had any reason for concealment, but in this *subsequent* relation to her hrother Laban he tells him, "I put the ear-ring *upon* her face, and the hracelets *upon* her hands;" and again, in the 53d verse, we find that, in addition to this, and (which is more remarkahle) in immediate connexion with his "worshipping the Lord, bowing himself to the earth," he brought forth the "jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things." *All* which notices, while the practice referred to in them must certainly be kept in subordination to the subsequent injunctions of Scripture against gold and pearls and costly array, may yet, when received with caution, and acted upon with sohriety, be at least permitted to show the impression on the mind of Eliezer, and probably of his master Abraham, of the use of such instrumentality in the case of creatures not as yet *wholly* spiritual, but compounded in part of soul, and partly embodied.

But, thirdly, all these precautions and human means sink into utter insignificance, and become as dross, in comparison of those Divine means which we find employed on this interesting occasion. And here the character of Eliezer stands out with remarkable prominence, in this early period of the world's history. At the head of all those means was prayer; but who shall describe the

value, or recount the victories, of that spiritual weapon? Let Dr. Young do something towards it:—

"Prayer opens heaven, lets down a stream
Of mercy on the consecrated hour
Of man in audience with the Deity.
Who worships the great God, that instant joins
The first in heaven, and sets his foot on hell."

Eliezer's opening prayer, while waiting by the well, is very simple, but expressive (xxiv. 12): "O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham." He proceeds to solicit such an indication of answer to his prayer, as that by a certain token, adverted to by him (as afterwards in the analogous case of Gideon and the fleece) he might be apprized whether the woman who should answer to the test he assigns was indeed the object of his inquiry. In all which it does not appear that any inference can legitimately be drawn, at the present period, from Eliezer's conduct, in favour of miraculous interpositions, or modes of ascertaining by lot, or other sensible tokens, as to the course of the divine procedure or purposes; and, at all events, it must be obvious that the greatest sobriety and caution are necessary in attempting, under the Christian dispensation, to interpret such an example as that under consideration as applicable to our own case. "We have a more sure word of prophecy, unto which we shall do well to take heed;" and it is obvious, that, while prayer for the Divine direction on so important a subject as marriage is of indispensable importance, it would not be for us to prescribe that the particular person who might next appear should be the person who should be fittest for our selection.

We have again, in proof of the Divine instrumentality of prayer, the subsequent fact of Isaac's praying for the blessing for which God was designing him, while this faithful servant was employing similar means: "He went out," says the 63d verse of the xxivth chapter, "to meditate" (or, as the margin reads, "to pray") "in the field, at the eventide; and he lifted up his eyes, and, behold, the camels were coming." So that we have here the important but not unusual example of the obvious relation between means and ends, as seen in the evident adaptation of the mercy to the petition, or the fitness of the supplicant for the blessing implored. We may further learn in regard to prayer, from the 45th verse of the same chapter, that it is the business of the heart rather than of the lips; and that the answer is sometimes unexpectedly prompt and immediate: for, says Eliezer, when reporting his success, "before I had done *speaking in my heart*, behold, Rebekah came forth with her pitcher." Thus in the first account of the same fact it is said, in the 15th verse of the xxivth chapter, in immediate connexion with the prayer itself, "It came to pass, before he had done speaking, that, behold, Rebekah came out." This was the kind of mental speaking of which, no doubt, the meditation of Isaac was made up, and of which repeated instances occur in Scripture, and, it is to be hoped, in the individual experience of every Christian. Of such heart-work in prayer it has pleased God to promise, "It shall come to pass, that before they call I will answer, and while they are yet speaking I will hear." Thus, after Daniel's sublime prayer and confession, even "*whilst he was speaking in prayer*," the angel Gabriel touched him, and said, "*At the beginning of thy supplications* the commandment came forth, and I am come to show thee; for thou art greatly beloved." And in a subsequent case of spiritual appearance, ano-

ther angel says, "Fear not, Daniel; for *from the first day* that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words" (Dan. ix. 21, 23; x. 12). The sense of our Church on the value of Divine aid and the duty of seeking it, may appear from every word of that beautiful collect, "Prevent us, O Lord;" a summary of devotion which, as it were, cradles our infant faith in the arms of God.

A further beauty apparent in Eliezer's character, is his *personal and constant recognition of the operation of Divine Providence.* Thus in the 60th verse of the xxivth chapter, speaking of Abraham, he says, "The Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses:" and in verse 56 of the same chapter, speaking of himself, he says, "The Lord hath prospered my way." Again, he expressly designates the Almighty as the God of the earth, as well as of heaven; intimating thereby his gracious supervision and direction of the things of time and the affairs of men. It may also be allowable, as occurring in the same immediate connexion, to notice a no less remarkable recognition on the part of Laban and Bethuel, who, in the 50th verse of the same chapter, observe of Eliezer's proposal, "The thing proceedeth from the Lord; we cannot speak unto thee bad or good." If we may turn yet a little more aside, we shall see that even in so strange and uncouth a character as that of Laban, there must have been a great mixture of what was good; since we find him, in verses 49 and 50 of the xxxist chapter, giving a charge to his son-in-law Jacob, with a nobility of character worthy of the most devoted believer: "The Lord watch between me and thee when we are absent one from another. If thou shalt afflict my daughters, or if thou shalt take other wives besides my daughters, no *man* is with us: see, God is witness betwixt me and thee;"—a splendid acknowledgment of Divine superintendence and human responsibility. Nor would it be difficult to show, as Matthew Henry and others have done, that we who live under the Christian dispensation are privileged above the early believers, in looking for more than fell to their lot, in answer to our prayers, from the abundant mercy of God in his providence.

Another point observable in Eliezer's character is his *gratitude.* It was fit that prayer like his should be followed by praise. "Whoso offereth praise glorifieth God." In verses 26 and 27 of the xxivth chapter it is recorded, that "The man bowed his head, and worshipped the Lord: and he said, Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth..... *The Lord* led me to the house of my master's brethren." And again, verse 52: "When Abraham's servant heard these words, he worshipped the Lord, bowing himself to the earth." The circumstance of a pious father and master employing a pious servant to seek a pious wife for a pious son, might be expected to issue in the heartfelt gratitude of all the parties concerned; and much might here be added on the blessing of a marriage "in the Lord;" on the general expediency of acquiescence, on such a subject, in the opinion of parents; and on the value of the tests of character afforded by the humble and amiable conduct of Rebekah; if these points would not carry the discussion too far from the character of Eliezer.

It may, however, be right to advert to the subsequent sin and fol-

ly of the Israelites in the choice of their wives, as connected with modern falls and declensions from the same cause; and also to the connexion subsisting between great events and apparently little causes, as seen in the marriage before us, in the separation of the Jews and Gentiles, and the coming of the Messiah himself. We may further notice the peculiar advantage of this servant in having a good master, to which it is not improbable that he owed, under God, much of the good which we find in his character. It was no small testimony of the Almighty himself to the excellence of Abraham, when he was pleased to say, "I know him, that he will command his children and his *household* after him, and *they* shall keep the way of the Lord, to do justice and judgment" (vers. 18, 19.) Our neighbours, the French, have a proverb, "*Tel maître, tel valet.*" A conscientious servant, caring for his master's interests and praying for his happiness, is no common mercy; but may we not fear that the reason why it is not more common is, that all masters are not such as Abraham was? Eliezer had regard to his master's property, and took an interest in his children. Religious principle is such a bond of union as does not confine its influence to those of equal degree, but unites in its embrace the different orders of society; and while it charges masters to "give unto their servants that which is just and equal," enjoins those who serve to "be obedient to their own masters according to the flesh."

It may, perhaps, illustrate the peculiar advantage to servants of such a medium of intercourse with Heaven as that which is afforded by pious masters, when we reflect that Eliezer is no where represented as being the immediate subject of Divine revelation and intercourse, as Abraham himself was; —a consideration which, while it shows that extraordinary and sensible communications were not indispensable to salvation, even under the ancient dispensation, any more than under the present, proves that honestly to use the advantages afforded, and humbly to walk in the station allotted, will infallibly ensure the blessing and favour of God upon those who serve, as well as upon those who rule. A good example will sometimes supply the place of a good sermon, or, rather, will prove a still better incentive to duty. It no where appears from this record that Abraham had enjoined upon his servant the duty of prayer; but Eliezer had doubtless seen and profited by the observations he had made upon the practice of Abraham, and the advantages which had followed.

Upon the whole, this character cannot but be considered as one of the gems of Scripture, which, if it should be thought to lie a little below the surface, or to be eclipsed by the brighter glories of Abraham and his offspring, is not wanting in lustre, and is well calculated to repay the trouble of a closer inspection. We evidently see from it that the grace of God is confined to no external condition or relation of life: "Art thou called, being a servant, care not for it; for he that is called in the Lord is the Lord's freeman;" while, on the other hand, "he that is called, being free, is Christ's servant." In the Christian dispensation there is no getting above or sinking below this, that we are the servants of Christ: "Ye are not your own, but are bought with a price:" and, as such, we must serve a Higher than man, if we would not lose the reward of faith. Yet a little while and every external distinction will be at an end for ever, while the single object of inquiry will be whether we have served God, without its being ever asked whom else

we may have served. In that day it shall be "as with the servant, so with his master," as far as regards all external relations subsisting here. I remember being once struck with an inscription on a chimney piece of the ancient mansion at Enfield, in which Edward the Sixth was nursed, and which I have no doubt he had often read: "*Sola salus servire Deo: sunt cætera fraudes.*"

For the Christian Advocate.

OBITUARY.

Departed this life, at Pittsgrove, New Jersey, on Sabbath morning, 24th March last, of pulmonary consumption, in the nineteenth year of his age, PHILIP HENRY JANVIER, eldest son of the Rev. George W. Janvier. The early removal of this youth is a dispensation loudly calling the affections and hopes of his parents and family to that world where "the mystery of God will be finished." From early childhood his character was strongly marked with gravity, dignity and truth; but alloyed with lofty self-confidence and inflexible self-will. These latter qualities were for some years the source of much anxious solicitude, but an early and constant attention to his moral and religious instruction, gave pleasing promise, by his sixteenth year, that parental toil and prayer might, through sovereign grace, always hope for a final blessing. About that time, it was strongly recommended to the church of Pittsgrove, that each member should select some one unconverted friend or relative as the subject of special, daily and secret prayer. The pastor, in fulfilment of his part of this recommendation, selected that son as the subject of such intercessions, and the Lord gave testimony to His gracious word, "If ye shall ask any thing in my name I will do it." For the time was not long until all that was discouraging in Henry's disposition was softened down, and every trait of hope and of promise grew prominent and striking. During his absence at school, for the last three summers, his letters gave pleasing encouragement to those most solicitous for his salvation; the features of grace took a form less equivocal; and he seemed to be destined for some post where unbending integrity, prudence and self-sacrificing, uniform determination to "endure hardness," might render him *signally* useful. But before his preliminary studies had fitted him for the college class which he desired to enter, the disease was seated which closed his earthly prospects. On his return home, a few weeks decided the character of that disease; and it advanced against every effort to arrest its progress. As the danger became more imminent, the solicitude of his parents for his eternal welfare became extreme. His reserve rendered it hard to come to a satisfactory conclusion on his spiritual prospects. Repeated conversations still left their hopes uncertain, and his own deeply clouded. Not many weeks before his death, an opportunity was embraced, and the question *urged*—"What is the real state of your heart with regard to the great concern? We have long cherished fond hopes of you, but we *want certainty*. We cannot endure the thought that you may be called hence without an interest in the Saviour. Be earnest in prayer that God will give you the undoubted marks of grace, and the comfort of it." Shortly after this interview, he took an occasion to unbosom himself freely. "I have never had any great clearness in my views of divine things. I have prayed a great deal in secret, because I felt it to be my duty. But all along I have been in the dark, as if I could find nothing to take

hold of; nothing to rest upon. Unbelief, I think, has been the besetting sin of my whole life." He was here asked what he meant by unbelief; whether he meant the reluctance of the heart to yield to the grace of God, or skeptical doubts of the truth and reality of religion? He answered—"Skeptical doubts, as if there had been nothing that I could take hold of; nothing to rest upon." He added a feeling confession of what he bitterly regretted, that he had always avoided, as much as possible, the expression of his internal exercises; and declared it to be his conviction that this sinful reserve had been prompted by the adversary of souls. "And," said he, "my conduct toward my parents, and my example in the family, have been far from what they ought to have been.* I have totally lost my best days, and neglected precious opportunities." He dated his first permanent awakening in the summer of 1830, in the institution of E. under the faithful private instructions of Mr. B. On the question, what he thought of the probable issue of his disorder? he replied with calm composure, "From the time when I began to keep my room in November, I thought it very doubtful whether I should recover; and I then made it my frequent, fervent prayer to the Lord, that if my death might any way promote his glory and my salvation, He would make the disease fatal. I felt that I would rather die than lose my soul." He was then warmly exhorted to plead importunately with God for increasing light. Accordingly, two days from this interview he was enabled to say, "Christ is precious: I did pray long and earnestly that God would give me to know my true character; and though I was afraid to say that Jesus was *my* Saviour, I could after some time say He was precious in my sight." From that hour his comforts increased till the morning before that of his departure, when a change of symptoms clearly marked the approach of death. He was then asked—Did he feel unwavering confidence in resting his soul on the blessed Jesus? He answered—"I do not; I have been under a dark cloud." But after prayer, in about two hours, he exclaimed, "I feel that Jesus is *my precious Saviour.*" Through all that day, though suffering much from difficult respiration, his soul was calmly waiting the hour of release, and looking with steady eye to the Author and Finisher of her faith. When the words of Paul were repeated, "Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting! O grave where, is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ;" he responded with an emphasis that spoke what none but a dying Christian knows—"Amen."

Near the close of his conflicts he was desired to express the state of his feelings—he uttered, "O Jesus, thou *didst* bear the curse of the law! O Death, where is thy sting! O grave, where is thy victory?" Just before the parting hour he repeated from Watts, "Nor shall I feel death's cold embrace, if Christ be in my arms."—"Tell Mr. C. I am ready to die—tell L. to seek the Saviour."

In such a state of mind, calm as the sun-set hour of summer, this beloved youth melted away into the light of eternity, so gently that his flight was perceived only by the faint and fixed smile that serenely glowed upon his features. Thus was terminated a life which,

* He was as obedient a child as most children, from infancy, and strictly moral.

one year since, seemed destined for long continuance and for active usefulness. We add, that from his early childhood the Bible had been his companion, the Sabbath-school and Bible class his nursery. His doctrinal knowledge was accurate and sound—and the whole case is a most encouraging enforcement of the divine injunction to parents and pastors. "In the morning sow thy seed, and in the evening withhold not thine hand."

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton. Philadelphia. Published by Anthony Finley. John C. Clark, Printer.* 12*mo. pp.* 314.

These Letters first appeared in the religious newspaper entitled *The Presbyterian*, and have probably been perused by the most of our readers. Agreeing fully with the writer, in by far the greater part of his statements and reasonings, and sensible that the name of the author rendered any recommendation of ours superfluous, we for some time hesitated as to the propriety of reviewing them in the Christian Advocate. The reader, however, perceives that we have at length decided on a review. We think that Dr. Miller has mistaken a few facts, which we doubt not he will be as willing to see corrected, as we shall be to make the correction; and from one or two of his opinions we dissent, and wish to state candidly the reasons of our dissent, that at this critical period of the Presbyterian Church, those who may be called to act may be furnished with every aid that may enable them to pursue a right course—We may also, perhaps, in the progress of our review, "travel out of the record," as is now the fashion of reviewers, and submit to the consideration of our readers, some things to which these letters do not directly refer.

Professor Miller commences his series of letters with the expression of very solemn feelings, occasioned by his long and intimate connexion with the Presbyterian Church, and by the circumstances of agitation and peril in which that church manifestly exists at the present time. In these feelings the writer deeply participates—having been a minister of the same church for even a longer space than the professor, and having, from his location more than from any other cause, been intimately connected with all its most important institutions and operations, during nearly the whole of this protracted period. Yet, for more than a year past, although editing a religious journal, he has observed almost an entire silence—because he did not perceive that he could offer any counsel or suggestions that promised to be useful, because he was truly fearful of advising to any measures that might be injurious to the church and cause of the Redeemer, and because he hoped, from some appearances in the General Assembly of 1832, that existing errors were tending to self-correction. But after the example of Professor M., he is now disposed "to show his opinion," feeling while he does it, a weighty responsibility both to God and man for what he shall say, praying earnestly for divine gui-

dance, determined to use no irritating language, and yet to speak plainly, believing that the occasion demands plain dealing, and that every member, and especially every minister of the Presbyterian Church, is now sacredly bound, with meekness and firmness, to exert himself to the utmost, to produce a better state of things than the present, in the religious denomination of which he is a member.

Professor M., in order to exhibit his views to advantage, gives, in his first letter, a short and summary history of the origin and early proceedings of the judicatories of the Presbyterian Church. It is in this historical summary, and in the remarks connected with it, that we think he has inadvertently fallen into some errors, or been misled by previous inaccurate accounts. Fairness requires that his statement should be before the reader in his own language, that the justice or irrelevancy of our remarks may be duly appreciated—To effect this we must insert a pretty long extract —It is as follows:—

"The pious founders of these churches were warmly attached to the Westminster Confession of Faith, and to the Presbyterian form of ecclesiastical government. To these they had been accustomed from their youth, and deemed them important to the edification of the body of Christ. On these principles they associated; and to sustain this scriptural system, they virtually pledged themselves to one another and to the church of God. They began to form congregations on this plan toward the close of the seventeenth century; and in the year 1704, they seem to have constituted the first judicatory, under the name of the 'Presbytery of Philadelphia.'

"Very soon after these primary organizations, some who had been bred Congregationalists in *South Britain*, or in *New-England*, acceded to the new body, and consented to bear the name and act under the order and discipline of Presbyterians. At this early period, the venerable man who founded the Presbyterian Church, though strongly attached, as before stated, to a particular system of faith and order, which it was well understood they wished faithfully to maintain;—had not formally and publicly adopted any particular Confession of Faith, or ecclesiastical constitution. They acted under a plan rather understood than officially ratified; but which, in the beginning, they seem to have carried into execution with much fraternal harmony. In a few years, however, a degree of discord began to appear. Those who had been bred Presbyterians, were desirous of carrying into effect the system to which they had been accustomed in all its extent and strictness; while those who had been educated in Congregational principles and habits, though willing to bear the name of Presbyterians, yet wished for many abatements and modifications of Presbyterianism, and were found frequently encroaching on the order of that form of ecclesiastical government. It is due to candour to say, that the Congregational part of the ministers, and those who sided with them, appear to have been more ardent in their piety than the strict Presbyterians. At any rate, it is undoubtedly a fact, that they urged in the judicatories of the Church, with peculiar zeal, their wishes that great care should be exercised respecting the personal piety of candidates for the holy ministry; and that a close examination on experimental religion should always make a part of trials for license and ordination. The strict Presbyterians, on the one hand, were zealous for the *Westminster* Confession of Faith, Catechisms, Directory, Presbyterial order, and Academical learning, in the preachers of the Gospel; while they appear to have disliked the close examination contended for in regard to personal piety; or, at least, to have disapproved the *method* in which the examinations were conducted, as being different from any thing to which they had been accustomed in their native country. On the other hand, the brethren congregationally inclined, provided they were satisfied on the score of personal piety, did not set so high a value on human learning, or require so much of it as indispensable in candidates for the holy ministry, as their opponents contended for; but were too ready to make indulgent exceptions, and to give dispensations as to this point, and even in violation of rules to which they had virtually assented. And, in some instances, they proceeded, with indecent haste, and in defiance of order, to license and ordain candidates whose want of suitable qualifications gave great offence to the more regular part of their brethren.

"In 1716, the number of ministers had increased so far, chiefly by emigrations from *Europe*, that they distributed themselves into four Presbyteries, bearing the names of *Philadelphia*, *New-Castle*, *Snow-Hill*, and *Long Island*, and erected a Synod under the name of the "Synod of *Philadelphia*."

About this time, or a little before, a considerable number of ministers, who had been educated Congregationalists, entered our Church, more particularly several in *East Jersey*, and on *Long Island*. This, in a little while, gave rise to strife and difficulty. Discrepant views and feelings began, to a greater extent than before, to appear. The great importance and even indispensable necessity of having some known and publicly acknowledged standards of faith and order became manifest. For although all professed to believe in the *Bible*, yet they found that good men interpreted the Bible very differently. It became evident, therefore, by painful experience, that some explicit test, some explanatory statement, by the application of which they might ascertain in what manner candidates for license and ordination *understood the Bible*, was indispensable. The attainment of this object was the result of several years discussion and conflict. The Congregational part of the ministers generally, opposed with warmth the adoption of a Confession of Faith, both from the pulpit and the press. The venerable President, *Dickinson*, of *Elizabeth Town*, took the lead in this opposition, and was an able writer on the subject. The measure, however, was ultimately carried. In 1729, the Synod passed what was called the "Adopting Act." This act consisted of a public authoritative adoption of the *Westminster* Confession of Faith and Catechisms, as the Confession of Faith of the Church; and made it necessary that, not only every candidate, but also every actual minister in the Church, should be obliged, by subscription or otherwise, in the presence of the Presbytery, to acknowledge these formularies respectively, as the confession of their faith. This act, though as before observed, it did not pass without much opposition, appears to have been adopted by a large majority; and was, at length, peaceably acquiesced in by all."

We first remark on the following sentences of the preceding extract. "At this early period [that which immediately followed the organization of the first presbytery, and extended to the time of the 'adopting act' in 1729] the venerable men who founded the Presbyterian Church, though strongly attached, as before stated, to a particular system of faith and order, which it was well understood they wished faithfully to maintain —had not formally and publicly adopted any particular confession of faith, or ecclesiastical constitution. They acted under a plan rather understood than officially ratified; but which in the beginning they seem to have carried into execution with much fraternal harmony."

We think we have much reason to believe there is an error in the foregoing statement, when it is said that "the venerable men who founded the Presbyterian Church —had not formally adopted any particular system of faith or ecclesiastical constitution"—previously to the year 1729, when the Synod passed what is called "the adopting act." By the irretrievable loss of the first leaf of the records of the presbytery first constituted in the United States, which bore the name of "the Presbytery of Philadelphia," and to which the present General Assembly traces its origin, it is impossible to ascertain either the precise date of the organization of the Presbytery, or what were the specified terms on which the original association was formed—It is probable that the organization took place in 1704, and that the following seven ministers of the gospel were the original associates, viz. Francis M'Kemie, Jedediah Andrews, John Hampton, John Wilson, Samuel Taylor, George M'Nish, and Samuel Davies. These names appear in part of a session of the presbytery which must have been held in 1706, and in that which took place in March, 1707. From the quantity of manuscript which these good men crowded into a page, the conclusion is drawn, that the two missing pages probably contained the minutes of two presbyteries and a part of a third, which, as the presbytery then met but once in a year, will carry back its origin to 1704.*

* For the gratification of the curious, as well as to show the manner and spirit in which the mother Presbytery of the whole of our present extended church conducted

We shall now assign our reasons for thinking that the strong probability is, that "the venerable men who founded the Presbyterian

their business, tha zeal which thay manifested to supply their vacancies, to extend the blessings of tha Gospel and to promota practical piety in their sattled congragations, we insert in a note tha latter part of the proceadings of a meating in 1706, and the whole of the minutes of the next meating in 1707. Tha top of the third page of thesa ancient records (the whole of which are in good preservation, except tha lost leaf) exhibits the following broken sentance—"de Regimina Ecclesiæ, which being heard was approved of and sustained. He gave in also his Thesis, to be considered of against next sedernnt.

Saderunt 2°. Sobris 27°.

Post præces sedernnt
Mr. Francis McKemie Mod'r.
Mr. Jedadiah Andrews } minis'rs.
Mr. John Hampton }

Mr. John Boyd performed the other parts of his Tryals vizt. preached a popnlar Sermon on Jn°. 1. 12, defended his Thasis, gava satisfaction as to bis skill in tha languages and anawered to extemporaneons questions: all which were approved of and sustained.

Appointed his ordination to be on ye next Ldˢ day ye 29° Inst. which was accordingly performed in the publick Meeting house of this Place, before a numerous Assembly. And the next day he had ye Certificat of his Ordination.

At a Maeting of the Presbytery hald at
Philadelphia Mareh 22d 1707—

Post præas—sederunt Mrˢ John Wilson,
Jedediah Andrews, Nathaniel Taylor, Gaorge Mcnish Mintˢ.
Joseph Yard, William Smith, John Gardener, James Stoddard, Elders.
Master John Wilson by plnrality of votes was chosen Moderator,
Mr. George Menish was ehosen clark to the presbytery.
This day a letter sent by Mr. Samuel Davies to the Presbytery was presented to them, it being moved by one of the mambers that the letter might be read, it was accordingly read snd eonsidered. And Mr. Davies his reasons for excusing his absence from this and the preceeding meeting of the Presbytery were not sustained by the Presbytery.
Ordered that tha next dyet of the Presbyterie be held npon Thnrsday, at four a clock in the afternoon.
Mr. Francis McKemie and Mr. John Wilson wara appointed to preach npon Thnrsday, upon ye subjects appointed them at the last Presbytery fr: Heb. 1: 2: x: v. by way of exercise and addition.

March 25 post preces sederunt Mr. John Wilson &——
This day Mr. Francis McKemie & Mr. John Wilson delivered their disconrses according to appointmant and were approved by the Presbytery.
Ordared, that a letter be write and sent to Mr. Samuel Davies in the name of the Presbytery by Master John Wilson, requiring him to be present at our next meeting in this place.
Appointed that the letters sent from the people of Snow hill in Somerset be read before the Presbytery.
Tbe letters were accordingly read and their contants considered by tbe Presbytery.
And whereas the foresd people do by their representatives and letters earnestly address the Presbytery for tbeir joynt concurrance and assistanca in presenting their call to Mr. John Hampton, that he may undertake the work of the ministry among them as their settled minister and pastor,
Ordared by the Presbytery, that the call sent to Mr. Hampton by the foresd peopla, and also tbe othar paper containing their snbscriptions for his encouragement to nndartaka the work of the ministry among them, be givan to Mr. Hampton to peruse snd considar, which accordingly were given him.
Ordered, that whereas Mr. Hampton, after his receiving the call to him &c, from ys people at Snow hill, gava several satisfactory reasons why he could not at this time comply with it, that the sd Mr. Hampton may hava the call and ye papers of snbscriptions retained in his hands, for further perusal till the next Presbytory.
Ordered further on tbis affair, that a letter be sent in nama of tha Presbytery to the people of Snow hill, to encourage their endeavours for a sattled ministry among them, and that Mr. Nathaniel Taylor write tha lettar expressing the mind of the Presbytery, which was accordingly done.
Appointed that tha Presbytary maat theranpon at ten oclock, and that Mr. Andrews and Mr. John Boyd prepare soma overtures to ba considered by the Presbytery, for propagating raligion in their respective congregations. &c

Church" *did*, from the first, "formally and publickly adopt a particular confession of faith, and ecclesiastical constitution." 1. Because it was most natural and proper that they should do so, and they were men of sense and discernment. We cannot easily conceive how they could have framed the first minute of their book of records, without stating the *motives* and *principles* of their association, and *the kind of ecclesiastical order* or *church government* to which they meant to adhere. They were in the midst of other denominations—Quakers, Swedes, Episcopalians, and Roman Catholicks—and they were now giving the first form and order to a religious denomination, different from them all. They could hardly forbear, as we apprehend, to state at the outset, the discriminating features of that platform of religious faith and church polity which they preferred, and purposed to maintain. 2. It was an age in which creeds and confessions were in great use and estimation, and "the venerable men who founded the Presbyterian Church" wanted neither the courage nor the zeal to avow to the world what they believed, and by what rules they intended to act. 3. Their proceedings from the very first show unequivocally, that *Presbyterianism* of the strictest kind, and in all its extent, was the system which they had in fact adopted, and by which they resolved rigorously to abide. To suppose that they acted thus, without having made any declaration when they associated that thus they would act—that the faith and order of the Presbyterian Church, as it then existed in Scotland and Ireland, was to be their standard, seems to us highly improbable. The Scottish Presbyterian system, as it is exhibited in the collections of Steuart of Pardovan, appears to have had their entire approbation, and so far as their local circumstances would permit, to have been the example by which they resolved to shape their proceedings. Some evidence of this is apparent in the note which we have submitted to our readers; and whoever will carefully peruse,

March 26 post preces sedernnt ye Moderator &c.
Ordered by the Presbytery that Mr. Andrews & Mr. McKemie, write to Scotland to Mr. Alexr Coldin minister of Oxnam [afterwards called Oxom] of the Presbytery of * and to give an account of the state & circumstances of the dissenting presbyterian interest among the people in and about Lewis town, and to signify the earnest desyres of that people for the sd Mr. Coldine coming over to be their minister. And that Mr. McKemie make report of his diligence herein against the next Presbytery.
The Presbytery appointed Mr. John Wilson to write to the Presbytery of * to the effect foresd, & to make report of his care herein against the next Presbytery.
Overtures proposed to the Presbytery & agreed upon for propagating the interest of religion.
First, that every minister in their respective congregations read & comment upon a chapter of the bible every Lords day, as discretion in circumstances of time and places will admit.
Second overt, that it be recommended to every minister of the Presbytery to set on foot & encourage private christian societies.
Third overt: That every minister of the Presbytery supply neighbouring desolate places, where a minister is wanting & opportunity of doing good offers.
The Presbytery do appoint Mr. Jedediah Andrews & Mr. Nathaniel Taylor to prepare a presbyterial sermon each of them, to be delivered against the next Presbytery. Mr. Andrews to discourse from Heb: 1 chap: 3 v: the first, and Mr. Taylor from latter part of the verse.
Appointed the Presbytery meet upon the first Tuesday of April 1708 at Philadelphia, and this meeting was concluded.

* This blank is in the minutes.

as we have done, the whole of their records till the formation of a Synod, will find this evidence much augmented. 4. The whole of the original associates, with the exception of the Rev. Jedediah Andrews, who was from New England, were, so far as we have been able to ascertain, Scotch and Irish Presbyterians, who had, in their native lands, adopted the Westminster Confession of Faith, Catechisms, and Directory for worship; and who, as they actually and immediately took those formularies as the basis and guide of all their proceedings, can scarcely be supposed not to have declared that they would do so, at the time of forming the association. 5. In a letter officially addressed by the presbytery to the Synod of Glasgow in 1710, the reason for this address is expressed in these words—"knowing none so proper to apply unto, and repose our confidence in, as yourselves, our reverend brethren of the church of Scotland, whom we sincerely honour and affectionately esteem as fathers." If the Presbytery had not *in form*, as well as in fact, adopted the formularies of the Scotch church, we think they would hardly have used this language; for by this time the actual state of things in the Presbytery was pretty well understood in Scotland. 6. It appears that they had some standard of orthodoxy, by which they examined candidates both for licensure and ordination. The trials for ordination, or second trials, as they were then commonly called, are thus recorded in the case of Mr. Wotherspoon —"having received his exegesis on a question, *de sanctorum perseverantia*, taken an account of his skill in the original languages, and likewise his attainments and orthodoxy in theological matters, to their satisfaction, did, on the thirteenth day of May, 1714, set apart the said Mr. Robert Wotherspoon unto the work of the ministry"—Some record, equivalent to this, was regularly made at licensures and ordinations. That "Orthodoxy in Theological Matters" was at this time, and by this presbytery, judged of by the Westminster Confession and Catechisms, cannot be questioned. 7. There is one record in which a CONSTITUTION is distinctly recognised, and a voluntary submission to it is stated, as the condition on which a member was received. This seems to us all but decisive of the point in question. The case was this. A congregation of religious worshippers appears to have been formed in Woodbridge, N. J., before the presbytery was organized. As early however as 1708, they came under the care of the presbytery. But the Rev. Nathaniel Wade, who had been for some time their pastor, and who appears to have been a Congregationalist from New England, did not, at first, join the presbytery—He eventually became a member in 1810. But he had ever been, as he himself once confessed to the presbytery, "a bone of contention among the people." Professing to be sensible of this, he at length voluntarily proposed "that he, by the consent of the presbytery, would cheerfully demit and resign up all pastoral relation to the whole people of Woodbridge, heartily wishing that they may unite in calling another minister." The presbytery, greatly gratified by this proposal, "declared that they did heartily concur with him in it, and accept of it as a truly proper and Christian expedient"—dissolved the pastoral relation between the people of Woodbridge and Mr. Wade; but appointed him "to supply during the vacancy." Mr. Wade, however, immediately on his return to Woodbridge, pursued his former obnoxious course; and at length formally recanted the resignation of his pastoral charge

made to tbe presbytery, and opposed the settlement of another pastor. Preparatory to a solemn suspension of Mr. Wade from the exercise of his ministry in Woodbridge, the presbytery formed the longest minute which is found in their records, a part of which is as follows—"Whereas for these several years we have endeavoured to accommodate the differences between Mr. Wade and tbe people of Woodbridge, after some time, at his own proposal, *we admitted him as a member of our presbytery, and he submitted himself willingly to our Constitution*, which we hoped would have been effectual for the taking away these unhappy divisions, but to our sad disappointment we have found them continue and rather increase." Here was a Constitution made known and adopted—Could this be done in some verbal conversation only? If not, there must have been something in writing, on the missing pages of the old records, for nothing that remains can be called a Constitution. 8. There is documentary evidence, tbat some years before the adopting act of tbe Synod in 1729, in one presbytery at least, that of New Castle, a regular and formal *subscription* to the Westminster Confession of Faith was required of all who received license to preach the gospel in that presbytery. From the records of the presbytery now before us, we transcribe, from a page set apart for the purpose, the following items—"I do own tbe Westminster Confession of Faith as the Confession of my Faith—Sic subscribitur—WILL. M'MILLAN—at White Clay Creek, Sept. 22d, 1724." "I do own the Westminster Confession of Faith as the Confession of my Faith—Sic subscribitur—ARCHL. COOK—at the head of Christiana Creek, 7br. 1726." "I do own the Westminster Confession of Faith as the Confession of my Faith—Sic subscribitur—HUGH STEVENSON—at the head of Christiana Creek, Sept. 13th, 1726." It farther appears, that a meeting of this presbytery was held at Philadelphia, in 1729, (we presume during the sitting of the Synod) and one day before the passing of the adopting act, we find the following subscription—"At Philadelphia, Sept. the 18th, 1729—I do own the Westminster Confession of Faith, before God and these witnesses, together with the Larger and Shorter Catechisms, with the Directory thereto annexed, to be the Confession of my Faith, and rule of life and manners, according to the word of God"—Sic subscribitur—JOHN TENNENT."

From the statement now before the reader, we think, as already intimated, that *the strong probability* is, that at the first meeting of the original presbytery of Philadelphia, and as the basis of union and future action, there was a formal and written declaration that the Westminster Confession of Faith, Catechisms and Directory for worship, should form the Standards, or Constitution, of the ecclesiastical body then established; and consequently that the statement of professor Miller in regard to this point is not correct. If it be asked, why did the Synod think it necessary to pass the declaratory act of 1729, if, according to our opinion, the same thing had been done by their predecessors *ab initio?*—we think the question is easily answered. The original presbytery had become so large, that in 1716 it was divided into the four presbyteries mentioned by professor M., and a Synod was formed of the whole. When these presbyteries came to act *separately*, they did not act *uniformly*, in regard to the point in contemplation—Of this there is *inferential* evidence of a conclusive character, in the records of the Synod. We have seen that the presbytery of

New Castle, following, as we think, the example of the mother presbytery, formally adopted the Westminster Confession, Catechism, and Directory. Whether this was done in any other of the three remaining presbyteries we have not ascertained—probably it was. But that it was not adopted in *all*, is clear from the controversy which arose, and of which professor Miller gives an account. Congregationalism, brought in by the members who came from New England, prevented the explicit adoption of the Westminster Confession in the presbyteries in which these members formed a majority, or a considerable part. This gave great dissatisfaction to the strict Presbyterians. Collectively taken they were still a considerable majority, they were ardently attached to the Scotch Forms; they knew, as we believe, that these were the basis of the original association, and were still the Standards in a part of the ecclesiastical bodies composing the Synod, and they thought it both reasonable and highly important that they should be so in the whole. Hence their zeal for an adopting act of the entire Synod, which after some years of controversy they obtained.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

From the Christian Observer for the months of April and May last, we extract several of the first articles for this department of our work the present month. The first article contains information which would have been of use to ourselves if we had received it sooner. It may be of use to others.

American packets are frequently sent to us (generally newspapers or reports of societies) directed to be delivered free of charge at our publisher's, but which the parties who undertake to convey them drop into the Liverpool Post-office, whence they arrive in London with a postage of from eight or ten shillings, to two or three pounds. A single newspaper, or penny-tract, wrapped in brown paper, is sometimes charged fourteen or fifteen shillings. Such packets we are obliged to decline taking in; and we fear that some of our trans-Atlantick correspondents, in consequence, blame us for supposed negligence in not noticing their favours which are lying useless in the post-office waste-room. We conjecture that among these returned packets are several Temperance Society and Colonization Society Reports; but the London Post-office will not allow any clue to the contents of such a packet without the payment of the postage; and has even the meanness to seal up the ends, lest the party should see that it is only an old newspaper, or something not worth taking in at so heavy a cost, and thus decline receiving it. It were surely but fair in such cases to allow the party to know what are the general contents of a packet thus heavily charged; whether letters, newspapers, a pamphlet, or a deed and valuables, &c.; and then to leave him to take it or not, as he sees fit. It is an extortion unworthy of England to charge heavy sums, at per ounce, for wrappers and packthread, which foreigners, ignorant of our Post-office regulations, lavish as freely as if they were sending by an errand cart. We should not have said so much upon so trifling a matter, were it not that it operates as a literary and religious embargo between countries which ought to rejoice in cultivating a mutual friendship. The American Post-office circulates pamphlets, &c. for a few cents, to a distance of two thousand miles; while in our small island every thing beyond a sheet of paper is charged with a prohibitory postage. Our American friends who carelessly drop huge parcels into English Post-offices will be astounded to learn that the charge from Liverpool to London is 3*s.* 8*d.* per ounce, 2*l.* 18*s.* 8*d.* for a pound weight, and a large octavo volume weighs several pounds. The whole system is preposterous. A large double newspaper, in virtue of four-pence stamp-duty, pays nothing in postage; whereas the same paper, if inclosed, would pay, in many parts of the island, more than its weight in silver.

Among the valuable curiosities in the British Museum, is a copy of Luther's German Version of the Bible (the last edition superintended by himself), printed

in 1541. It was purchased for the Museum for 255*l.* at the sale of Mr. Hibbert's Library, a few years since. It contains the autograph of Luther himself, and also those of Bugenhagin, Melancthon, and Major, the fellow-labourers of Luther in the great work of the Reformation.

Bishop Warburton says in one of his letters to Bishop Hurd: "Take a plain man with an honest heart, give him his Bible, and make him conversant in it, and I will engage for him that he will never be at a loss to know how to act agreeably to his duty in every circumstance of life. Yet give this man a good English translation of Aristotle's Ethicks, one of the most complete works for method in its kind, and by the time he has got to the end of it I dare say he will not understand one word he has been reading."

Mr. Irving has been deposed from the ministry by the presbytery of Annan. The chief of the allegations in the charges against him, was his perilous statements respecting the person of our Lord. He urged in substance in reply, that he did not consider our Lord's nature as peccant but only as peccable; but there cannot be a shadow of doubt that his whole theological system is at utter variance with the doctrines of the Church of Scotland, under whose authority he exercised his ministry, as, we lament to say, it is with a higher and infallible standard.

A new brotherhood of Knights Templars are trying to revive in Paris the absurd mummeries of the dark ages. They lately came to mass clothed in white tunicks ornamented with red crosses, with plumes on their heads, and large swords in their hands, as if they were on their march to vanquish the Saracens. To what purpose this phantasmagoria in the nineteenth century? Do they hope that either Popery or chivalry will gain converts by these absurd exhibitions?

English Protestants in the present day, who view the doctrine of purgatory in an abstracted form, apart from the jugglery and practical absurdities with which it has ever been inseparably connected, can scarcely estimate the magnitude of its evils. We discern these more graphically when we read such stetements as the following, which was stuck up three or four years ago in the churches of Madrid. "The sacred and royal bank of piety has relieved from purgatory, from its establishment in 1721, to November 1826,

1,030,395 souls, at an expense of	£1,720,437
11,402, ditto, from November, 1826, to November, 1827 .	14,276
1,041,797	£1,734,703

"The number of masses calculated to accomplish this pious work, was 558,921; consequently, each soul cost one mass and nine-tenths, or thirty-four shillings and fourpence."

It would be impossible to imagine any thing more exquisitely absurd if it were not most basely fraudulent, than such a pretended balance-sheet drawn up with all the accuracy of a hospital cash-account, or a Bible Society's Annual Report. It is no wonder that Roman Catholicks found ample funds to support missions, if their reports could detail facts like these. Protestants can only enumerate the number of their missionaries, schools, catechumens, and communicants, with such hopeful facts as may have occurred within their earthly knowledge of penitent inquirers, consistent converts, and dying believers; but what a peg for a Bible or Missionary Society speech would be a resolution to the following effect: "Moved by —, and seconded by —, and resolved unanimously, that during the last year, by means of the Society's labours, 14,276 souls had gone to heaven at an expense of 34*s.* 4*d.* each." The newspapers, last year, mentioned a late Spanish law-suit, in which the heirs of a rich man sued the church for the recovery of moneys paid under the will of the deceased, to purchase at the fair market price, twelve thousand masses for his soul; whereas the priests, though they took the money, objected to the labour, and the Pope, at their request, abridged it, pronouncing that twelve masses should be as beneficial as twelve thousand. The Council for the Church, in answer to this allegation of non-performance of contract, produced the Pope's certificate, that the soul had been delivered by the efficacy of those masses, and that value being thus received, there was no breach of contract. This argument, we presume, gained the cause; but it does not seem to have occurred to either party to follow out the inference, which is, that if one mass will do, there is no use in paying for so many, and that Popery is in this, as in other respects, the grossest impostor which the world has ever produced. Would that the publication of such facts as the above, would put Protestants upon their guard against the seductions of a superstition which is said to be making many converts in our highly favoured land.

It is common in Germany, and causes no ridicule, notwithstanding the prevalence of Neology and Infidelity, to impose baptismal names; such as were, not with perfect justice, or even accuracy as to the fact, made a ground of reproach to the English Puritans and Parliamentarians. For example: Trangot, trust in God; Gotlib, love God, Theophilus; Gottlob, praise God; Leberecht, live uprightly; Fridrich, Frederic, peaceful, Irenæus;

Gottfried, Peace of God, Godfray; Gotthilf, help from God.

A friend has kindly favoured us with the following interesting paragraph.

People who are not in the habit of looking into statisticks are not aware of the vast disproportion in the density of the population between the different sections of the United States. New England is far more densely settled than any other section of the country. In fact, the population of Massachusetts which, in this respect, far exceeds that of the other New England States, presents a greater number to the square mile than many of the countries in Europe, even including some of those which have for centuries been considered populous kingdoms. Spain, for instance, has an average of but *sixty-three* individuals to the square mile; Scotland but *seventy-one;* Denmark but *seventy-six;* while Massachusetts has *seventy-eight.* We subjoin a list of the several states of the Union, with the number of inhabitants to the square mile in each respectively, viz:

Massachusetts has 78 to the square mile; Connecticut, 63; Rhode Island, 62; New York, 44; New Jersey, 38; Delaware, 38; Maryland, 32; Pennsylvania, 29; New Hampshire, 28; Vermont, 28; Ohio, 25; South Carolina, 18; Virginia, 17; Tennessee, 17; Kentucky, 16; North Carolina, 15; Maine, 12; Indiana, 10; Georgia, 9; Alabama, 6; Louisiana, 5; Illinois, 3; Mississippi, 2; Missouri, 2.—*Boston Atlas.*

The Ailantus *glandulosa* is an ornamental, or timber tree, a native of China, of recent introduction into our country. It is frequently known by the name of the *Tree of Heaven*, probably from its rapid and tall growth. For planting in streets and parks it has already become popular. We have seen at Providence, (where we believe it was first introduced,) and at Philadelphia, trees that have been planted out eight or ten years, which are generally and greatly admired. They have also been more recently, but extensively, planted about New York. The Ailantus was introduced into the Albany Nursery about six years ago, where it withstood the severe winter of 1831-2, and where it has since been extensively multiplied. The growth is very rapid, often ten feet or more in a season, in young trees. The leaves are large, resembling much the sumac, unequally pinnate, with foot stocks from one to three feet in length; and it has numerous green flowers in a terminate pedicle. The flowers are monœciona, and it is not known that the female plant is yet among us. The tree grows well upon a poor soil, particularly if it is calcareous. The wood is hard, heavy, glossy like satin, and susceptible of a very fine polish.—*Genesee Farmer.*

Large Apple Tree.—There is at present standing in Duxbury, county of Plymouth, an apple tree remarkable for its age, size, and fruitfulness. This tree is over forty feet in height, branches very wide, spreading and large; the circumference of the trunk, eight inches from the ground, is sixteen feet; and four feet from the ground it spreads into two branches, one of which is nine feet in circumference. These again spread, the larger into three, the smaller into two branches, each of which equals an ordinary apple tree in size. It covers with its branches a space of ground thirty-one paces in diameter. In its most fertile days, it bore seventy-six bushels of apples for winter use, and not many years since, the fruit made ten barrels of cider, besides thirty bushels for the cellar. Its ascertained age is near one hundred years. It still is quite productive and sound, the upper and lower branches bear alternately. The fruit is of a pleasant sour, rather tender, but keeps well all winter.—*New England Farmer.*

Egyptian Newspaper.—A journal is now published at Alexandrie, under the title of *Miszer Wekaiesi* (Egyptian News). The vignette of this paper, in opposition to the Ottomen Crescent, presents half a sun, shining forth from behind a pyramid, on the side of which stands a flourishing young palm tree. On the left of the vignette are these words:—"Printed at the office of the *Divan of Events* in the Royal Castle." This paper, which is in the Arabic and Turkish languages, gives no political news, but is confined to civil and military subjects, which have merely a local interest.

Expedition in Travelling.—A gentleman who left Germantown on Thursday morning, taking the rail road line from Philadelphia to New York, reached that city in time for dinner, staid two hours there, and reached Newport, (R. I.) the next morning. After a stay of six hours he returned to New York, and spending two hours again in that city, reached Philadelphia in season to take an early afternoon trip on the Germantown road to meet his family, Friday being the only day on which he had been separated from them. The distance travelled is about 525 miles.

A Curious Fact.—A letter from Wheeling says—"Another circumstance which I consider a singular one, never having seen it mentioned as having taken place any where else, is that the martins, and even the domestick pigeons left us during the prevalence of the disease—[Cholera] they are now [14th ult.] returning, which I take to be a good omen. Was this in-

stinct, or what other cause induced them to abandon their friends?"

City of London.—London measures seven and a half miles in length, from east to west, by a breadth of five miles from north to south. Its circumference, allowing for various inequalities, is estimated at thirty miles, while the area of ground it covers is considered to measure no less than eighteen miles square.

A trader in bees, during the last month, carried safely several boxes of hives from Kennebeck, in Maine, to Quebeck. He travelled during the night, and set his bees out during the day to feed and continue their work, which they did with their usual activity and regularity.

Interesting Fact.—Comparative length of life of drunkards and sober men. During the last six months thirty-eight adults have died in the Boston Almshouse. Of these twenty-nine were intemperate drunkards, and their average ages, thirty-eight years. It is believed that the other nine had lived sober lives, and their average ages were seventy-one years.

Wyoming Monument.—On Wednesday last the corner stone of the Wyoming Monument was laid, and it is said that eighty skeletons have been found, and were placed within the monumental sepulchre. There is scarcely one that has been examined but presents the marks of the tomahawk on the head.

Moravians.—The latest statement of the Moravian brethren makes the whole number of their sect, dispersed over the globe, to consist of not more than 16,000 members. Notwithstanding this, they maintain 127 missions for the conversion of the heathen, at an annual expense of $60,000, £9000.

Religious Intelligence.

RETURN OF REV. MR. PINNEY FROM AFRICA.

While a number of ministerial brethren were coming together at a weekly prayer meeting, in the study of the editor, on Monday morning the 8th inst. Mr. Pinney entered among them. Our surprise at seeing him was great; and our pleasure in conversing with him since, has not been small. He arrived on the evening of the 6th, (Saturday) and although he had preached in the Northern Liberties of the city on the previous day, we had supposed him to be still in Africa, till he approached to take us by the hand.

Mr. Pinney states that he left Liberia just after the commencement of the rainy season—He found, upon calculation, that his expenses, if he should remain idle there, (as all are compelled to do while the rainy season lasts) would more than equal the expense of a voyage to Philadelphia. He therefore believed that he could in no way so well serve the mission in which he is engaged, and to which he feels an unabated attachment, as by coming to this country, and here spending his time during the rainy season on the African coast, in the service of the Board under which he acts —intending to return as soon as the periodical rains at Liberia shall cease. For ourselves, we consider this movement of Mr. Pinney as a new instance of his zeal and devotedness, and of his discernment and prudence also. It was our opinion, which we expressed to him in a letter after the death of Mr. Barr, that he ought not to go to Africa without a fellow missionary. But he had made all his arrangements for the voyage, and thought it his duty to proceed. He has gone; he has seen the country; he has made an excursion into the interior, as far as a native prince, through whose country he had to pass, would permit him to proceed; he has acquired much useful information; and he has been acclimated, so far as this can be effected by passing happily through two turns of the country fever, which he represents as by no means so terrifick, since the right method of treating it has

been ascertained, as it was supposed to be, and in fact was, when the first emigrants arrived at Monrovia.

Mr. Pinney left Philadelphia this morning (July 9) for Princeton. He hopes there to obtain a fellow labourer, perhaps more than one. Subject to the direction of "*The Western Foreign Missionary Society*," he hopes to travel and preach pretty extensively in the Presbyterian church, and to be instrumental in awakening the attention, stimulating the zeal, and prompting the liberality of the members of this church, in the sacred and most interesting duty of sending the gospel to the heathen. He can now speak of what he has seen, and testify of what he has known, in a short experience of the missionary life. We earnestly hope that he will not only be successful in obtaining missionary coadjutors for the evangelizing of some of the dark parts of the great continent of Africa, but in stirring up extensively a missionary spirit in our beloved church. May the Lord whom he serves, and whose command to "go into all the world and preach the gospel to every creature" he is desirous to see fulfilled by himself and by others, prosper his labours and crown his efforts, both at home and abroad, with an abundant and glorious success.

We have not received the "Western Missionary Chronicle" for June, and therefore cannot lay before our readers the details of the Mission to Hindostan, sent out by the Western Foreign Missionary Society, which we intimated last month that we expected to take from that publication, for our present number.

FOREIGN.

It is calculated that at least one third of the population of the world speak the Chinese language. Hence the circulation of the Holy Scriptures in that language is incalculably important, in the great enterprise of converting the world to God. As connected with this object, the following letters, which we take from the "Monthly extracts" for May, of the "British and Foreign Bible Society," must prove highly interesting to the friends of the Bible cause.

From the Rev. Dr. Morrison.

Canton, China, Oct. 29, 1832.

Your interesting letter of June, 1831, did not reach me till July, 1832. I have seen the proceedings of your Anniversary last May, and rejoice exceedingly in the peace of the Society. I am sure the excellent nobleman who presided must have felt delighted on that day, especially when contrasted with the Anniversary of 1831.

We have had more of the Holy Scriptures sent up to China this last season than at any former period; and Mr. Gutzlaff, who has, I believe, written to you, carried a considerable number to the north of China, on the coast, to Corea, and the Loo-Choo Islands. He sent, by the hands of some official persons, one copy to the King of Corea, who, however, declined to accept it.

Mr. Gutzlaff has gone another voyage to the north—which is his third—carrying Bibles, Prayer Books, and Tracts. Thus, I trust, the word of the Lord will spread, and his wondrous works be made known throughout China and surrounding nations. I have the pleasure to state, that the American Churches have taken up the cause of China. Messrs. Bridgman and Abeel were their first missionaries. Mr. Stevens has, a day or two ago, arrived on the coast, in the ship Morrison —named after me, I believe, by its pious owner, Mr. Oliphant, a devoted servant of Christ, and a friend of China: he is of the Presbyterian Church; yet opens his factory in China for the reception of Missionaries from Congregational Churches. Mr. Stevens is sent to preach to seamen in China, and also to study the language for missionary purposes. We have another Chinese Student in Mr. Winterly, who is here for his health, and is acting as Chaplain to the Factory during the absence of Mr. Vachell, who has gone to England on a visit.

The American Christians wish their missionaries to distribute Bibles at American expense; to which, of course, we can

have no objection. Mr. Bridgman and I have consulted about printing an edition of our Translation in China, for his constituents; but have not yet decided on the measure. Thus the means are increasing, by the Lord's good hand upon us; and I trust His hand will work with us, and with my successors in this field of labour.

During the summer, I have employed our lithographic press in printing Scripture-sheet Tracts; most of which Mr. Gutzlaff has taken with him. Mr. Bridgman has also procured a lithographic press, which he intends using in a similar manner.

May the grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, be with us all!

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From the Rev. Charles Gutzlaff.

Macao, Sept. 24, 1832.

I never before addressed the Society; yet under the present circumstances it will be pardonable. You heard of my stay in Siam, and the completion of the Translation of the New Testament: since that, the Lord has opened a great door for the dissemination of his holy word in China.

During the greater part of the last year, I visited, in a junk, the maritime provinces of the Chinese Empire; viz. Canton, Fo-chau, Chang-tong in Pih che le, and Manchow Tartary; and made a beginning with the distribution of the word of life. I entered afterwards into the service of the Honourable East-India Company, and revisited Canton, Fo-chan, and Changtong; saw Chè Keang, and Keang Nan; went over to Corea; and imparted the word of eternal life also to some Japanese, whom we met at Loo Choo, in the harbour of Napa Keang. It will be gratifying to you, when you hear that our Bibles and Tracts have created a great sensation in the Chinese Empire. Wei, the Deputy Governor of Fo-chan and Chè Keang, sent a copy of the Scripture Lessons and our principal Tracts to the Emperor, and recommended him very earnestly to have the doctrines duly examined.

I had the pleasure of presenting his majesty the King of Corea with a copy of the Bible: he refused to accept it, but will have repented of it: but if even this was not the case, his officers have received these inestimable treasures, and the word of God will gain a footing in Corea. I entertain the same hopes of Loo Choo, where a great many Bibles and Tracts were scattered amongst all classes: and as I ought to have the faith of a mustard-seed, I humbly hope that the word of God which we gave to the Japanese will bring forth fruits in abundance. In China, no remark was made upon the free distribution of the Gospel: there was no open interference of the Government, neither has the Emperor expressed his displeasure. Thus I consider this empire more accessible than many other heathen countries; and you will not wonder at my going to make a third trial. I know very well the risk I run; but also the Lord's saying, "He that loses his life for me shall find it." Should I doubt to embark in the most dangerous undertaking, as long as the mighty Saviour opens the door, which nobody can shut?

In faith on Him, who has begun the glorious work, I may say, that we very soon shall want about 10,000 copies of the New Testament, for distribution in Cochin China, Tonquin, Hainam, Maritime China, Manchow Tartary, Corea, Satsuma, and Loo Choo. Please to give me some account of the Manchow Translation, of which I have seen the Gospel of Matthew.

I deeply regret that the Indo-Chinese Translations are not yet printed; but as we wish to visit some parts of Eastern Siam and Cambodia, we shall try to get at least one Gospel printed, in order to make a feeble beginning in both the Siamese and Cambodian.

I humbly recommend this work to your special prayer. Oh that China might live before God!—that that hateful prejudice of Christians, that nothing can be done in China itself, might vanish!—that God migh reveal His glory!

SANDWICH ISLANDS.

EXTRACTS FROM THE COMMUNICATIONS OF THE MISSIONARIES.

Kailua, on Hawaii.

We have been sensible for some time that the number of inhabitants on this island is on the decrease. There is an almost constant moving of the people to the leeward islands, especially since the removal of the governor (*Kuakini*) to Oahu. Some leave by order of the chiefs, and others go on their own responsibility. At a late census of this district (Kona) the number of inhabitants fell short of thirteen thousand. The whole number in the island is not yet fully ascertained.

This decrease in the number of inhabitants has, of course, had some influence in lessening the number in our congregations on the Sabbath. The decrease, however, is not great. Our place of worship is generally well filled on the morning of the Lord's day. In the afternoon our congregations have uniformly been smaller than in the former part of the day. This difference in the number, who attend morning and evening, is not, however, confined to this station, it is more or less true at the other stations in these islands. The public

services of the holy Sabbath are too tedious for those who do not engage in them with all the heart. The truths of the gospel have lost the charm of novelty, and they have no longer the power to arrest the attention of those whose hearts neither love nor design to practise its holy requirements. The restraints of God's law, and the duties enjoined in the gospel are what the unhumbled sinner does not relish, and he would rather spend his Sabbath in sleep, or in listless indifference, than to go to the house of God and be told of his state, and character, and future prospects. The gospel, if it does not soften, serves to harden the heart. Wherever it has been published it has proved a savour of life unto life to some, and of death unto death to others. And why should it have a different effect here? The human heart is substantially the same in every age and in every nation. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." And it will remain in this hostile posture, till it is subdued by the Spirit of God. Did we depend on an arm of flesh, or on an eloquent tongue for success in preaching the gospel, we might well despair. But we are assured, that it is not by might, nor by power, but by the Spirit of the Lord. It is on his living agency that we depend for every real convert to the Christian faith. To him we look for strength to preach and to render the word effectual to the conversion of souls.

Notwithstanding the diminished interest which some manifest in listening to the preaching of the gospel, the number of attentive hearers is gradually increasing, and we devote two half days in a week to giving private instruction to serious inquirers, who come to our houses for that purpose. We would not, however, be understood to imply that there is any thing like a general revival of religion.

The members of the church generally appear well and are active. Of the four who had been suspended for misconduct when we last wrote, two have been received again, having given evidence of sincere penitence. Fifteen were baptized and received to the church in February last, and twenty-six now stand propounded.

At the examination of the schools in this vicinity in February last there were in all three thousand and four hundred scholars. Of these, twelve hundred were able to read with facility in any of our printed books; some were able to read by spelling out their words; but the greatest part were in their first lessons. The Sabbath school continues much the same as when we last wrote. It contains the greater part of the congregation, and we hope much from it. It is under the superintendence of Mr. and Mrs. Bishop. In the evening of the Sabbath a prayer-meeting of the teachers is held to supplicate the influences of the Holy Spirit upon the school.

The assignments to this station in translating the Scriptures have not been completed. The first book of Samuel has been translated and a part of the second, and the Gospel of Matthew revised; and translations of Fowle's Arithmetic and Colburn's First Lessons are completed, and nearly ready for the press. We hope ever to be able to report some progress yearly, though it be but little. We desire to proceed onward, till the entire word of God is in the hands of the people. But the business must proceed slowly, partly from the nature of the work itself, and partly from the want of suitable helps. In all our labours and trials we need more of the Spirit of Him, who went about doing good.

[*Messrs. Thurston and Bishop, May 7*, 1832.

Kaawaloa, on Hawaii.

You will doubtless have been informed before this reaches you, of the death of Naihe, the beloved chief, who resided at Kaawaloa. He had been ill about ten days, but no one supposed him dangerously so, as he was about, and able to do some business, till on the morning of the 27th of December, when he was suddenly seized with a paralytic affection, and from that time deprived of his speech and the use of his left side, till his death on the morning of the 29th, about forty-four hours after the attack. "Blessed are the dead who die in the Lord." He was greatly beloved by his people. His removal is certainly a very great loss to the nation, and especially to this island. He was a firm and steady supporter of good morals and religion. As a magistrate, he was decided. The transgressor of the laws was detected and brought to punishment; for he bore not the sword in vain. His authority and example had a very great, as well as a very good influence on the minds of the people in bringing them to the house of God on the Sabbath. He was a constant attendant himself. It will not be thought strange, therefore, that those who were influenced merely by the authority and example of a chief to attend the public instructions of the sanctuary, should on the removal of such influence, be less inclined to attend. This was the fact for some time subsequently to the death of Naihe. The congregation on the Sabbath was less numerous, and a less interest was generally manifested, in other religious meetings than formerly. The present state of things at that station, we are happy to say, is highly encouraging. The health of Mr. Ruggles for two or three months past, has been better than it had been for as many previous years, so that he is able

to perform important labours in superintending schools, instructing a school of teachers himself, and conducting religious worship on the Sabbath during our absence.

[*Messrs. Thurston and Bishop, May 7, 1832.*

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We have sought for health from one extent of the Sandwich Islands to the other, and have found no place so favorable as Kuapehu. It is not quite so cool here as at Waimea, but it is comfortably so, and the air less subject to dampness. The chiefs and people have nearly all left the shore, and built them houses near us. They have also built a convenient meeting house 144 feet by 50, which is well filled on the Sabbath. Hewaii feels the loss of Naihe, but we have good reason to think that though the loss to us is great, it is infinite gain to him. His widow, Kepiolani, is still with us. She is a precious sister, a burning and a shining light in the midst of her benighted countrymen. The chief desire of her soul seems to be the conversion of sinners, and she is always ready for every good word and work. Our church contains between 70 and 80 members, the most of whom, as regards their outward appearances, adorn their profession. One member is under censure.

Our Sabbath school has over 400 scholars, and is in an interesting state. The scholers all commit their verse a day, according to the system. The common schools which come under the influence of this station are 60 in number, and contain about 6,000 learners. We feel very happy after being so long alone, in having associates stationed with us; and we hope with the new strength they give us, to do much more for the schools and for the people generally, than we have hitherto been able to do. At present I have a school of 50 scholars, the greater part of whom are teachers, whose studies are geography, arithmetic, and reading the Scriptures, Mrs. R. has also day and evening schools of about 40 adults in the same studies.

Mr. Ruggles, Sept. 19, 1832.

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Hilo, on Hawaii.

In regard to the great subject of preaching the gospel we are able to state, that having received grace from on high the word is regularly preached. The morning service on the Sabbath is fully attended, though the congregation is perhaps less than it was the last year. The cause of the diminution is not clear to us. Perhaps it is one among other indications that that reverse of affairs is about to take place, which has ever been expected both by the missionaries in this field, and by our friends in Christian lands. The afternoon service is not so well attended as the morning, though the congregation if compared with those in America would be called an overflowing one. At four o'clock we have a Bible-class which is well attended. The lesson is the verses for the Sabbath school the week following. The teachers of the Sabbath school constitute the class. After repeating the verses, they are questioned in respect to the meaning, and receive explanation where it is needed. Afterward such remarks are made to the multitude present as naturally suggest themselves from the portion of Scripture explained.

We have a Sabbath school of about 350 scholars. They are divided into classes of 12. Most of the mission family usually attend, and after the teachers have explained the lesson, one of our number questions the whole school. The scholars seem interested, and we are encouraged.

Wednesday afternoon, instead of being devoted to a lecture as formerly, is now occupied in reviewing the sermons and Bible class lessons of the preceding Sabbath. The readiness with which the people answer questions proposed to them, shows a very encouraging attention to the preaching of the gospel. The expectation of being questioned upon what they hear on the Sabbath leads them undoubtedly to listen with more attention than they otherwise would do. The Wednesday exercise is about as fully attended as the afternoon service on the Sabbath. The monthly concert and other meetings for prayer complete the public means of grace, which we have hitherto used for the salvation of this people.

You will perceive that the meetings of an exclusive character, open only to persons of certain moral qualifications, have been discontinued. Their influence, we found, was to foster pride and self-righteousness. We have reason to fear that many individuals in these associations have relied upon their membership, more than upon Jesus Christ, for the salvation of their souls. The meetings undoubtedly were a source of much improvement to the people, but we believe that the same benefits may be secured by other meetings which are not liable to the same objections. At present all our meetings are equally open to the moral man and the vilest sinner. Our principle is, when the gospel is preached let every man attend who has a soul to save.

In respect to the eagerness of the people to obtain the Scriptures, we would state, that it is such as to encourage us, though by no means such as you may suppose. With a few worthy exceptions, the people are vastly more anxious for this world's goods than for the word of God. When we say there is an encouraging sale of books, you must remember we speak comparatively, and in reference to a *heathen* people.

[*Messrs. Dibble and Lyman, Oct. 10, 1832.*

Missionary Herald for July.

IRELAND.

A controversy is going on in our country between Protestants and Papists. We recommend to all our readers, who wish to know the real merits of the opposite system of Protestantism and Popery, to peruse attentively the following article, and judge by our Saviour's rule, "By their fruits ye shall know them." Let it be noted, that by the best estimate that can be made, there are little short of "three hundred" popish priests and friars located in Galway, and the adjacent region—an ample provision for the spiritual instruction of a population of 80,000 souls, if the teachers did not need teaching, as much as those to whom they act as spiritual guides. We take the article from the "Religious Intelligence" contained in the May No. of the Evangelical Magazine. There is every appearance that the statement in the article is materially correct—The editors of the Magazine, it will be perceived, "recommend attention" to it.

Claims of the Town of Galway upon British Christians.

[We recommend attention to the following extract of a letter sent to the Rev. W. H. Cooper, of Dnblin, hy a minister who is an eye-witness of the monrnful scenes he here describes.]

To the Rev. W. H. Cooper.

My dear Sir,—I hag leave to lay, through you, before the Trnstees of Lady Huntingdon's Irish Mission, a statement of the very strong elaims of the town of Galway on their attention. No place in Ireland, with which I am acqnainted, possesses claims of more appalling interest. The town contains a population of 40,000. Ecclesiastically connected with it, is a district aronnd the town, embracing seven parishes, containing another 40,000. Of the whole 80,000, scarcely 1,000 are professed Protestants, and for the whole thero is only one Protestant place of worship, statedly attended hy not more, npon an average, than 200, or 250 persons! There are, indeed, five clergymen in the town—tha Warden and fonr Vicars; hnt even the respectable portion of the Protestants complain that they never receive a domiciliery visit from one of these, except when they speeially send for him under domestic affliction. At least two of the clergymen appear to be men of God, and, for any thing I know to the contrary, all five may be evangelical preachers; yet as it respects every practical purpose of a gospel ministry, and avery means of real usefulness to the sonl, even the Protestants of Galway, beyond the mere hearing of an occasionel sermon in the parish church, are in a state of painful destitution.

As to the Romen Catholics—39,000 immortal sonls in the town itself, and 40,000 more in the district immediately eround it—the darkness which hangs over them, is as marked, as awful, as unhroken, as dreadful in every way, as that whieh covers Hindostan, Central Africa, or the Chinese empire.

This vast population know nothing, and in every moral point of view, ere as far from the gospel—from even the slightest or least possible means of aecess to it—as almost any heathen tribe in the world! I cannot think of their condition withont feeling my heart wrung with a kind of agony. Popery is jnst as dreadful a thing amongst them at this honr as ever it wss in any part of Europe dnring the dark ages. Wickedness, immortelity, profaneness of every sort, abonnd to an extent the most appalling, and, to any person recently arrived from England, almost incredible. Sina, which the Holy Spirit commands us not to name, are committed here upon so awful a scale, as, if all othar proof were wanting, would make the single town of Galway certain evidence of the fearful accuracy of the description John gives in the Book of Revelations, of the nnclean woman of Rome. Were there a hook descriptive of Irish Popery, Galwey would reqnire a distinct, a peculiar, a specific chapter to itself; for Popery here—as to its superstition, the moral debasement of it, its despotic spirit, its utter exclnsion of every thing that can he called "light," knowledge, morality, social order, or any thing else, is far other, and far, far worse, than I have observed it to be, at least in any other part of Connanght. I have known Galway, and have somewhat attentivoly considered it, during two yeers; and every successive time I have looked at it, or thonght of it, I have felt increesing conviction of its deplorahle condition, and more and more regret and wonder thet so *very*, *very*, *very* little has been attempted for its amelioration. In the town are *four* nunneries, and *five* friaries, end the inmetes of these are far fom being inactive: they teach what they call schools, and exert a prodigions amonnt of influence over the infetuated pnhlic mind. How many priests there are, I know not; I have freqnently endeavoured to ascer-

tain the number, hnt could not sneceed; a common round computation is, that, inclnding friars, the numher is little short of *three hundred*. Three hundred unhappy men! who, generally speaking, are as active in the support of their appalling superstition as most missionaries are in the support of the glorious gospel of tbe blessed God; and alas! nnntterably more successful! It is anguish to tbink, where there is snch a host of willing workmen to labour for wbat in every way is the destruction—*the destruction of eighty thousand* precious, immortal, woe-begone, perishing sonls,—there is not among all tbat great popnlation, *one* missionary, *one* practical minister of the word of life, *one* Scripture reader, *one* Irish teacher, *one* circulating schoolmaster, or any *one* person whatever, who, in any way, or hy any, even the most indirect means, sends or carries the gospel of salvation into so much as *one* Roman Catbolic habitation. Great, great, O Lord, is the harvest! I pray thee, I beseech thee, I implore thee, Father of mercies, move, O move thy servants, who have the means of doing so, to send labourers into this wide, great, solemnly important field!

Scripture reading seems clearly the sort of labour of which Galway stands most in need. I have conversed witb several influential persons here, as to the practicahility of Scripture reading in tho town; and, while they agree with me respecting the desirahleness, or rather, the necessity of it, they concur in thinking, as respects so many of the population as would fully employ two, or even three readers, there would at tbe onset be greater facilities and fewer hindrances tban in most small towns or conntry parishes. Though the friends in Galway are few, very few, yet I think it hy no means nnlikely that if Scripture readers could be had on no other terms, a fair proportioh of even pecuniary assistance might be contribnted towarda their support. But, for several reasons, it would be highly desirable that, in the first inatance, at least one Scripture reader should be sent hither altogether at the charge of the society employing him, and without any solicitation of local subscription toward the payment of his salary. From offers that have been already made, I should expect that after seeing, dnring a few weeks, the first reader's operations, a few friends wonld cheerfully volnnteer a subscription of £10 or 15£, or even a larger sum, to obtain the appointment of a second reader.

Permit me, dear Sir, very respectfully, thongh most earnestly—I wonld almost say, imploringly—to beg the attention of the Trustees of Lady Huntingdon's Mission, to the statements I have snbmitted, and to solicit, if the proposal can in any way be met hy the state of their fonds, that they would appoint a reader to tbia darkest of Irish towns— this neediest and most interesting of the spheres of labour, to which the attention of any body of men labouring for the evangelization of Ireland can well be turnod.

View of Publick Affairs.

We take from a daily newspaper the following statement of the latest advices from Europe—We shall afterwards add a few articles of information, derived from other sources, together with some remarks of our own.

Confirmation of Peace between the Porte and the Pacha of Egypt, raising of the Dutch Embargo, Convention between England and France, and Holland and Belgium.

New York, July 8.

By the packet ship Caledonia, captain Graham, from Liverpool, whence she sailed on 1st of Jano, we havo received, says the Standard, Liverpool papers of that date, London do. of 31st May.

The rumoured peace between the Porte and the Pacha of Egypt has taken place. The London Times of 31st of May, commenting on this fact, and the pacification of Hollafid and Belgium (the terms of which will be fonnd below) says—

It is with the greatest satisfaction that we can announce the pacification of the East, nearly in the same breath that we announced a preliminary treaty for securing the peace of the West. The accounts from Constantinople to the 8th inst. contain an assurance of the concession hy the Sultan of those points which the Viceroy of Egypt had originally demanded as the fruits of his conquest, and the conditions of his retreat. His Highness the Snblime Porte could not, indeed, formally enter into a political contract on equal terms with his Highness, the rebel Pacha of Egypt, hut he has done every thing in the way of concession which a treaty between oquals could be expected to accomplish. He has granted his "imperial benevolence" to his vassal, along with the government of all the countries for which he contended. Of course, the

Viceroy of Egypt having been always accustomed to the language which his late master employs, and being himself in the habit of using the same terms to his inferiors, cannot quarrel with the use of words when he secures the enjoyment of real, substantial, and independent power.

The Satrap of Egypt is now a more potent monarch than the Head of the Faithful, who grants him his pardon and promises him his clemency. He possesses not only the dominions whose resources have enabled him to extend his power, but the whole of Crete, which had been before granted him, and the Holy Land, together with the country and the ports of the Levant, from the limits of Asia Minor to the mouth of the Nile. He has thus obtained sea ports for his navy, a great accession of contiguous territory and population necessary for his permanent security, and a national boundary, easily defended against foreign aggression.

The Times proceeds with severity of remark on the conduct of Russia, and calls upon Western Europe to watch the autocrat with a jealous eye.

The following are the articles of Convention between the Four Powers.

Article I.—Immediately after the exchange of the ratification of the present convention, their Majesties the King of the United Kingdom of Great Britain and Ireland, and the King of the French, will take off the embargo which they have placed upon the ships, vessels and goods, belonging to the subjects of His Majesty the King of the Netherlands; and all the vessels detained, together with their cargoes, shall be immediately released, and restored to their respective owners.

In like manner, His Majesty the King of the Netherlands will revoke the measures taken in his states with respect to the English and French flags.

Art. II.—At the same period the Netherland troops, both of the royal navy and army, at present detained in France, shall return to the states of His Majesty the King of the Netherlands, with their arms, baggage, horses, and other effects belonging either to the corps or to individuals.

Art. III.—So long as the relations between Holland and Belgium shall not be settled by a definitive treaty, his Netherland Majesty engages not to recommence hostilities against Belgium, and to leave the navigation of the Scheldt entirely free.

Art. IV.—Immediately after the exchange of the ratifications of the present convention, the navigation of the Meuse shall be opened to commerce; and until a definitive arrangement be made in this respect, it shall be subjected to the provisions of the convention signed at Mentz, 31st of March, 1831, for the navigation of the Rhine, so far as those provisions may be applicable to the said river.

The communication between the fortress of Maestricht and the frontier of North Brabant, and between the said fortress and Germany, shall be free and without impediment.

Art. V.—The high contracting parties engage to occupy themselves, without delay, about the definitive treaty which is to fix the relations between the states of his Majesty the King of the Netherlands, Grand Duke of Luxemburg, and Belgium. They will invite the Courts of Austria, Prussia and Russia to become parties thereto.

Art. VI.—The present convention shall be ratified, and the ratification shall be exchanged at London in 10 days, or sooner, if possible.

Explanatory Article.—It is agreed between the high contracting parties, that the stipulation relative to the complete cessation of hostilities, contained in article three of the convention of this day, comprehends the Grand Duchy of Luxemburg, and that part of Limburg which is provisionally occupied by the Belgian troops. It is moreover understood, that until the conclusion of the definitive treaty, of which mention is made in the said article three of the convention of this day, the navigation of the Scheldt shall take place on the same footing as before the 1st of November of 1832.

The present explanatory article shall have the same force and validity as if it were inserted word for word in the convention of this day. It shall be ratified, and the ratification shall be exchanged at the same time as those of the said convention.

In consequence of the foregoing Convention an Order in Council, taking off the Dutch Embargo was published in a supplement to the London Gazette of 29th May.

ENGLISH AFFAIRS.

A long debate took place in the House of Lords on the 30th May, on the subject of the Abolition of Negro Slavery in the British West Indies. No decision was had, and Lord Althorp stated that the subject must "take its chance" on the 31st May, after the discussion of the Bank question. In reference to that question, Lord Althorp, to a question by Sir Robert Peel, stated that he should positively bring the subject up on the 31st May, with the view of giving the Directors an opportunity of holding proper consultations thereon. The Times of 31st says,

We have read an excellent pamphlet on the Bank Question, entitled "An Impartial Inquiry," by a Merchant. The author shows conclusively that the Bank might well

allow a deduction of more than £100,000, from the sum paid it by Government, for the management of the publick business. We shall see to-night whether the deduction is not to amount to a bigher sum.

The settlement of the Belgian question, and the taking off the Dutch embargo, will give new life to the trade of Holland, and the two noble Dutch ships, now in this port, may proceed unmolested to their destinations.

Beside what is contained in the foregoing newspaper paragraphs, we are not aware of any new and important changes in the state of publick affairs within the last month, either in the old world or the new. Peace, we believe, now pervades the world, except the *speck of war* in Portugal, and some domestic janglings in the Southern part of our own continent. But when we thus speak of *peace*, we refer to what is *formal* and *apparent*, rather than to what is *real* and *cordial*. It appears to us that a great part of Europe, and much of Asia also, is like a region under which a concealed volcano is burning, and preparing for an explosion. There is an anxious conflict in feeling and effort constantly going on, between the people and their rulers—the former to recover their rights, and the latter to withhold them, and to retain the remainder of the feudal system, and the usages of a by-gone age. The popular spirit will at last prevail—in some countries sooner, in others later, but in all eventually. The physical power is with the people; and man is not like the elephant, the horse, and the ox. He can acquire, and he is now rapidly acquiring, a knowledge of the fact that his submission is *voluntary*, and that he can overpower his *ruler* whenever he pleases: And when rulers are *drivers*, and drive hard, they only hasten the crisis of open resistance and rebellion. Almost the whole of continental Europe is fast tending to domestic convulsion; and times are critical, extremely critical, even in Britain—What will be the result of the *Reform* in church and state now going on, is a doubtful problem, which only time can solve; and is so regarded by the ablest British writers and statesmen themselves. In the mean time, the Mohammedan power and religion, which rose together, and cannot exist separately, are manifestly and rapidly on the decline. Russia perceives this, and as she has mainly contributed to crush the Musselman, so she is determined to take his spoils chiefly to herself. This awakens the jealousy of Britain and France, with whom Austria and Prussia will most probably at length unite, and the consequences of a conflict among these great powers may ensue, and prepare the way for new and great changes. But we will speculate no further—We would much rather get on scriptural ground. We know that God will turn and overturn among the kingdoms of the earth, till He shall come whose right it is to reign—The signs of the times, indicate that the reign of Immanuel, the king of Zion, the Prince of peace, is approaching. In what manner the rise and fall of states and empires will accomplish this, we know not. Events alone can unfold it to mortal view. "The Lord reigneth, let the people tremble—The Lord reigneth, let the earth rejoice."

It gives us pleasure to observe that our sister republicks, in the southern section of our continent, are gradually advancing, as we hope, to a state of peace, and something like a permanent settlement. Peace, it appears, is restored in Mexico—Santa Anna, it is stated, has had the patriotism and the magnanimity, to resign all pretensions to the Presidency of that great republick.

The President of the United States has returned to Washington. He proceeded on his Eastern and Northern tour, and was, in all the places through which he passed, received with every demonstration of respect and honour, till he reached Concord, in New Hampshire. But his exertions to reciprocate the testimonials of enthusiastick attachment which were heaped upon him, so impaired his health and strength, that he found it necessary to stop and to return—He did so, and travelled with the Mail back to the seat of government—passing through the intervening places so rapidly, that his arrival at and departure from them, could only be announced together.

The Cholera is awfully prevalent in the western and southern parts of our land—Its recent ravages in the state of Kentucky have been of the most appalling kind. How far it will extend is known only to Him, of whom it is said—"Before Him went the pestilence." The voice of this providential dispensation to our whole country, and to every inhabitant of it is, "Prepare to meet thy God." Oh that the President of the United States would meet what we are persuaded is the prevalent publick sentiment, and issue his Proclamation, recommending and designating a day for general humiliation and prayer.

ERRATUM in part of the impression of our present No

Page 322, col. 2d, line 26, for *example* read *exemplar*

THE

CHRISTIAN ADVOCATE.

AUGUST, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXX.

Our Catechism teaches, that "In the second petition of the Lord's prayer which is, *Thy kingdom come*, we pray that Satan's kingdom may be destroyed; and that the kingdom of grace may be advanced, ourselves and others brought into it and kept in it; and that the kingdom of glory may be hastened."

Three kingdoms are mentioned in this answer—the kingdom of Satan, the kingdom of grace, and the kingdom of glory; and we are taught to pray for the destruction of the first of these kingdoms, for the advancement or extension of the second, and for the hastening of the third—I will endeavour to illustrate each of these particulars in order.

The term Satan is a Hebrew word, the strict import of which is, an *adversary*, an *enemy*, an *accuser*. He appears to have been originally an angel of light of a high order, and the chief or leader of the angels who fell, and to be at present "the Prince of the devils," the same as Beelzebub, who is thus denominated in the controversy of the Pharisees with our Saviour. To this apostate but powerful spirit there is doubtless reference, when we read of "the Prince of this world being cast out;" "of the God of this world blinding the minds of them that believe not;" of "the prince of the power of the air, the spirit that now worketh in the children of disobedience;" and of "the dragon, that old Serpent, which is the devil and Satan, being bound a thousand years" in the Millennial age. Under him is a host of evil spirits, all engaged in promoting his cause, and extending his empire. To this empire or kingdom, which is directly and malignantly opposed to the kingdom of grace, all unsanctified men, from the fall of Adam to the end of the world have, according to the Sacred Scriptures, belonged, or will belong. It is affecting to think how extensive, and at times almost universal, this empire or kingdom of the enemy of God and man has hitherto been. It has included all those nations of the earth among whom there has been no knowledge or worship of the true God. It now includes the whole heathen world, comprising a very large majority of the human family. It also comprehends all the atheists, infidels, holders of fatal heresies, and all mere formalists in religion, who have lived, or now live, under

the light of the gospel. Nay, we have the authority of inspiration for asserting, as already intimated, that every unregenerate sinner belongs to the kingdom of Satan; for the sacred oracles declare that "the carnal mind is enmity against God," and a text, already quoted, affirms, that the prince of the power of the air is the spirit that now worketh in the children of disobedience;—they are "taken captive by the devil at his will."

It is of the utmost importance, my dear young friends, that you should keep in mind, that those over whom the adversary of our race extends his power and empire, are his *willing* subjects. Cruel and fearful as his reign is, they who submit to it act voluntarily; they choose the state of subjection, the awful thraldom, in which they are held. In other words, the seat of Satan's empire is in the heart of every unsanctified sinner. This is manifest from the passages of Scripture just now repeated. In one of those passages the inspired apostle, after speaking of "the spirit that now worketh in the children of disobedience," immediately adds, "among whom also we *all* had our conversation in time past, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." When, therefore, we pray that Satan's kingdom may be destroyed, we ask that the mighty power of God may dethrone him in the hearts of the children of men, till the whole world shall be emancipated from his sway. This leads us to consider

2. That we are to pray that the kingdom of grace may be advanced. You will understand that whenever Satan loses a subject, that subject is translated into the kingdom of God's dear Son—the kingdom of grace. This blessed kingdom was established in opposition to that of Satan, immediately after the fall of our first parents; and they probably were the first subjects of it, although the adversary, no doubt, thought that he had secured them for himself. And from that time onward, this kingdom, which is no other than the church of God, has existed in the world; so that we are not to pray for its *commencement*, for that has already taken place, and a promise has been given that the gates of hell shall not prevail against it. In praying for the *advancement*, or extension of this kingdom, we have great encouragement to be importunate and persevering. For although, as we have seen, the empire of Satan has hitherto been, and still is, very extensive, yet we are assured that such will not always be the fact. Infallible truth is pledged, that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for his possession; that the time shall come, when men shall no more need to be taught, saying, know the Lord, for all shall know him, from the least unto the greatest; that the Prince of darkness, mighty as he is, shall be bound and cast into the abyss, and be there shut up, so that he shall no more deceive the nations for a thousand years. Then the kingdom of grace will be more widely extended than the kingdom of Satan has ever been. For the introduction of this Millennial era we are constantly to offer the prayer of faith; believing that what God has promised, he is both able and faithful to perform.

In the duty enjoined in this petition, the Catechism teaches us to begin with ourselves—to pray that first *we*, and then that *others*, may be brought into the kingdom of grace, and kept in it. Both we and others, if we have a place in this kingdom, must have been brought into it by the gracious and transforming influence of the

Spirit of God, accompanying the faithful dispensation of revealed truth: And we must be kept in it "by continued emanations of grace out of the fulness of Christ, whereby the principle of grace is quickened, strengthened and preserved."

Scott, in his excellent commentary on the petition of our Lord's prayer which we now consider, says—"This petition implies, first an earnest desire, that this kingdom of God may be set up in our hearts, reducing all within us to entire subjection to Christ our King: then, that it may be set up in the hearts of our children, relatives, servants, friends, neighbours; that all who call themselves Christians may be led into the way of truth and holiness; that the true gospel may be every where preached, with the Holy Spirit sent down from heaven, to render it efficacious; and that 'all kings may fall down before the Redeemer; that all nations may do him service:' and in short, that in due time, sin and Satan, and all his party, may be banished out of the world, and shut up in hell, never more to defile or disturb the creation or kingdom of God. Every thing relative to the sending forth, qualifying, and success of ministers, the conversion of sinners, the peace and purity of the church, the subversion of Antichristian Powers, and the bringing of Jews, Pagans and Mahometans into the church, is implied in this petition."

3. We are to pray that the kingdom of glory may be hastened. The church militant on earth, is a nursery for the church triumphant in heaven. The latter is called the kingdom of glory, because there the blessed Redeemer and all his faithful people, however they may have been disesteemed and dishonoured by an ungodly world, will appear ineffably glorious; while all their irreclaimable enemies will be clothed with shame and everlasting confusion and contempt. The saints in heaven will obtain a perfect conformity, in their measure, to the likeness of their glorified Saviour—"we shall be like him," says the apostle John, "for we shall see him as he is;" and they will have an uninterrupted vision and fruition of God to all eternity. They will enter this kingdom of glory immediately after the dissolution of the body; they will appear with Christ when he shall come at the last day "to be glorified in his saints and admired in all them that believe;" they will be assessors with their Lord in the condemnation of wicked men and angels, and will hear his plaudit before the assembled universe, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" and thus shall they enter into the joy of their Lord, to be ever with him, beholding and partaking of his glory, with increasing and never ending delight.

When we pray that this kingdom of glory may be hastened, our meaning should not be, that the set time for the coming of Christ, either in reference to our beatifick vision of him immediately after death, or his final coming to judge the world in righteousness, "should be *anticipated*, or *come sooner*, than the moment fixed for it in infinite wisdom." In the proper use of this petition, there is nothing more than the expression of that state of feeling, in which the soul of the believer springs forward, if I may so speak, to the period of its glorification, and is ready to wish that it were just at hand. The apostle Paul expressed this feeling when he said, "I have a desire to depart and to be with Christ, which is far better;" while yet, for the good of the church and the glory of God, he was willing to live, and labour, and suffer, till his appointed time for entering on his eternal rest and reward should arrive. All the people of God must and

do desire to be with Christ in glory, "that an eternal period may be put to all their sinning, and to every thing that has a tendency to detract from the glory of his kingdom, and the happiness of his subjects; wherefore, as *he saith, Surely I come quickly*: So they *pray, Amen, even so come Lord Jesus.*"* The feelings of a holy soul in praying that the kingdom of glory may be hastened, are admirably expressed in the following beautiful hymn, said to have been the last composed by the poet Cowper—

To Jesus, the crown of my hope,
My soul is in haste to be gone;
Oh bear me, ye Cherubim, up,
And waft me away to his throne.

Thou Saviour, whom absent, I love,
Whom not having seen, I adore,
Whose name is exalted above
All glory, dominion and power—

Dissolve thou the bands that detain
My soul from her portion in thee;
O break off this adamant chain,
And make me eternally free.

Then that happy era begins,
When arrayed in thy glory I shine;
And no longer pierce with my sins
The bosom on which I recline.

(*To be continued.*)

CHARACTER OF THE LATE REV. ROWLAND HILL—*from a Sermon preached on the occasion of his death by his much esteemed friend Mr. Jay.*

The correspondent of the Christian Observer, (from whose No. for June, we take this article,) says, very justly—"Mr. Jay's remarks may be serviceable to those who are ready to confound the enthusiasm of zeal with the enthusiasm of fanaticism. The following are Mr. Jay's statements:—

"My beloved friend and honoured tutor, Cornelius Winter—whose life I published many years ago—was at Bristol when our friend first arrived in that city; and I received from him many communications which I have not time to refer to this morning; but I recollect how often he enlarged upon this subject, on his condition in life, his spirituality, and his peculiar mode of preaching. He preached in the fields, he preached in the streets, he preached through all Wiltshire, through all Somersetshire, through all Gloucestershire; and fled like an angel having the everlasting Gospel to preach to them who live on the earth; and going forth, with his Redeemer, to display his zeal without the camp, he was called on to bear his reproach; opposed by some of his own connexions, suffering persecution from the world, and knowing what want is, in his circumstances. I could particularize cases, and verify them.

"The subject of his preaching was always the same. Never was there a preacher who adhered more to the determination to know nothing among men "save Jesus Christ and him crucified." He was neither high nor low in his sentiments; truth was always balanced judiciously in his mind; his 'heart was established with grace,' and he always properly united doctrinal, experimental, and practical, in his preaching. He fell into no errors; he embraced no whims; he made no new discoveries—he never thought of new discoveries in religion; he was never employed in breaking open the seals, in blowing the trumpets, and pouring out the vials of the book of the Revelations;* he never pretended to have the gift of tongues; and if he had his own private opinions, as the

* Fisher.

* There is somewhat of lightness in these expressions, as uttered in extemporaneous speech, which Mr. Jay will probably amend, should he publish his discourse.

Apostle recommends to us, he had faith with himself before God.'"

"This was the more remarkable, as our esteemed friend had unquestionably a portion of eccentricity in his composition; but this was never observed in the *subject matter* of his preaching, but occasionally in the *manner*. Into this he was betrayed, not only by the peculiarity of his genius, but by his wish to strike, especially the lower orders, who he thought (and thought truly) were too much overlooked by preachers of the present day. But many things of this kind which are related of him are not true—not one in a thousand, especially those of an exceptionable kind. It cannot be supposed that he was very measured and guarded in his diction, as his preaching was almost extemporaneous. He could not, indeed, from the multiplicity of his engagements—preaching eight or nine times a week—be expected to be very fully prepared for the pulpit. Men who preach off hand have one advantage, that their thoughts are not anticipated by previous meditation: they may feel more liveliness and freshness, and enjoy more vivacity—that is, when they are in a good frame of mind;—but how is it when they are in a bad frame, and when they are perplexed and embarrassed? And surely a man who has in prospect the privilege of engaging the attention of an audience, and of holding a thousand people by the ear for an hour, should consider this as one of the most important duties, and be concerned to turn it to the greatest advantage; and let my younger brethren who are here this morning remember, that this is not to be accomplished by meditation only, nor by prayer, but by study. We are not in the condition of the Apostles, who, when they were called to appear suddenly before kings and before councils, had the promise that it should be given them in that hour what they should speak. With regard to the manner of preaching, it is by no means necessary that all should conform to the same model. The excellence of our departed friend did not consist in any particular arrangement or unity of design. In what, then, did it consist? It consisted in pleasing and striking sentiments and sentences. I never heard him in my life without hearing something solemn and pathetic, and when simile has not been followed by example—just as the sunshine succeeds an April shower.

"There was in our departed friend an uncommon quickness of conception; a kind of intuition in apprehending and seizing things; and even much force of argument and profound thought, and bringing it down within the reach of the plainest capacity; and then, by some familiar or shrewd or striking allusion, furnish it with a handle by which his hearers could take it away. What a collection of these may be brought together from all his friends!

"There was often a peculiar vehemence in his manner, and loudness in his voice, especially in his earlier years; but there was nothing of mere rant: as in Whitfield's case, it was occasional, and springing from energy. There was nothing of a tame and creamy smoothness, which slid down from the minds and consciences of his hearers; a mode of preaching which, if free from fault, is equally free from excellencies. His aim was always to strike, to excite, to impress, to interest—in a word, to accomplish the grand end of preaching 'to turn men from darkness to light, and from the power of Satan unto God.' His expressions, therefore, were often tinged with quaintness, and full of point. —His language abounded with phrases the most colloquial; for he loved plainness of speech; and by this means "the poor had the

Gospel preached unto them;' and 'the common people heard him gladly.' And of whom was this mentioned originally? Need he be ashamed of his Saviour's company? God forgive those ministers to whom this commendation, though some may deem it a reproach, will not apply! Those that sit still can easily notice slips in those who walk, and especially in those who run, from which they themselves are free—not because they do it better, but because they do it not at all. So it is with regard to those whose province it is to strike deep and reach the heart. Some congratulate themselves that they are free from such faults, and ever shall be. The reason is, that they are not capable of such faults. I remember that one of the nonconformist ministers, who was reflected on by some of his more accurate brethren, was said to do much more execution by his wild notes, than they did by their set music. And the success of our departed friend was remarkable; perhaps no minister was ever more acceptable, or had so many fruits of his ministry; 'and,' says Solomon, 'he that winneth souls is wise.' Where, then, is the wisdom of many, if judged by this criterion?"

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The following lines were written by a particular friend of the deceased, who loved his character, and had long admired his fidelity and usefulness:—

On the Death of the Rev. Rowland Hill.

Servant of God, farewell!
Thine earthly course is run;
We grieve to hear thy knell,
But thou hast vict'ry won.

Toilsome and long thy strife
With Satan and with sins;
Extended was thy life,
But now thy rest begins.

Thousands, transported, hung
On those attractive strains,
Which issued from thy tongue
Like fertilizing rains.

The sinner, struck with awe,
Thy faithful warnings heard,
When, from the fiery law,
Thou gav'st the solemn word.

The mourning, contrite soul,
Thy gentle accents found
Could make the riven whole,
And staunch the bleeding wound.

Jesus was all thy theme
From youth to rev'rend age;
His name, the sunlight beam
That rested on thy page.

When "village scenes" pourtrayed,
Thy lively pencil drew,
Jesus was still displayed
To our admiring view.

And love to Him began,
Just in thy manhood's prime,
The missionary plan:
That glory of our time.

But now thy lips are cold,
And silent is thy tongue;
The tomb thine ashes hold—
Thy last, sad requiem's sung.

And art thou silent now?—
No list'ning throng around?
No! yonder angels bow,
And gath'ring saints surround.

Sweet are the notes they raise,
Responsive every string,
While they assist *thy* praise,
And teach *thee* how to sing.

Jesus is *still* thy theme,
And his surpassing love,
Who could such worms redeem,
And raise to joys above.

Servant of God, farewell!
The vision is too bright,—
As yet, we cannot dwell
With saints in realms of light.

[*Evangelical Magazine.*

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 303.)

On the 27th we ascended Vesuvius. On our arrival at Portici we were surrounded by a large number of men and boys, with their mules and donkeys, which they were eager to let to us. Their importunities began before we stopped, and they escorted us quite to Resina, commending

their beasts, and urging us to engage them. As we drove rapidly and they galloped by our sides, or in our train, we attracted the attention and excited the mirth of the villagers. One of our party was curious enough to count those our unfeed attendants, and found their number to amount to seventeen. We selected one who had been named to us as a guide, and committed the charge of choosing the beasts to him.

We left Resina at a quarter past nine, and almost immediately began to ascend. The road was rough and stony, but the land was cultivated. We passed by the vineyards which produce the celebrated wine called Lachrymæ Christi. That such a name should be applied, and commonly used, to denote a species of wine, indicates not only shocking depravity in those who first employed it, but a deplorable want of religious feeling in the community. How can they justly be called Christians who thus make a mockery of the sufferings of Christ? How can they hope to be saved who turn into a jest the means of salvation?

As we wound up the mountain we had charming views of Naples and the Campania Felix—better even than that from the summit, which was more distant. After passing over the cultivated region, we came to lava, which was yet too new to afford sustenance to plants. Its appearance is not much like that of any thing else, but it bears some slight resemblance to the slags or scoriæ of the blacksmith's shop. When we had travelled for some time over the lava we turned to the left and ascended a ridge of land. On this stands the Hermitage. Though nearer to the crater than any other habitation, it is more secure than some which lie at the foot of the mountain; for its elevation must prevent the lava reaching its walls. After resting here a few minutes, we proceeded to the foot of the cone, which we reached in about two hours from the time of our leaving Resina. We were now obliged to dismount and encounter the only laborious part of our excursion. The cone is composed of loose sand, or volcanick ashes and stones, and is very steep. The sand yields to the foot; and sometimes the stones, having but a slippery foundation, unexpectedly give way. A gentleman, who is our fellow-lodger, was much injured, not long since, in ascending the cone, and obliged to carry his arm in a sling for some weeks, in consequence of some of these stones being rolled down upon him by those who preceded him. In many places, on this part of the mountain, a hot steam was issuing from the ground, and the sand and stones were warm. Still, here and there the remains of the snow, which had recently whitened all this region, were visible. Half of our party were an hour in climbing the cone—the rest rather less.

The crater is now very different from that which existed some years since. The top of the mountain has fallen in, so that the whole height is said to be several hundred feet less than it was formerly. The present crater is more than a mile in circuit, and some hundred feet in depth. From many places, within it, a white smoke or vapour was constantly rising, which occasionally filled it so that all was hidden from our view, and then, in a moment, the cloud vanished, and we could see to the bottom of this awful gulf. I have little doubt, considering the sudden disappearance of these clouds, that they were steam. Vesuvius sometimes throws out water. In the great eruption of 1631–2, such torrents of boiling water came from the mountain, that immense mischief was done to property, and five hundred persons drowned near Torre del Greco. The deluge

is said to have extended to Naples. That the water ejected from the mountain comes from the sea is rendered probable, not only by the nearness of the two, but also by marine shells being found in it; and by the disappearance of the water from the shore, at times, during an eruption.

The quantity of solid materials thrown out from Vesuvius, and covering the neighbouring regions, is so immense, that it is computed they would form a mass four times as great as the mountain itself.

The edge of the crater is very sharp, and a man might put one foot on the outer declivity, and at the same time, the other on the inner one. The sides, with the exception of a few feet near the top, are almost perpendicular. No one has yet descended into the present crater, but we were told that some one in Naples was preparing a ladder for the purpose. We could perceive a slight smell of sulphur, and in several places that mineral was visible.

Notwithstanding the steepness of the cone, we were able to descend with perfect safety, and as rapidly as we chose. If our motion, at any time, seemed too great, we could instantly retard it by pressing our heels into the sand. One of the party came down in three minutes and a half, including about half a minute lost in stopping to converse with some people who were going up.

Mr. D. was so little fatigued that he chose to walk through the whole descent; but the rest of us willingly re-mounted our donkeys. They were admirable beasts for such an expedition, and seemed so well acquainted with the path, that I am persuaded we might have trusted them to take their own course. We reached our home, in Naples, at an early hour.

The bearing of deadly weapons is, by the laws of this kingdom, an offence punishable with the galleys. It is owing, no doubt, to this wise regulation, that murders and assassinations are infrequent here. Something of the old disposition of the people, however, remains, as a circumstance which has recently come to my knowledge leads me to believe. A few evenings since one of my friends was coming to see me. At the corner of the street in which we live, he met a man whom he knew, though very slightly. Not suspecting any ill will, he saluted the fellow, or was about to do so, when his courtesy was met by some term of reproach, and the thrust of a dagger. The assassin failed in his purpose, but the poniard cut the clothes of a young man with whom my friend was walking. Not having even a stick to defend himself with, he took to flight, and was pursued by his enemy for a considerable distance. At length they came near a sentinel, and the pursuit was given up. My friend imagines that his occasional visits to a young lady in this neighbourhood have excited the wretch's jealousy.

The 29th, 30th and 31st, were occupied in an excursion to Pæstum. Our road led past Pompeii, and afforded a sight of its amphitheatre. We then went over a rich beautiful country, highly cultivated, and surrounded by lofty mountains. The sides of these were here covered with vines or olives supported by terraces, there bare and rugged, and in a few spots clothed with forest trees, just now putting forth their leaves, while on the crags and cliffs many a ruined castle or convent was visible. We traversed several small towns, one of which, Cava, had arcades at the sides of the streets, where passengers could walk in shelter from the sun or rain. In all the villages which we have seen, near Naples, the houses are compactly built; and the streets full of people, many of whom appear to be without employment.

Salerno is situate thirty miles from Naples, at the head of a fine bay, to which it gives its name. Its cathedral is enriched with columns and Mosaicks brought from Pæstum, but is by no means grand or elegant, as a whole. It had been our intention to pass the night on our return, at Salerno; but on examining several inns there, we found them so filthy, that we concluded it would be better to sleep at Eboli, both in going and returning. The road to this place, which is fifteen miles from Salerno, affords much to gratify the eye. Our lodgings were in an inn which had once been a convent. It was very cleanly in comparison with the houses which we examined in Salerno; but in our country it would be considered a wretched tavern. A plain, in many parts uncultivated, extends from this to Pæstum. So bare and desolate was this waste, that one might have thought it had been abandoned to sterility and the malaria, but for a few herds of buffaloes, white cattle, and goats; and some straggling peasants, partly clothed in sheep skins. The miserable wigwams of these people exactly resemble hay-stacks, and but for a hole in the southern side, with now and then a little smoke issuing from it, one would have supposed they were intended for the food of animals, rather than for the shelter of human beings.

The atmosphere was obscured by clouds and rain, but the ruins which had brought us so far were visible at a considerable distance. We entered by one of the ancient gates. The wall is built of immense blocks of hewn stone, and several of its towers, and one arch over a gate-way, are still left standing. Some slight remains of a theatre, and more of an amphitheatre, are also visible, but the great objects of attention are the temples.

We first visited the grandest of these monuments, which is supposed, or rather imagined, to have been a temple of Neptune. It has six pillars in front, and fourteen at the side, counting those of the corners in both cases. These pillars are twenty feet six inches in circumference, at the base, and twenty-seven feet high. They are fluted, and stand without pedestals, on the highest of three steps. They are each composed of six or seven blocks of reddish brown limestone, which is full of tubes and pores; and is, no doubt, a petrifaction. These pillars are frustra of cones, and a line from the top to the base, along the surface, would be straight, and not curved, as in most modern ones. This is is not the case in the other two buildings, and it may hence be inferred that they are less ancient. The colour of the stone, also, in them, is different from that which is found in the temple of Neptune. The brown, in the latter, inclines to red, in the other, to grey. It is true, that this temple of Neptune, as it is called, is better preserved than the others, but its mass is larger. One of them is of singular construction. It has nine pillars in front, and several in the middle part, evidently belonging to a row which extended through the centre from front to rear. This building puzzles the antiquarians. One supposes that it may have been a double temple; but others think it was merely a place of meeting for the citizens. Its front is on a line with that of the temple of Neptune, but it does not extend so far back. There are nine columns in front, and eighteen at the side, counting those at the corners twice; they are fluted like those of the temple of Neptune, but are smaller, being but fourteen feet six inches in circumference. The third building is imagined to have been erected in honour of Ceres. It is smaller than either of the others, and its columns taper less

towards the top than those of the second, which is thought to be the least ancient of the three. The origin of all, however, is so remote, that it is said they were visited as venerable antiquities by Augustus!

The temple of Neptune is thought to be the oldest edifice in Europe. Few works of man's making, rival it in grandeur, and very few of them have lasted so long. The people who raised it, their conquerors, and the other nations which here in long succession were first victors and then vanquished, have been mingled with their kindred clay, but its firm columns still stand erect, braving the assaults of the elements. Generations after generations of the human race—mere bubbles on the stream of time—have passed by and been forgotten, while this rude work of infant art remains unmoved, though the earth has trembled under its base, and the thunder-bolt descended on its head. Most of the elegant structures of later times, have been broken into atoms, but these massive pillars endure like their native rock. The habitations about them, and the cities of their vicinage, have mouldered away, and left them secure and immoveable amid surrounding ruins. They decay, indeed, but they decay by slow and gradual progress, like the everlasting mountains;—they are crumbling, but they crumble like the globe!

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Rome, April 9th.

On the 5th, with a heavy heart, I left Naples. The six weeks that we spent there had passed most pleasantly. The delightful climate had improved my health, and the innumerable beautiful and interesting objects in the city and vicinity had gratified my curiosity and given most agreeable occupation. There is something so cheering and entrancing in the balmy air, bright sky, and magnificent scenery of this region, that one may well excuse the extravagance of the people of Naples, when they say it is "un' pezzo di Cielo caduto in Terra," a piece of Heaven fallen to the Earth.

We travelled in a vettura—the most common mode in Italy—too slow for the impatient, and too slow for an uninteresting country, but pleasant enough for those who wish to make a leisurely survey of so celebrated and beautiful a one as this. Our fellow travellers were an English and a Scotch gentleman, in the body of the carriage, and two young Neapolitans in the front, or cabriolet.

We went over a very rich plain to Capua, which is near the ruins of the ancient city of the same name. We had purposed to visit them, but were prevented by bad weather, which confined us, during our short stay, too much to allow of our examining, particularly, even the modern town. The begging part of the population, however, sent a committee to welcome us on our arrival, and among them a fellow who, for a while, pretended to be deaf and dumb, but recovered his speech before we departed. We lodged at St. Agatha, where we found decent accommodations, at the inn adjoining the post, at the entrance of the town.

After riding some distance the next morning, we came within sight of the beautiful promontory, town, and bay of Gaeta. This city is thought to have been founded by Æneas, in honour of his nurse Caieta, and a passage in the seventh Æneid seems to countenance the opinion. In this neighbourhood, as on the shores of Baiae, the luxurious Romans sought for rural enjoyments. Cicero had a villa not far from this bay. Here he was murdered, and a magnificent monument, which we saw near our road, is believed to have been erected to his memory, by

his freed-men, at the spot where he was killed.

Our second night was spent at Terracina, within the Papal territory, at the foot of the hill on which the ancient Anxur was built. One of the *late saxis candentibus*, at the entrance of the modern town, is so high and steep, and at the same time so divided from the rest of the mountain as to appear like an immense tower. Before we reached the town we had occasion to observe the sickly hue of the people who live in the vicinity.

On the 7th, about a mile from Terracina, we entered on the famous Pontine marshes, which we crossed on the Via Pia, or as some have called it, Via Impia, constructed by Pius VI., principally over the old Appian Way. A large canal runs by its side, which must carry off a great quantity of water, as the current within it is rapid. Forsyth finds fault with the Pope for extending the road through in a right line, and mentions the great quantity of water which lay upon it, but we found it only wet from the rain, and excellent throughout. It may have been an injudicious work, but it is certainly a grand one. The effect of the Pope's labours, however, in draining the marsh, was not so great as he expected. He planted a colony of monks near the western extremity of his road, but so many of them died, that the place was abandoned. An inn is now kept in the building. We stopped there to breakfast, and while one of the servants was setting our table, she was seized with a fit of the ague. After we had passed the marshes, we came to a very pleasant country. In some places we observed great numbers of cork trees. They are evergreens, with leaves resembling those of the evergreen oak, which is common near Naples. We found comfortable lodgings at Velletri.

On the 8th we passed through Gensano, celebrated for its wine, and La Riccia, mentioned by Horace in the journey to Brundusium, under the name of Aricia. Near the entrance of Albano stands a large ancient monument, which is called the tomb of the Curiatii, but it is said without foundation. Some suppose it was erected in honour of Pompey.

While our mules rested at Albano, we visited its lake, a fine sheet of water, entirely surrounded by high banks, like those of Avernus. Our road to it was along a beautiful avenue of a mile or two in length, conducting to Castel Gandolfo, a summer residence of the Popes. This avenue affords an extensive view of the Campagna di Roma, across which, in the distance, the "Eternal City" is distinctly visible.

Near the town and the road to Rome, stands a grand old monument, which is called the tomb of Ascanius, the son of Æneas, who is said to have founded Albano, anciently called Alba Lunga. When we had descended the hill, on which this town stands, we entered upon the Campagna. Most of it is now a mere waste; but it is strewed with the remains of buildings, and with tombs. Of these we had observed many on the preceding day. It would seem that the dwellings of the dead possess a perpetuity which has not been granted to those of the living; as if inanimate matter had been brought into accordance with the immortality of the one, and the perishableness of the other; so that even brick and stone proclaim with mute but powerful eloquence, that the days of man upon earth are but as a tale that is told, and yet that the departed shall endure forever. The tombs in the Papal territory afford a contrast, not only with the houses of the ancients, which have perished while their sepulchres remain; but also with the *hovels*, which now

barely shelter from the inclemency of the weather the descendants of the men to whose memory these magnificent monuments were raised. Some of these huts are in the shape of tents, and some of haystacks. They are composed of thatch, and have no windows, and but one door. We met a few of them on our journey to Pæstum, but have seen more in the neighbourhood of the Imperial City.

This region is volcanick. In the Campagna we saw volcanick ashes, and in one place, perceived a strong smell of sulphur. As we approached the city, three or four aqueducts, stretching over the plain, came into view. We entered by the gate of St. John, and passed the church dedicated to that Apostle, which is now the second in Rome, St. Paul's having been burnt. Soon after we came to the Coliseum; but of this wonderful pile I cannot now write. The examination of our trunks, at the custom-house, was slight; and by the kind assistance of our friend, Signor P——, we were soon settled in furnished apartments.

Translated from Pictet's Christian Theology.

HOW WE ARE JUSTIFIED BY FAITH.

See then the method in which faith justifies us—

1. It unites us to Jesus Christ, who is the cause of our justification and our righteousness.

2. *Faith* receives and accepts the gift which God proffers us of his Son, and makes an application of his righteousness to us, and assures us of his favour. God proposes to us his Son, as the only means of obtaining the remission of our sins and a right to eternal life; *faith* receives this unspeakable gift. God presents to us letters of grace; *faith* is the hand which takes them. The blood of Jesus Christ is our refuge from the wrath of God, and by his *blood* we are covered from the curse of the law; but *faith* is the flight of the soul to this refuge. The righteousness of Christ is the *robe* with which we are invested, and which covers our deformity; but *faith* is the act of the soul by which we put on this precious robe. The righteousness of Christ is the *shield* by which we are covered from the wrath of God; and *faith* is the hand, by which, as it were, we hold this shield. Jesus Christ is the sacred *victim* that has been substituted in our place, and when we put forth the acts of a living faith, we lay our hands upon this victim, and we discharge upon it all our sins, and we are regarded as having expiated them by the victim's blood.

We ought not to think it strange that our justification is attributed to *faith*, rather than to other graces. *It is by faith that it might be by grace*, says St. Paul, *Rom. iv.* 16. The Scripture in this way intends to take away from man all ground of glorying in himself; for it could not more effectually humble a man, than by saying that he cannot be justified except by faith, because faith does nothing more than *receive*, and *apply to itself* that which it receives. This is the remark of a learned author of the church of Rome. In assigning a reason why the Scripture attributes our justification to faith alone, he says—"it is because that in faith it appears most clearly, that man is not justified by his own goodness, but by the merit of Christ."

Faith then justifies us, not as a work (although, as it is an act of our mind, it may be called a work, and indeed is so called in the Scripture) that is to say, it does not justify us by its *dignity*, or by its *merit*. All the merit comes from the blood of Jesus Christ, which our faith embraces, and thus faith justifies us as *receiving* the merit of the death of our Sa-

iour. Hence the Scripture joins he blood of Jesus Christ with aith, when it opposes faith to vorks, Rom. iii. 24.

It may appear strange that we hould say that faith is a *work*, nd nevertheless that it does not ustify as a work. Yet the thing s easily understood. When a eggar stretches out his hand to ake an alms which you give him, ie performs a *work*, or an *action;* ret you do not say that this work or action of the beggar enriches iim; it is the *gift* that enriches iim, and not the *action* of his iand. If faith could justify us as i work, St. Paul would not have listinguished it so particularly and trongly from works.

Still, it is necessary to observe, hat the faith which justifies us, is ilways accompanied by repentince, and always works by love. It not only embraces Jesus Christ as our *Priest*, who has expiated our sins, and merited salvation for us; or our *Prophet*, who has taught us the mysteries of the will of God; but likewise as *our King*, who guides and governs us.

We ought farther to consider, that God never assures a sinner of the pardon of his sins, unless the sinner exercises both faith and a true repentance for all his sins; and unless he forms a firm resolution to live in future according to the precepts of the gospel, and to perform good works: and he imposes this condition of a living conformity to his high vocation, because no one is to imagine that God in pardoning our sins leaves us at liberty to offend himself—Such a thought is most impious.

SIMPLICITY IN SERMONS.

The following short article from the Christian Observer, though written for the benefit of clergymen in the Episcopal Church of Britain, may not be without its use, if duly regarded, to some of the Presbyterian clergy of the United States.

To the Editor of the Christian Observer.

It is my lot to have for a pastor a pious and diligent young man, who preaches very sound and scriptural sermons, but unhappily in a style which greatly offends every person of right feeling, for its want of simplicity. Instead of stating a plain truth in plain words, and proving it by a plain text, he attempts to Chalmerise; and having nothing in common with Ulysses but his armour, without either skill or strength to wield it, he makes sad work of his attempted evolutions. He preached on Good Friday a sermon on the atonement, in which there was not a single idea that was not familiar to every child in our Sunday school; but he so clothed his meaning in high-sounding words; he discoursed so pompously and mathematically of premises and inferences, of deductions and demonstrations, of incorrect translations, which he corrected by the aid of Dawson's Lexicon, and "the successive stages of our argument," whereas there was no more connexion in the links of the chain than in so many bird's eggs, or rather egg-shells, on a string; that an ignorant villager might have concluded there was something wonderfully profound and original in the discussion which he could not understand; whereas there was nothing in the ideas, stripped of their tunicks, but what was proverbially trite and common-place. I do not blame my young friend for the poverty of his conceptions; but why affect riches? I could be quite content, yea, should rejoice, in the simplest exhibition of Christian truth; but why pretend to metaphysics, and go through the whole series of Scriptural doctrines with an air of research and novelty which only renders the discourse unintelligi-

ble to the uneducated, and almost ludicrous to those who can fathom its emptiness? Our good divine lately essayed to show that a revelation was necessary; which he did, bating a little paradox, by means of the very same arguments which a national school-boy would have used. I wished for no better, and was willing to hear those once more; but, then, to have them arrayed in the aforesaid form, and spun out into two sermons; and to see my young friend looking down upon us with all the consciousness of superior intellect! How mournful is it that young men of piety should thus fall into the snare of their spiritual enemy, who clothes himself as an angel of light, and persuades them they are setting out a delectable treat for "their intellectual hearers." I think—or, to use my young friend's style, "it is our most decided opinion"—"we must be permitted to state our unalterable conviction"—that those of the younger clergy who are seriously impressed with the blessed truths which they are commissioned to proclaim, have done wisely in breaking through the long accredited and still common practice of servilely preaching other men's sermons—for I cannot believe that any man whose heart is in his work can do so;—but if, in place of giving us their own discourses in a plain fashion, and studying to improve them by a diligent use of every source of theological information, they affect to imitate the style or the cast of thought of some eminent preacher, I would they would take another man's sermon at once, and give us something better than their own laboured nothings. When a clergyman sets himself to preach Jesus Christ and him crucified, including all the doctrines, privileges, and duties which flow from that inexhaustible fountain of Scriptural suasion, I could listen with pleasure beyond the time usually allotted to a sermon; but when he tells me of all the fine things he is going to "deduce," while the whole matter—at least his conception of it—lies on the surface, and it is no more necessary to effect this process of elaborate deduction—than to deduce coals from the Land's End to New-Castle; I always get weary, and am sometimes, I fear, disgusted. And why? Besides, it savours of affectation; and affectation is the offspring of vanity—it does not rise to what a man of the world would call the dignity of pride; for vanity is a sin which is hateful even to sinners. I should not, however, have said so much, if my good friend had not whispered an intention of printing two volumes of his discourses under the title of "a congeries of pulpit theological demonstrations;" which title our Rural Dean suggested to him in malicious playfulness, when he mysteriously hinted his intention after dinner at the last visitation; but which he took up in good earnest, and will, I fear, adopt, if these remarks should not reach his eye in time to deter him from perpetrating the deed.

A Lover of Simple Sermons.

FOSTER'S CHARACTER OF HALL.

The above is the running title of a Review, in the Eclectic Review of "the Works of Robert Hall, A. M.," in the number of that periodical for June last. It was peculiarly proper that John Foster should delineate the character of Robert Hall; not only because these two distinguished ministers of the Baptist communion were intimate friends, but because it required the high powers of the former, justly to exhibit those of the latter.

It may be proper to observe, that it is Mr. Hall's character *as a preacher* to which alone, or at least chiefly, the following extracts re-

late. His "intellectual character, and an estimate of his genius and attainments, both as a pulpit orator and a writer," had been the subject of the preceding part of the Review.

The reviewers themselves were well acquainted with Mr. Hall, who was a contributor to their work. We distinguish Mr. Foster's composition from their's by marks of quotation. What we give is but an extract, but we have endeavoured to preserve some connexion in the parts taken.

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The graphic powers of the writer's pen are displayed with admirable success in the exact portrait of Mr. Hall as he appeared in the pulpit.

"As a preacher, none of those contemporaries who have not seen him in the pulpit, or of his readers in another age, will be able to conceive an adequate idea of Mr. Hall. His personal appearance was in striking conformity to the structure and temper of his mind. A large-built robust figure, was in perfect keeping with a countenance formed as if on purpose for the most declared manifestation of internal power; a power impregnable in its own strength, as in a fortress, and constantly, without an effort, in a state for action. That countenance was usually of a cool, unmoved mien at the beginning of the public service; and sometimes, when he was not greatly excited by his subject, or was repressed by pain, would not acquire a great degree of temporary expression during the whole discourse. At other times, it would kindle into an ardent aspect as he went on, and toward the conclusion become lighted up almost into a glare. But for myself, I doubt whether I was not quite as much arrested by his appearance in the interval while a short part of the service, performed without his assistance, immediately before the sermon,* allowed him to sit in silence. With his eyes closed, his features as still as death, and his head sinking down almost on his chest, he presented an image of entire abstraction. For a moment, perhaps, he would seem to awake to a perception of the scene before him, but instantly relapse into the same state. It was interesting to imagine the strong internal agency, which it was certain was then employed on the yet unknown subject about to be unfolded to the auditory."

Mr. Foster proceeds to describe his manner of public prayer, which, "considered as an exercise of thought, was not exactly what would have been expected from a mind constituted like his."

"As to the devotional spirit, there could be but one impression. There was the greatest seriousness and simplicity, the plainest character of genuine piety, humble and prostrate before the Almighty. Both solemnity and good taste forbade indulgence in any thing showy or elaborately ingenious in such an employment. But there might have been, without any approach to any such impropriety, and, as it always appeared to me, with great advantage, what I may venture to call a more *thinking* performance of the exercise; a series of ideas more reflectively conceived, and more connected and classed, if I may so express it, in their order. . . . . The succession

* Persons unacquainted with the Dissenting order of service may, perhaps, wonder in what this part consisted. It is usually called *the singing*, and this term too often describes all that it is, but not all that it ought to be. If it were *worship*, there would be a manifest impropriety in the minister's taking no part in it. If it be only an interval intended for the relief and repose of the minister, it were earnestly to be desired that some more seemly expedient were adopted; such as the reading of a Scripture lesson, or some performance that did not affect to be devotion.

of sentences appeared almost casual, or in a connexion too slight to hold the hearer's mind distinctly, for a time, to a certain object. A very large proportion of the series consisted of texts of Scripture; and as many of these were figurative, often requiring, in order to apprehend their plain sense, an act of thought for which there was not time, the mind was led on with a very defective conception of the exact import of the phraseology. He did not avail himself of the portion of Scripture he had just read, as a guiding suggestion of subjects for the prayer; and very seldom made it bear any particular relation to what was to follow as the subject of the discourse."

If Mr. Foster means only to recommend, in public prayer, a definiteness of object and language, as opposed to a vague generality of expression which is comprehensive of nothing, and which is unaffecting because it is unmeaning;—if he intends only to suggest the desirableness of a specific adaptation in the matter of supplication to the occasion and the other parts of the service,—of a determinateness in the general direction of the thoughts, so that prayer shall seem, what it always ought to be, the fruit of meditation, and the expression of deliberate desire;—then, we must say, that we entirely agree with him, and should be happy to believe that his remarks will gain attention where they are likely to be most useful. "Distinct and somewhat prolonged petition" on different topics, would give not only variety, but greater propriety to our public prayers. Only let it be petition, not description; let it be the iteration of desire, not the mere amplification of sentiment. In a word, let it be *prayer*. Whatever deficiency there might be in the structure of Mr. Hall's public devotional exercises, *considered as a model* (on which our limited opportunities of hearing him prevent us from pronouncing a decided opinion), the fervour, simplicity, and *reality* of his prayers rendered them, as regarded their spirit most impressive and worthy of imitation.

The very reverse of this "defect of concentration," or "indeterminateness in the direction of thought" imputed to Mr. Hall's public prayers, was conspicuous in his preaching.

"He surpassed perhaps all preachers of recent times, in the capital excellence of having a definite purpose, a distinct assignable subject, in each sermon. Sometimes, indeed, as when intruders had robbed him of all his time for study, or when his spirits had been consumed by a prolonged excess of pain, he was reduced to take the license of discoursing with less definite scope, on the common subjects of religion. But he was never pleased with any scheme of a sermon in which he could *not*, at the outset, say exactly what it was he meant to do. He told his friends, that he always felt 'he could do nothing with a text or subject till it resolved and shaped itself into a topic of which he could see the form and outline, and which he could take out both from the extensive system of religious truth, and, substantially, from its connexion with the more immediately related parts of that system; at the same time not failing to indicate that connexion, by a few brief, clear remarks, to show the consistency and mutual corroboration of the portions thus taken apart for separate discussion. This method insured to him and his hearers the advantage of an ample variety. Some of them remember instances in which he preached, with but a short interval, two sermons on what would have appeared, to common apprehension, but *one* subject, a very limited section of doctrine or duty; yet the sermons went on quite different tracks of thought,

presenting separate views of the subject, related to each other only by a general consistency. His survey of the extended field of religion was in the manner of a topographer, who fixes for a while on one separate district, and then on another, finding in each, though it were of very confined dimensions, many curious matters of research, and many interesting objects; while yet he shall possess the wide information which keeps the country at large so comprehensively within his view, that he can notice and illustrate, as he proceeds, all the characters of the relation of the parts to one another and to the whole." p. 150.

Mr. Foster proceeds to delineate the plainness both of thought and language, which was uniformly observed in Mr. Hall's introduction to his discourse; the quiet and almost feeble manner in which he commenced the delivery; the inartificial distribution and division of his discourses; and the strict connexion of thought which marked the earlier and middle portions, but of which, towards the conclusion, there was generally a remission, when the Preacher would "throw himself into a strain of declamation, always earnest and often fervid."

"This," Mr. Foster remarks, "was of great effect in securing a degree of favour with many to whom so intellectual a preacher would not otherwise have been acceptable: it was this that reconciled persons of simple piety and little cultivated understanding. Many who might follow him with very imperfect apprehension and satisfaction through the preceding parts, could *reckon* on being warmly interested at the latter end. In that part, his utterance acquired a remarkable change of intonation, expressive of his own excited feelings."

The intellectual qualities of Mr. Hall's preaching are analysed and portrayed in the following paragraphs with equal truth and force of expression.

"He displayed, in a most eminent degree, the rare excellence of a perfect conception and expression of every thought, however rapid the succession. There were no half-formed ideas, no misty semblances of a meaning, no momentary lapses of intellect into an utterance at hazard, no sentences without a distinct object, and serving merely for the continuity of speaking: every sentiment had at once a palpable shape, and an appropriateness to the immediate purpose. If, now and then, which was seldom, a word, or a part of a sentence, slightly failed to denote precisely the thing he intended, it was curious to observe how perfectly he was aware of it, and how he would instantly throw in an additional clause, which did signify it precisely."

"Every cultivated hearer must have been struck with admiration of the preacher's mastery of language, a refractory servant to many who have made no small efforts to command it. I know not whether he sometimes painfully felt its deficiency and untowardness for his purpose; but it *seemed* to answer all his requirements, whether for cutting nice discriminations, or presenting abstractions in a tangible form, or investing grand subjects with splendour, or imparting a pathetic tone to expostulation, or inflaming the force of invective, or treating common topics without the insipidity of common-place diction. His language in the pulpit was hardly ever colloquial, but neither was it of an artificial cast. It was generally as little *bookish* as might consist with an uniformly sustained and serious style. Now and then there would be a scholastic term, beyond the popular understanding, so familiar to himself, from his study of philosophers and old divines, as to be the first word

occurring to him in his rapid delivery. Some conventional phrases which he was in the habit of using, (for instance, 'to usher in,' 'to give birth to,' &c.) might better have been exchanged for plain unfigurative verbs. His language in preaching, as in conversation, was in one considerable point better than in his well-known and elaborately composed sermons, in being more natural and flexible. When he set in reluctantly upon that operose employment, his style was apt to assume a certain processional stateliness of march, a rhetorical rounding of periods, a too frequent inversion of the natural order of the sentence, with a morbid dread of degrading it to end in a particle or other small-looking word; a structure in which I doubt whether the augmented appearance of strength and dignity be a compensation for the sacrifice of a natural, living, and variable freedom of composition. A remarkable difference will be perceived between the highly-wrought sermons long since published, and the short ones now printed, which were written without a thought of the press; a difference to the advantage of the latter in the grace of simplicity. Both in his conversation and his public speaking, there was often, besides and beyond the merit of clearness, precision, and brevity, a certain felicity of diction; something which, had it not been common in his discourse, would have appeared the special *good luck* of falling without care of selection on the aptest words, cast in elegant combination, and producing an effect of beauty even where there was nothing expressly ornamental.

"From the pleasure there is in causing and feeling surprise by the exaggeration of what *is* extraordinary into something absolutely marvellous, persons of Mr. Hall's acquaintance, especially in his earlier life, have taken great license of fiction in stories of his extemporaneous eloquence. It was not uncommon to have an admired sermon asserted to have been thrown off in an emergency on the strength of an hour's previous study. This matter has been set right in Dr. Gregory's curious and interesting note (prefixed to Vol. I.) describing the preacher's usual manner of preparation; and showing that it was generally made with deliberate care. But whatever proportion of the discourse was from premeditation, the hearer could not distinguish that from what was extemporaneous. There were no periods betraying, by a mechanical utterance, a mere recitation. Every sentence had so much the spirit and significance of present immediate thinking, as to prove it a living dictate of the speaker's mind, whether it came in the way of recollection, or in the fresh production of the moment. And in most of his sermons, the more animated ones especially, a very large proportion of what he spoke must have been of this immediate origination; it was impossible that less than this should be the effect of the excited state of a mind so powerful in thinking, so extremely prompt in the use of that power, and in possession of such copious materials.

"Some of his discourses were of a calm temperament nearly throughout; even these, however, never failing to end with a pressing enforcement of the subject. But in a considerable portion of them (a large one, it is said, during all but a late period of his life) he warmed into emotion before he had advanced through what might be called the discussion. The intellectual process, the explications, arguments, and exemplifications, would then be animated, without being confused, obscured, or too much dilated, by that more vital element which we denominate sentiment; while striking figures, at

intervals, emitted a momentary brightness; so that the understanding, the passions, and the imagination of the hearers, were all at once brought under command, by a combination of the forces adapted to seize possession of each. The spirit of such discourses would grow into intense fervour, even before they approached the conclusion."

"It has been observed that he had the command of ample and various resources for illustration and proof. The departments from which he drew the least might be, the facts and philosophy of the material world. His studies had been directed with a strong and habitual preference to the regions of abstraction and metaphysics. And he furnished a fine example of the advantage which may be derived from such studies to the faculty for theological and moral discussions, by a mind at the same time too full of ardour, sentiment, and piety, to be cooled and dried into an indifference to every thing but the most disembodied and attenuated speculation. The advantage, as exemplified by him, of the practice and discipline of dealing with truth in the abstract, where a severe attention is required to apprehend it as a real subsistence, to see and grasp it, if I may so speak, in tangible forms, might be noted as twofold. First, (that which has been anticipated in former remarks,) the utmost precision in every thing he uttered. He could express each dictate of thought in perfect freedom from doubt whether it might not be equivocal; whether it might not be of loose import and vague direction, instead of strictly to the point; whether it might not involve some latent inconsistency within itself or in its immediate conjunction with another idea; whether it were exactly the very thing he intended. It was of complete formation in his understanding; it had its including line and limit, instead of being confused with something else. As it was once happily said by himself of Johnson, 'he shone strongly on the angles of a thought.' The consequence of his rigorous habits of thinking thus came with eminent value into discourse addressed and intelligible to ordinary good sense, where there was no obvious intervention of that refined speculation which was nevertheless contributing, in effect, so much to the clearness and strength of its consistence. What was of philosophic quality in its most immediate agency, became a popular excellence in its result.

"But secondly: besides the distinctness and precision of all the particulars of thought in detail, that exercise of abstract speculation had brought him into possession and mastery of those general principles, in virtue of which these particular sentiments must have their authority. It is not at all necessary in any ordinary course of instruction, to be continually tracing the particular back, for its verification, to the general; but it is a great advantage to be able to do so when it *is* necessary, as it sometimes will be. He could do this; he knew from what original truths could be deduced the varieties of sentiment which the speaker utters in unqualified assertion, as not liable to be questioned. Any of them, not self-evident, he could have abstracted into a proximate principle in a generalization, and that again resting on a still deeper or ultimate one. He had seen down to the basis, and therefore, was confident of the firmness of what he stood upon; unlike a man who is treading on a surface which he conceives or suspects to be hollow, and is ignorant and fearful of what there may be underneath. Or, to change the figure, he could trace the minor outermost ramifications of truth downward into the larger stems; and those larger

into the main trunk and the root. This conscious ability of the preacher, or any other discourser, to sustain upon first principles what he is advancing with the freedom of unhesitating assertion and assumption, will impart a habitual assurance of safety while he is expatiating thus in what may be called the outward, free, and popular exposition of his subject.

"It is presumed that this representation of the use he made, in sermons, of his power and habits of abstract speculation, may suffice to prevent a notion, in the minds of any of our readers who may seldom or never have heard him, that he was in a specific sense a philosophical or metaphysical preacher. He did often indeed (and it was a distinguishing excellence equally of his talking, preaching, and writing,) point to some general principle, and briefly and plainly show how it authorized an opinion. Occasionally, in a more than usually argumentative discourse, he would draw out a more extended deduction. He would also cite from the doctrines of philosophy, with lucid application, some law of the human mind (for instance, and especially, that of association). But still it was far more a *virtual* than a formal result of his abstruser studies that pervaded his preaching.

"His intimate acquaintance with many of the greatest authors, whom he had studied with a sentiment of reverence, and whose intellectual and religious wealth was largely drawn into his own capacious faculties, contributed to preclude an ostentation of originality. His sermons would make, on cultivated hearers, a general impression of something new, in the sense of being very different, by eminent superiority, from any common character of preaching; but the novelty would appear less to consist in absolute origination, than in the admirable power of selection and combination. It was *not* exhibited in a frequency of singularly bold prominent inventions, in the manner of the new mountains and islands sometimes suddenly thrown up on tracts of the globe; but rather in that whole construction of the performance by which the most appropriate topics, from whatever quarter, were brought into one array, were made imposing by aggregation, strong by unity of purpose, and often bright by felicitous apposition; in short, were so plastically ordered as to assume much of the character of a creation. It is probable that if his studies had been of slighter tenor, if his reading had been less, or more desultory, if his faculties had been suffered to run more loose, his discourses would have more abounded with ideas starting out, as it were singly, with an aspect like nothing ever seen before. His mental ground was cultivated too industriously and regularly for substantial produce, to leave room for those often beautiful wild-flowers, which spring spontaneously in a fertile half-wrought soil. His avowed indifference to poetry might be taken as one indication of a mind more adapted to converse with the substantialities of truth, than to raise phantoms of invention. Perhaps the most striking feature of his originality was seen in his talent (like the chemistry which brings a latent power into manifestation and action) of drawing from some admitted principle a hitherto unthought-of inference, which affects the whole argument of a question, and leads to a conclusion either new or by a new road." pp. 155—164.

LETTER FROM HON. WM. WIRT.

The following letter from the late Attorney General of the United States, read at the last meeting of the American Bible Society,

will, we are sure, gratify every friend of the Bible cause who may read it: and we hope it will not be without influence, in awakening and cherishing a spirit of liberality and activity in the dissemination of the Holy Scriptures.

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Baltimore, May 7, 1833.

My Dear Sir,—You, who know the state of my health and the engagements which environ me, require no explanation of the causes that disable me from following the bent of my inclinations, in regard to the approaching Anniversary of the American Bible Society. I do devoutly wish that I could be with you, and that it were in my power to say or to do any thing that could give the slightest auxiliary impulse to the greatest cause that can engage the attention and efforts of man. Life and all its other concerns are indeed but "shadows light and vain, still hasting to the dust;" but *this* aspires to the skies, and seeks a mansion eternal in the heavens—not for ourselves only, but for all our brethren of the race of Adam throughout the inhabited globe. There is nothing sweet and touching in any other instance of human charity and mercy, nothing warming and firing in any former example of heroism, which is not thrown into the shade in comparison with this. To have sent bread in former days to the famishing inhabitants of Caraccas, and more recently to those of the Cape de Verde Islands, were thought beautiful instances of the sympathy of man for man; and yet how do they vanish in comparison with this noble effort to send the bread of life eternal, throughout a lost and famishing world! The emancipation of Greece, of France, and of Poland, which have heretofore so intensely engaged the solicitude of our patriots—what would they be, if they could all be accomplished according to our wishes, compared with the emancipation of this entire world from the bondage of idolatry and sin, and the introduction of all its inhabitants to the glorious liberty of the sons of God? The Crusades of former ages, whose contemplation, even at this distance of time, disturbs the sobriety of history, and disposes her to borrow the language of poetry, in depicting all Europe as loosened from its foundation and precipitated against the bosom of Asia, for the purpose of rescuing from the infidels a small portion of territory called the Holy Land—what was there in their object, in their achievements, or in the boasted age of chivalry to which they led, that can bear a comparison with this magnificent enterprise of converting the whole earth into a Holy Land, and all its inhabitants into followers of the Cross and heirs of glory? It is in vain that I seek for illustrations to express my conception of the grandeur of this enterprise.

There is a political scheme on foot, which aims at the abolition of war, and the establishment and perpetuation of peace among the nations of the earth. But the best of all peace-societies is the Bible Society. Let that Book but be received by the world, in its original simplicity and purity, illustrated as it was by the life of our Saviour and his Apostles, and, as I trust, by the lives of those who are employed, like the angels of heaven, on the great errand of love—of disseminating it throughout the world; let it be understood and embraced in its true spirit, and we shall see verified the song of those other angels, addressed to the shepherds of the east, at the epoch of the Incarnation, "Glory to God in the highest, and on earth peace, good will toward men."

The man must be cold and selfish indeed, who would not be proud to contribute, in however small a degree, to such a consum-

mation. As to me, the state of my health and my time of life enable me to contribute but little beyond my prayers and wishes.

That it may be *His* will to hasten this joyful event, is in truth the humble and fervent prayer of

Your friend, Wm. Wirt.

Review.

Letters to Presbyterians, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 325.)

Although we think it has been shown that Professor Miller has *probably* been incorrect in the statement of a fact, yet as to the original ecclesiastical character of the Presbyterian Church, his statement is materially the same with our own. He says that the founders of the Presbyterian Church were "strongly attached to a particular system of faith and order, which it was well understood they wished faithfully to maintain"—and we have shown *what* this system of faith and order was, and that *in fact* they did *faithfully* maintain it. Historical verity, nevertheless, is of sufficient value to remunerate us for a good deal of labour in seeking to ascertain it as fully as possible. Let this be our apology, if we need one, both for what we have already laid before our readers, and for the historical investigation on which we shall now enter, of what we deem a matter of prime importance; namely, the consequences which have resulted from the attempt to commingle the heterogeneous principles of Presbyterianism and Congregationalism in administering the affairs of this church; which was made very early, and has, with little remission, continued to be made to the present time.

In the attempt to which we have referred, we by no means think that either error or fault, when such there has been, is to be charged exclusively to either of the parties. Indeed there were circumstances in the early history of our church, which so powerfully urged the Presbyterians and Congregationalists to a union, that we do not wonder it was sought, nor think that we ought to attach blame to those who endeavoured to effect it. The Presbyterians, at first, were but a handful, and naturally wished to increase their strength by any feasible alliance. The Congregationalists, although more numerous, having previously established themselves in the eastern part of the British provinces, and although not favourable to the settlement of Presbyterians among themselves, yet were willing to form a coalition which would manifestly extend their influence. The mother country also was, at this time, hostile to both these sects. She had, by persecution at home, driven them both into exile, and even in exile was far from regarding them with a propitious eye. To strengthen each other against a common adverse and powerful influence, was certainly an operative motive to conjoint action, and to the amalgamation in which it resulted. Such a result, moreover, seemed to be recommended by an entire agreement of the parties in their doctrinal Theology. Both Presbyterians and Congregationalists were at this time strict Calvinists.*

* We are aware that there was a leaven of Arminianism, even at this period, among individuals, both of the clergy and laity, in New England. But we speak of the Congregationalists as a *denomination;* and especially of those who were received into connexion with the Presbyterian Church.

They were both, and we believe equally, attached to the doctrinal creed of the Westminster divines, especially to the summary of it which is contained in the Shorter Catechism. It was in regard to *Church government*, or a system of ecclesiastical order and discipline, that the parties differed. The attempt to compromise this difference produced difficulties and dissentions in the early periods of this church, and as already intimated, the same cause has continued to produce the same effects to the present hour. While the Presbyterian system has been constantly recognised in our Constitutional Formularies, it has generally been enfeebled in its administration, not seldom disregarded, and in some instances palpably violated, by the admixture of Congregationalism which has always existed in the church. The historical evidence of these facts we propose to deduce from authentic records—not in great detail, but to an amount sufficient to justify our statements; and we shall, as we proceed, note some things which we consider as erroneous in the letters of Professor Miller; and shall make such observations of our own as we shall think deserving of regard, in a state of our church which the Professor has very properly denominated "the present crisis."

We think it noticeable that the Rev. Jedediah Andrews, the only individual of the original associates who came from New-England, and who was doubtless a Congregationalist, occasioned some dissatisfaction to his brethren, from his refusal—for it appears to have been *refusal* and not simply *neglect*—to comply with the first overture mentioned in the minutes of the Presbytery of 1707, contained in the note inserted in our last number; and which he, with a Mr. Boyd, a young member just ordained, had been a committee to prepare. The overture was, that "every minister, in their respective congregations, read and comment upon a chapter of the Bible every Lord's day, as discretion in circumstances of time and place will admit." At the next meeting of the Presbytery, the following minute appears:—"It is further recommended to Mr. Andrews to take it into his serious consideration of reading a chapter and making a comment upon the same. The first overture is complied with, by the rest of the ministers." We doubt not that *the rest of the ministers*, being Scotchmen or Irishmen, very readily complied with a usage with which they had been familiar before their emigration; and that Mr. Andrews refused to comply, because he had not witnessed this usage among the Congregationalists of New-England. Whether he ever complied is uncertain, as the subject does not again appear on the records.

The distracted state of the congregation of Woodbridge, of which some notice has already been taken, appears to have been chiefly, if not wholly occasioned, by the mixture of Presbyterianism and Congregationalism among the people composing the congregation. Mr. Wade, who was "the bone of contention," was a Congregationalist, although the majority of his charge appear to have been Presbyterians. They probably received him as their pastor, because they could do no better. However this might be, it appears from the records that the congregation as such, put themselves under the care of the Presbytery two years before their pastor would consent to do the same. After Mr. Wade, however, had been received, and had subsequently been solemnly suspended by the Presbytery, he still claimed a part of the congregation as his charge, and continued his ministry among them: and when he could do this no longer, he went to Bos-

ton, and by misrepresentation engaged Doctor Cotton Mather to recommend to the people a Mr. Wiswall, doubtless a Congregationalist, to be their pastor; while the Presbytery, unknown to Dr. Mather, was endeavouring to establish Mr. Gillespie, a Scotch clergyman, whom Dr. Mather himself had previously and earnestly recommended. The Letter Book of the old Presbytery—for such a book they kept, and we wish every Presbytery would keep one—contains a long letter of the Presbytery to Dr. Mather, in which they expose the artifices and ill conduct of Mr. Wade, and entreat him to unite his influence with theirs, for settling the disturbances in the congregation of Woodbridge, by persuading both them and Mr. Wade to a united acquiescence in the wish of the majority to have Mr. Gillespie as their pastor. This wish, however, was never realized. Mr. Gillespie left them, and in the course of the following year was happily settled at White Clay Creek; and the unhappy people of Woodbridge remained in a broken and disordered state, till the year 1717. Then, with some difficulty, they obtained the settlement of Mr. John Pierson, (the maternal grandfather of the writer) who continued their pastor for many years, but eventually left them for another charge.

The contentions and dissentions at Woodbridge, not only marred the peace of the litigants, and hindered the success of the Gospel among them, but for four years in succession—from 1708 to 1712—it occasioned more difficulty and uneasiness in the Presbytery than any thing and every thing beside. But the decisive act of suspending Mr. Wade seems to have produced a salutary effect, for we find no farther notice of any controversy of a similar character, till the Presbytery grew into a Synod, in the year 1717.

At the early period of our church which we are now reviewing, an individual was received into her bosom, who had been previously neither a Presbyterian nor a Congregationalist. At the second meeting of the Synod, in 1718, Mr. William Tennent, who had been a regularly ordained minister of the English Episcopal Church, and who in that character had emigrated from Ireland to America, made a renunciation of his former connexion, and was received as a member of Synod.*

* The Synodical Record in regard to this occurrence is as follows—"Mr. William Tennent's affair being transmitted by the Committee [of Overtures] to the Synod, was by them fully considered—Being well satisfied with his credentials, and the testimony of some brethren here present; as also they were satisfied with the material reasons which he offered concerning his dissenting from the established Church in Ireland, being put to a vote of the Synod, it was carried in the affirmative to admit him as a member of the Synod—Ordered that his Reasons be inserted in the Synod's Book *ad futuram rei memoriam*. The Synod also ordered that the Moderator should give him a serious Exhortation to continue steadfast in his now holy profession—which was done.

The reasons of Mr. William Tennent for his dissenting from the Established Church in Ireland, dolivered by him to the Rev. Synod held at Philadelphia the 17th day of September, 1718.

"Imprimis. Their government by Bishops, Archbishops, Deans, Archdeacons, Canons, Chapters, Chancellors, Vicars, wholly antiscriptural.

2. Their discipline by Surrogates and Chancellors, in their Courts Ecclesiastical, without a foundation in the word of God.

3. Their abuse of the supposed Discipline by Commutation.

4. A Diocesan Bishop cannot be founded *jure divino* upon those Epistles to Timothy or Titus, nor any where else in the word of God, and so is a mere humane invention.

5. The usurped power of the Bishops at their yearly Visitations, acting all of themselves, without the consent of the brotheren.

6. Pluralities of Benefices.

Lastly. The church's conniving at the practice of Arminian Doctrines, inconsistent with the eternal purpose of God; and an encouragement of vice. Besides I could not be satisfied with their ceremo-

He was an accomplished classical scholar, and esteemed as a man of fervent piety. He opened a classical school at Neshamony, the place of his residence, about 18 miles to the northward of Philadelphia, which was long known by the name of *the Log College*, and in which several distinguished laymen, and a number of the most influential ministers of the Presbyterian Church were educated; among whom were four of his own sons, Gilbert, William, Charles and John. This passing notice of an occurrence which had, in its consequences, a deep influence on the whole Presbyterian Church, will require no apology from our readers; though not immediately connected with the dissentions whose history we are tracing.

For ten years in succession—from 1718 to 1728—one of the most prominent items of the Synod's records annually, relates to a controversy which, during this whole period, was carried on in the Presbyterian congregation in the city of New York, of which the radical and constantly exciting cause appears to have been, a difference of feeling and opinion between Presbyterians and Congregationalists, relative to the choice of a pastor, and the management of the temporalities of the congregation. We cannot give the whole detail of this controversy—The leading facts were these. The Rev. James Anderson, who became a member of the Presbytery in 1710, and who was a Scotchman, had been settled for a number of years as pastor of the church at New Castle. He received in 1718, a call from the Presbyterian congregation in the city of New York; which coming before the Presbytery of New Castle, was by them referred to the Synod, to be disposed of by their order. Under the auspices of the Synod, and by the agency of the Presbytery of Long Island, to whose bounds the congregation belonged, Mr. Anderson was eventually settled in New York. He appears to have been immediately opposed by the Congregational party; and two years after his settlement (in 1720,) a regular complaint against him, founded on two sermons he had delivered, was laid before the Synod. The sermons were read in the presence of the Synod, and the decision on them was—"they [i. e. the Synod] could wish that they had been delivered in softer and milder terms, in some passages; though the Synod approves of the substance of the sermons as orthodox and godly." This opposition to Mr. Anderson was continued till he was eventually obliged to leave the congregation in 1728, and had to complain to the Synod that a considerable part of his salary remained unpaid. Mr. Pemberton, a Congregationalist from Boston, was his successor, who was ordained for the purpose in Boston, before his removal to New York. On this subject the Synod made this record—"As to the call and settlement of the Rev. Mr. Pemberton at New York, the Synod does declare, that the rules of our Presbyterian Constitution* were not observed, in several respects, by that congregation in that matter. This passed by the Synod *nemine contradicente*." It was not till after some delay and difficulty that Mr. P. was received as a member of Synod. In the course of this controversy, a complaint was made on one side, that the Presbytery of Long Island had not acted re-

nial way of worship. These, &c. have so affected my conscience, that I could no longer abide in a church where the same are practiced. Signed by

WILLIAM TENNENT."

* This was two years before the passing of the adopting act; and yet it appears that the Synod had a "Constitution," which contained "rules." None appears on the records. Is there not a reference to what we suppose are contained in the last pages?

gularly in the settlement of Mr. Anderson; and the Presbytery, on the other side, complained that "the Trustees of New Haven College had sent missionaries to erect a new separate congregation in New York." The Trustees requested a Committee of Synod to meet and consult with a Committee of their body "on the state of religion in general, and the state of the congregation of New York in particular." The Synod appointed the Presbytery of Long Island, whose proceedings they approved, to be the Committee on their part. Conferences were held and letters written, but all these proceedings proved utterly abortive. At length a Committee of Synod met at New York, after Mr. Pemberton was irregularly established there, and made an arrangement, which appears to have been a compromise between the parties—Mr. Anderson resigned the congregation to Mr. Pemberton, and a long and violent contention about the property of the church, in which a Dr. Nicoll had acted a conspicuous part, was terminated, by the parties agreeing and subscribing to five articles, drawn up by the Committee; the first of which (the others being little else than an arrangement of details) is as follows—"That Masters Hiddel, Blake and Ingliss, as soon as with convenience it can be done, make over and convey all their right, title and interest, in the Presbyterian Church, or meeting house in New York, to the Rev. Masters Wm. Mitchell, Wm. Wishart, Wm. Hamilton, —— Miller, and —— Hart, ministers in Edinburgh, in North Britain, and to Dr. John Nicoll abovesaid, in trust for the use of the Presbyterian congregation in New York, and to and for no other use whatsoever: and that by the same instrument of conveyance, they authorize and empower the Presbytery of Edinburgh for the time being, and from time to time and at any time hereafter, to appoint and put in trust, under their hands and seals, whomsoever they shall think proper, in the room and place, and with the full power and authority of any of the said gentlemen abovementioned, upon his or their death, and of all of them successively upon their decease."

Thus it appears that the Congregational party succeeded in getting rid of Mr. Anderson, and in obtaining the man of their choice, Mr. Pemberton, in his place; and the Presbyterian party succeeded in getting the property, which had long been in controversy, permanently secured for the use of a *Presbyterian* congregation in New York, by having it conveyed in trust to the Presbytery of Edinburgh. Yet all this did not extinguish the embers of controversy, which continued to glow, sometimes with less and sometimes with greater ardour, for many successive years. Mr. Pemberton left this congregation in 1753, and returned to Boston.—He was succeeded by the Rev. David Bostwick, whose eminent piety and popular eloquence was greatly influential in promoting harmony among the divided people. He was of Scotch extraction, and was originally settled at Jamaica, on Long Island, whence he was removed to New York.

It is when speaking of the times now under review, that professor M. says "The Congregational part of the ministers generally, opposed with warmth the adoption of a Confession of Faith, both from the pulpit and the press. The venerable President *Dickenson*, of *Elizabeth Town*, took the lead in this opposition, and was an able writer on the subject." That the Congregational part of the ministers were generally and ardently opposed to the adoption of a Confession of Faith there can be no doubt; and we suppose professor M. has documents or testimony,

wholly unknown to us, that they opposed such an adoption from the pulpit and the press. But till we read his statement, we were not aware that the opposition had been so open and avowed—that a Confession of Faith had ever been preached against, or opposed in printed publications. No intimation of the kind is apparent on the records of the Synod. We shall trace its origin and progress as it there appears. In the year 1721, we have the first indication of the general controversy which ensued, in the following minute:—

"The overture upon Mr. Gillespie's 2d paper was resumed [the consideration of it, without stating what it was, had been repeatedly deferred] which was as follows, viz.

"As we have been for many years in the exercise of Presbyterian government and church discipline as exercised by the Presbyterians in the best reformed churches, as far as the nature and constitution of this country will allow; our opinion is, that if any brother have an overture to offer, to be formed into an act by the Synod, for the better carrying on in the matters of our government and discipline, that he may bring it in against next Synod. This overture was carried in the affirmative by a majority of votes, and ordered by vote to be recorded.

"Mr. Jonathan Dickinson, Mr. Mal. Jones, Mr. Jos. Morgan, Mr. John Pierson, Mr. David Evans, and Mr. Jos. Webb, entered their protestation against the abovementioned act, and the recording of it, and gave the reasons of their protest, which are *in retentis*."

The records of the next year, (1722,) contain the following long and extraordinary minute, relative to this subject, viz.

"The brethren who entered their protestation against the act for allowing any brother or member of this Synod to bring in any overture, to be formed into an act of the Synod for the better carrying on the matters of our government and discipline, &c.—The said bretheren, Protestants, brought in a paper of four articles, testifying in writing their sentiments and judgment concerning Church Government, which was approved by the Synod, and ordered by the Synod to be recorded in the Synod Book. Likewise the said bretheren being willing to take back their protestation against said act, together with their reasons given in defence of said protest, the Synod doth hereby order that the protest, together with the reasons of it, as also the answers, at the appointment of the Synod, given in to the reasons alleged, by Mr. Daniel Magill, and Mr. George M'Nish, be all withdrawn, and that the said act remain and be in all respects as if no such protest had been made.

The articles are as followeth:—

1. We fully grant that there is full executive power of Church Government in Presbyteries and Synods, and that they may authoritatively, in the name of Christ, use the keys of church discipline, to all proper intents and purposes, and that the keys of the church are committed to the church officers, and them only.

2. We also grant that the mere circumstantials of church discipline, such as the time, place and mode of carrying on in the government of the church, belong to ecclesiastical judicatories, to determine, as occasions occur, conformable to the general rules the word of God that require all things to be done decently and in order. And if these things are called ACTS, we will take no offence at the word, provided that these acts be not imposed upon such as conscientiously dissent from them.

3. We also grant that Synods may compose directories, and recommend them to all their members respecting all the parts of discipline, provided that all subordinate judicatories may decline from such directories, when they conscientiously think they have just reason so to do.

4. We freely allow that appeals may be made from all inferior to superior judicatories, and that superior judicatories have authority to consider and determine such appeals.

Malachi Jones, Jonathan Dickinson,
Joseph Morgan, David Evans.

The Synod was so universally pleased with the abovesaid composure of their difference, that they unanimously joined together in a thanksgiving prayer and joyful singing the 133d Psalm."

No attentive and intelligent reader of this singular minute can fail to remark, that it amalgamates Presbyterianism and Congregationalism in about equal proportions, and that by doing so, it deteriorates both. The third and fourth articles seem to nullify each other; for the third grants that Synods may compose and recommend Directories and systems of Discipline, but provides for their being declined, that is, disregarded, by subordinate judicatories, at their pleasure. Yet if appeals be made from these subordinate judicatures by members who might be dissatisfied with any of their doings, the fourth article provides that the superior judicature

may authoritatively consider and determine such appeals; that is, may set aside entirely what has been done in the courts below.—Great care is taken in the three first articles that no *acts* shall be imposed on those who conscientiously dissent from them; and yet, in the last resort, that dissent may be condemned and overruled.

It was soon found, that although the Synod was "universally pleased," and piously celebrated this "composure of their difference," the wound was not healed, but only skinned over.—Would that their successors had learned wisdom from their example, instead of imitating it! The truth was, the strict Presbyterians were *overreached* in this affair; and when they discovered their error, they took measures for having the Westminster Confession, Catechisms and Directory put in place of all *substitutes*, and made binding on all the members of the Synod; and yet we shall find that their adopting act itself, did not, in the judgment of a considerable part of the church, reach this object.

In the year 1728, the records exhibit the following minute:

"There being an overture presented to the Synod in writing, having reference to the subscribing of the Confession of Faith, &c.—The Synod judging this to be a very important affair, unanimously concluded to defer the consideration of it till the next Synod; withal recommending it to the members of each Presbytery present, to give timeous notice thereof, to the absent members; and 'tis agreed that the next be a full Synod."*

The next year (1729) presents us with the far-famed adopting act, which was drawn up by the committee of overtures, of which the excellent Jonathan Dickinson —a true Calvinist, but in feeling and views a real Congregationalist —was a member; and we have not a doubt that the report of the committee, as well as the articles already quoted, were from his pen. The record is as follows, viz:

"The committee brought in an overture upon the affair of the Confession, which after long debating upon it, was agreed upon in *hæc verba*.

"Although the Synod do not claim or pretend to any authority of imposing our faith upon other men's consciences, but do profess our just dissatisfaction with and abhorrence of such impositions, and do not only disclaim all legislative power and authority in the church, being willing to receive one another as Christ has received us to the glory of God, and admit to fellowship in sacred ordinances all such as we have grounds to believe Christ will at last admit to the kingdom of heaven; yet we are undoubtedly obliged to take care that the faith once delivered to the saints be kept pure and uncorrupt among us, and so handed down to our posterity: And do therefore agree, that all the ministers of this Synod, or that shall hereafter be admitted into this Synod, shall declare their agreement in and approbation of the Confession of Faith, with the Larger and Shorter Catechisms, of the Assembly of Divines at Westminster, as being, in all essential and necessary articles, good forms of sound words and systems of Christian doctrine; and do also adopt the said Confession and Catechisms, as the Confession of our Faith. And we do also agree, that all the Presbyteries within our bounds shall always take care not to admit any candidate of the ministry into the exercise of the sacred function, but what declares his agreement in opinion with all the *essential* and necessary articles of said Confession, either by subscribing the said Confession of Faith and Catechisms, or by a verbal declaration of their assent thereto, as such minister or candidate shall think best. And in case any minister of this Synod, or any candidate for the ministry, shall have any scruple with respect to any article or articles of said

* In the year 1724, it was determined that the Synod might be a *delegated* body. The arrangement was as follows:—It was "concluded by vote, that the Presbyteries of New Castle and Philadelphia do yearly delegate the half of their members to the Synod, and the Presbytery of Long Island two of their number. And it is further ordered, that all the members of the Synod do attend every third year, and that if, in the interim, any thing of moment do occur, whereby the presence of all the members may be thought necessary, they (upon notice given by the commission of Synod) shall carefully attend, notwithstanding the above delegation. And it is further agreed, that every member of the Synod may attend as formerly, if they see cause."

Confession or Catechisms, he shall, at the time of his making said declaration, declare his sentiments to the Presbytery or Synod, who shall notwithstanding admit him to the exercise of the ministry within our bounds and to ministerial communion, if the Synod or Presbytery shall judge his scruple or mistake to be only about articles not essential and necessary in doctrine, worship, or government. But if the Synod or Presbytery shall judge such ministers or candidates erroneous in essential and necessary articles of faith, the Synod or Presbytery shall declare them uncapable of communion with them. And the Synod do solemnly agree, that none of us will traduce or use any opprobious terms of those that differ from us in those extra-essential and not necessary points of doctrine, but treat them with the same friendship, kindness, and brotherly love, as if they had not differed from us in such sentiments."

In the afternoon of the day on which the foregoing act was adopted in the morning, all the members of the Synod then present, with the exception of one who declared himself not prepared,

"After proposing all the scruples that any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines at Westminster, unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the Confession of their Faith, excepting only some clauses in the 20th and 23d chapters; concerning which clauses the Synod do unanimously declare that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any sense contrary to the Protestant succession to the throne of Great Britain.

"The Synod observing that unanimity, peace and unity which appeared in all their consultations and determinations relating to the affair of the Confession, did unanimously agree in giving thanks to God, in solemn prayer and praise."

We consider the foregoing adopting act as one of the most curious compositions that we ever read. It seems to us to give and take, say and unsay, bind and loose, from the beginning to the end. There is, as we think, an abortive attempt to lay down a rule to which *all* were to conform, with a provision that *any one* who should plead conscience might refuse, and yet be treated with the same friendship, kindness, and brotherly love, as if he had not differed from the sentiments of those who conscientiously kept close to the rule. It plainly put it in the power of any Presbytery to declare as many articles of the Confession of Faith and Catechism as they might choose, to be "not essential and necessary in doctrine, government, or worship," and to receive members who rejected these articles, into fellowship and good standing in the church at large.—Thus one corrupt Presbytery might corrupt the whole church. In the religious act with which the Synod again concluded their attempt to heal their differences, we doubt not their sincerity, or their belief, at the time, that "unanimity, peace, and unity" had marked their proceedings in this interesting concern; and yet the minutes of the very next year show, "that some persons had been dissatisfied at the manner of wording the last year's agreement about the Confession." *Explanation*, indeed, soothed and satisfied those individuals who were then present in the Synod; but Professor Miller's statement is wide of the fact, when he says that this adopting act "was, at length, peaceably acquiesced in by all." Some immediately left their former connexion, and joined the Secession church, in consequence of this act. Such, we have been well informed, was the case with a pious ancestor, (who we believe was a ruling elder) of the late and present Doctor Hoge; and the family remained in that connexion up to the time when the late Doctor Hoge returned to the church from which his father, or grandfather, had departed. From a manuscript now before us, prepared by the late venerable Dr. Rodgers, of New-York, giving a

historical account of the congregation of which he was pastor, it appears that in the year 1756, the dissatisfaction of a number of the members of that congregation, which had been of long continuance, occasioned their leaving their previous connexion, and forming the congregation of which the two Doctor Masons, father and son, were afterwards the distinguished pastors. We have seen what dissentions existed from the first, among this people, produced mainly by the conflict between Presbyterianism and Congregationalism; and there is little reason to doubt that the adopting act had its influence in fostering and perpetuating the dissatisfaction of the strict Presbyterians, till it ripened into a formal secession.—But the dissatisfaction was not confined to individuals or congregations. The whole Presbytery of New Castle found it necessary to satisfy both themselves and their people, by an act less equivocal than that which was passed by the Synod. In the year following this memorable doing of the supreme judicatory, the whole of the ministerial members of that Presbytery adopted and made known the following declaration, viz:—

At White Clay Creek, 7ber 2d, 1730.

Wheress divers persons, belonging to several of our congregations, have been stumbled and offended with a certain minute of the proceedings of our last Synod, contained in a printed letter, because of some ambiguous words or expressions contained therein—being willing to remove, as far as in us lies, all causes and occasions of jealousios and offences in rolation to that affair, and openly before God and the world to testify that we all, with one accord, firmly adhere to that same sonnd doctrine which we and our forefathers were trained up in—

We, the ministers of the Presbytery of New Castle, whose names are under written, do by this our act of subscribing our names to these presents, solemnly declare and testify, that we own and acknowledge the Westminster Confession and Catechisms to be the Confession of our Faith, being in all things agreeable to the word of God, so far as wo are able to judge and discern, taking them in the true, genuine, and obvious sense of the words.

Adam Boyd,	Thomas Craighead,
Joseph Houston,	George Gallespie,
H. Hook,	John Thomson,
Hugh Stevenson,	Samuel Gelston,
Joseph Anderson,	Thomas Evans,
William Steward,	Alex. Hutchison.

The truth is, the Congregational party not only acquiesced, but rejoiced, in "the adopting act;" but the genuine Presbyterians when they came to reflect, and to perceive the real tendency and practical effect of this act, were greatly dissatisfied. Some, as we have seen, left the church, and others, where their numbers enabled them to do it, used their influence in the Presbyteries to which they belonged to preserve order and orthodoxy there, and gradually to recall the Synod from what they considered, we think justly, an injurious lenity, and an aberration from the principles of the original compact. Nor were these endeavours unattended with a measure of success.

(*To be continued.*)

Literary and Philosophical Intelligence, etc.

Wonders of the Creation.—The following paragraph is from the eloquent Chalmers:—

About the time of the invention of the telescope, another instrument was formed, which laid open a scheme no less wonderful, and rewarded the inquisitive spirit of man. This was the microscope. The one led me to see a system in every star, and the other led me to see a world in every atom. The one taught me that this mighty globe, with the whole burden of its people and its countries, is but a grain of sand on the high field of immensity; the other teaches me that every grain of sand may harbor within, the tribes and the families of a busy population. One told the insignificance of the world I tread upon, the other redeems it from all insignificance! for it tells me that in the leaves of every

forest, and the waters of every rivulet, there are worlds teeming with life, and numberless are the glories of the firmament. The one has suggested to me, that, beyond and above all that is visible to man, there may be fields of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of the universe; the other suggests to me that within and beneath all the minuteness which the aided eye of man has been able to explore, there may be a region of invisibles; and that, could we draw aside the mysterious curtain which shrouds it from our senses, we might see a theatre of as many wonders as astronomy has unfolded, a universe within the compass of a point so small as to elude all the powers of the microscope, but where the wonder-working God finds room for the exercise of all the attributes where he can raise another mechanism of worlds, and fill and animate them all with the evidence of his glory.

Indian Names.—The circumstance that the name of Black Hawk has been recently given to a large ship in Philadelphia, reminds us of the great prevalence of the same kind of simple but effectual memorials throughout the country. There is no danger that the red men will be forgotten. Eight of the States, not to mention the territories, have Indian names. They are Massachusetts, Connecticut, Ohio, Illinois, Kentucky, Tennessee, Alabama, and Mississippi. So have all the great bays and harbours on the coast of the Union, the Penobscot, Casco, Narraganset, Chesapeake, &c. So have the rivers, the Kennebec, Saco, Connecticut, Merrimac, Mohawk, Susquehannah, Roanoke, Potomac, most of the Southern streems, all the great waters of the West, the Northern lakes. In a word, the whole breadth of the country is charged with the indelible memory of the brave race whose canoes and cabins, fittest emblems of their own vanishing frailty, have been swept like themselves from the face of the land. Well! let them be remembered! 'Tis a poor acknowledgment at the best, for the cession of a hemisphere,—poor atonement for the extermination of its primeval masters. Let their eternal epitaph stand as it is, written in the 'rocking pines of the forest,' and in the blue rivers that flow by their fathers' graves. Let them die, if die they must, but let them be remembered.—*Boston Journal.*

Seaman's School.—A petition to Congress, with numerous respectable signatures, says the Boston Centinel, is still before the public for further subscriptions, which, we presume, it is daily receiving. The object is to induce the National Legislature to provide Schools in the large seaports for American Seamen while in port, to instruct the few that may be uneducated, and to preserve in full the learning of those that have been taught. —Such institutions must have a good moral effect in causing the time of some to be usefully, instead of injuriously employed. It will raise the laudable ambition of our mariners, and probably attract more associates. The number of native seamen is now too few for our extended and extending commerce. In war, our navy would constitute the right arm of our defence, and the shield of our maritime trade; but in war, it is probable most of the foreign sailors would leave us.

It is further proposed that another memorial shall be prepared to ask of Congress the establishment of schools for tuition in practical seamanship.

Every thing that is possible ought to be done to augment the number of our gallant tars, and to raise still higher the standard of their merit in every respect.

Scotch Church.—The General Assembly of the Church of Scotland has adopted the annexed resolutions, touching the antiscriptural systems of national instruction maintained in Ireland. They breathe the manly and pious spirit of John Knox.

"1st. Resolved, That the General Assembly, being convinced that the only sure foundation of sound morality and useful knowledge is to be found in the revealed Word of God, are of opinion that no countenance from the government of the realm ought to be bestowed on any system of national education of which instruction in the Holy Scriptures does not form an essential part.

"2d. That they have observed with much regret and disappointment that a system of national education is still maintained in Ireland, in which no adequate provision is made for the daily reading of the entire Word of God in the authorised version, without note or comment.

"3d. That they therefore feel it incumbent upon them, as representing a branch of the Protestant Church, to petition parliament against any further countenance being given to such a system."

The resolutions were carried by a vote of 157 to 58.

Extract of a letter from Dr. Waterhouse, published in a Boston paper.—*Putrefaction*—How many of us, blind mortals, are led by the *nose* into error! It is a common opinion that putrefaction, and the bad smell thence arising, will infallibly generate contagious and infectious distempers. If this were actually the case, what would become of tanners, curriers, butchers, glue and cat-gut makers—not to mention surgeons? The putrefaction of animal substances is less dangerous to human life than *confined* air, or the effluvium of any one body whatever; whether

the body be a rose, a pink, a lily, or a dead rat. The nose is a faithful sentinel to the outpost of life; hut neither that nor the other ones, the eye, and the tongue, are infallible guards. I had rather sleep after ell, to the leeward of S——s famous piggery, than in a canopied and curtained room, in which were placed pots full of the most beautiful and sweet smelling flowers our gardens afford. They have an effluvia, especially the yellow ones, pernicious to health and dangerous to life. Nor would I sleep in a close room, with several dishes of *chlorides* or *chlorine;* because, if it chase away a stench, it may leave behind a poison.

Noise of the Anvil.—A blacksmith of Milan has to the comfort of his neighbours, especially the rich, successfully practised a very simple contrivance to diminish in a remarkable degree, the loud noise caused hy the percussion of the hammer on the anvil. It is merely to suspend a piece of iron chain to one of the horns of the anvil, which carries off a great portion of the acute sound usually produced.

Shipping and Emigrants at Quebec.—Comparative statements of arrivals, tonnage, and emigrants, for the last four years, compiled up to the 9th July in each year, from the Quebec Exchange hooks.

Years.	Vessels.	Tonnage.	Emigrants.
1829	366	99,961	6,528
1830	421	108,659	15,935
1831	497	130,051	32,327
1832	544	146,112	33,848
1833	473	122,827	12,989

Mr. Mallet has invented screws for the purpose of splitting stones and slate into laminæ, instead of blasting with gun-powder. The process is as follows:—Jumper holes are formed in the direction of the proposed fracture, as at present; hut instead of filling them with gun-powder, a split female screw is inserted to each hole, and the fracture is effected hy the insertion of conical male screws. The success of his mode was proved hy the Commissioners of Public Works at Dublin.—Not only all risk from the blast are thus avoided, hut the operation is performed more cheaply, and from its slowness, incomparably better.—*Lon. Gardener's Mag.*

An Electric Eel.—I was standing in the gallery of a half-pay officer (now a planter,) when I observed a large jar in the garden; I enquired what it contained, and was told, an electric eel, "but," said my friend, "I have had it a long time, it is sickly, and lost its electrifying powers." I went to examine it, and saw a brown flat headed, broad tailed eel, four or five feet long, with a look of "*noli me tangere*" moving slowly round the inside of the jar. The planter then taking up a piece of old iron hoop, said in an off-handed manner, "if you touch him with this you will perceive he has lost all his power." I did so, and was nearly knocked flat on my back: the shock was most severe, though the eel did not appear to be the least agitated; of course my friend was highly delighted.

Scenes of great diversion are occasioned among the English sailors who come to Starbrock, by electric eels; they are told to hring them to be cooked. Jack hares his arm, and plunges his hand into the jar, and in a moment receives a shock which benumbs him; he looks round in wild amazement, and then at the eel, all the while rubbing his elbow. "Try again Jack for a hottle of rum;" he does so, grasps the eel firmly, grins and swears at "the heggar," receives shock after shock, drops the eel in despair, and runs off as if the devil had struck him. A little dog was thrown into the jar one day in which there was an electric eel, and was so paralysed that it sunk helpless at the bottom, and was got out alive with some difficulty: and a horse that happened to drink out of the jar, was immediately thrown hack on its haunches, and galloped off with mane and tail on end, snorting with terror.—*Transatlantic Sketches, by Capt. Alexander.*

Libraries in Germany.—There is a Library at Carlsruhe of seventy thousand volumes; at Heidelberg one of fifty-thousand volumes; at Darmstadt, thirty miles from Heidelberg, there is a library of eighty-five thousand volumes; at Mayence another of ninety thousand; in the commercial city of Frankfort, still another of one hundred thousand volumes, which evinces the spirit of the enlightened merchants of that city. As the traveller leaves the letter place for Gottingen, he stops at Giessen, not far from thirty miles, and in this small university he is surprised to find a collection of only twenty thousand volumes; hut he soon learns that at Marhurg, twenty miles farther, is another of fifty-five thousand; and Cassel, sixty miles from Marburg, a third, of from ninety to one hundred thousand volumes. At Gottingen, the library amounts to three hundred thousand volumes, all collected within less than a century.

At Wolfenhuttel, a small town of less then seven thousand inhabitants, and about forty miles from Gottingen, there is a library of two hundred thousand volumes. Proceeding still north to Hamhurg, the commercial and city libraries amount to more than one hundred thousand volumes. At Weimar, eighty miles from Gottingen, there is a library of one hundred and ten thousand volumes; at Jena, ten miles farther, another of thirty thousand; at Leipsig two libraries of one hundred thousand; at Halle one of fifty thousand; at Dresden, the capital of Sax-

ony, a library of two hundred and forty thousand; at the University of Berlin, a library containing one hundred and eight thousand volumes; the Koningsburg library of fifty thousand volumes; Vienna exhibits the same spirit of the Austrian Government.

There are in the four great libraries, the Imperial, the University, the Theresian, and the Medical Chirurgical, five hundred and ninety thousand volumes, &c. &c. In thirty-one public libraries of Germany, there are more than three million three hundred thousand volumes. The thirty-one largest libraries of the United States do not contain two hundred and fifty thousand volumes.

Peruvian Bark.—Chemical science may, in many instances, be of great importance to the manufacturer, as well as to the merchant. The quantity of Peruvian bark which is imported into Europe, is very considerable; but chemistry has recently proved that a very large portion of bark itself is useless. The alkali quinia, which has been extracted from it, possesses all the properties for which the bark is valuable; and only forty ounces of this substance, when in combination with sulphuric acid, can be extracted from 100 pounds of the bark. In this instance, then, with every ton of useful matter, thirty-nine tons of rubbish are transported across the Atlantic. At the present time, the greatest part of the sulphate of quinia used in this country, is imported from France, where the low price of the alcohol, by which it is extracted from the bark, renders the process cheap; but it cannot be doubted that when more settled forms of government shall have given security to capital, and when advancing civilization shall have spread over the States of Southern America, the alkaline medicine will be extracted from the woody fibres by which its efficacy is almost lost, and that it will be exported in its most condensed form.—*Babbage on Machinery and Manufactures.*

Deaf and Dumb.—The third Circular of the Royal Institution of the Deaf and Dumb, at Paris, states the following facts. France with its 32 millions of inhabitants, contains 20,189 deaf and dumb; that is to say, one in every 1,585 of the population. In Russia, the returns give 1 in 1,548; the United States of America, 1 in 1,556; for all Europe, the proportion is as high as 1 in 1,537. With regard to the education of the deaf and dumb, it appears that on an average throughout the whole of the civilized world, not above 1 in 24 have the means of instruction; in France, however, the proportion educated is one in every four.

The Clouds.—Many people have an idea that the clouds are something very different from the fogs and mists we occasionally experience on the earth's surface. They are mistaken. Mr. Durant's last ascent but one, was made during an easterly storm. It rained, we believe, when he left Castle Garden, and it rained very hard during most of the time he was aloft. He passed through, and far above the clouds. In conversation with him the other day, we made some inquiries about the clouds. He remarked that he no where experienced a greater degree of dampness, (or density of vapour if you please,) than when at and near the earth's surface. On the contrary, the dampness seemed rather to diminish as he ascended, till at length he found himself in a clear, bright atmosphere, with the clouds spreading out beneath, as far as the eye could reach, and the sun shining upon them and upon him, in its mildest, softest radiance.—*Jour. Com.*

Public Execution.—The late Legislature of Rhode Island have passed a law, ordering all executions hereafter to take place in the prison yard, in the presence only of the Sheriff and Deputy Sheriff of the county, and of such other person or persons as shall be by such Sheriff especially required or permitted to attend such execution.

London is said to be one of the healthiest places in the world. It has been stated, and we believe correctly, that the happy exemption which the inhabitants of that city for the most part enjoy from the diseases common to other capitals, is owing to the sulphureous naphtha emitted from the coal, serving the salutary purpose of checking the progress of febrile infection. To prove that the air is saturated with this naphtha, you cannot find a wasp, an insect to which sulphur is obnoxious, within the sphere of its action.—*Bos. Post.*

The Senses Fallible Witnesses.—When we bathe in the sea, or in a cold bath, we are accustomed to consider the water as colder than the air, and the air colder than the clothes which surround us. Now all these objects are, in fact, at the same temperature. A thermometer surrounded by the cloth of our coat or suspended in the atmosphere, or immersed in the sea, will stand at the same temperature. A linen shirt, when first put on, will feel colder than a cotton one, and a flannel shirt will actually feel warm; yet all these have the same temperature. The sheets of the bed feel cold, and the blankets warm; the blankets and sheets, however, are equally warm. A still calm, atmosphere in summer, feels warm; but if a wind arises, the same atmosphere feels cool. Now, a thermometer suspended under shelter, and in a calm place, will indicate exactly the same temperature as a thermometer on which the wind blows.

Religious Intelligence.

We have heard it whispered that Mr. Pinney ought not to have returned from Africa to this country, without the express allowance of the Board under whose patronage he was sent out as a missionary; and indeed inquiries have been made of us personally, whether a satisfactory explanation could be given of the reasons which induced him to return. Apprehending that such surmises and inquiries might arise, we gave in our last number a summary statement of the motives by which Mr. Pinney was determined to act as he has done, and expressed our own approbation of them. We would now further remark, that we hold as strictly as any can do, the obligation of missionaries to act agreeably to their instructions, and to do no important act in contrariety to them. But it should ever be remembered that all instructions, and even all imperative orders, are given subject to the exception (always understood though not expressed) that no exigency shall arise, which will render it palpably evident that a violation of the orders, or a disregard to the instructions given, will better subserve the interests concerned, than a strict obedience or conformity to a course prescribed when the exigency was not foreseen. It is on this principle that military and naval commanders sometimes disobey the most pointed orders. They find themselves in situations in which the most lasting injury to the service in which they are employed would accrue, perhaps the very safety if not the ruin of their country would be jeoparded, if they did not violate their orders. Then it may be said, and it has passed into a maxim to say, "the command is better kept in the breach than in the observance." Such acts are always done *cum periculo*. The individual takes the responsibility on himself. His superiors inquire and examine, and either acquit or condemn him, as they find that he has either performed or neglected his duty.—They may sometimes inflict their highest censure for not violating their orders or instructions, when it might have been seen that the disasters which have ensued would have been avoided by such disregard to instructions—to instructions which would have been directly the opposite of those given, if the circumstances which have occasioned the disaster could have been foreseen.

Missionary instructions are, and ought to be, less imperative than those of a military character. More must be left to the missionaries' discretion than is granted to a military or naval officer. Still, missionaries are and ought to be, strictly responsible to the Boards that employ them. Mr. Pinney has gone to render his account in person to the Board at Pittsburg—what the decision of that Board will be, it is not for us to say. Our own mind is fully satisfied, as we intimated in our last number, that he has consulted the interest of the important mission confided to him, far more by returning to this country during the rainy season, than if he had remained four or five months in perfect inactivity on the African coast. Here he may be, and if his life and health continue, he will be occupied in aiding the missionary cause in general, and that which relates to Africa in particular, in a very efficient manner. He will, by preaching, and by narrating publickly and privately things of which he has been an eye witness, excite and cherish a missionary spirit in the church to which he belongs. He will en-

courage,—and indeed to some extent he has already encouraged—institutions auxiliary to the design of civilizing and christianizing Africa. He will aid in the collection of funds for sustaining foreign Missions in the Presbyterian church. He will communicate important information to the Directors of the African Colonization Society. He will animate and aid the companions who are already pledged to go with him to Liberia, as soon as the rainy season there shall terminate. Is not this a better employment of his time than to have spent it in Liberia in a state of unavoidable and total inactivity, at the risk of his life, and at an expense to the Board under whose direction and patronage he acts, greater than his return has occasioned. It seems to us there is but one answer that can be given to this question, and that declarative of the wisdom and fidelity manifested in the course which Mr. Pinney has pursued.

MISSION IN HINDOSTAN.

The narrative given in the Chronicle of the W. F. M. S. of what preceded the religious exercises in the Second Presbyterian Church, and of those exercises till the benediction was pronounced, is so similar to that contained in our last number, that its insertion would be little more than a repetition. The sequel is as follows:—

When the benediction had been pronounced, a portion of the assembly withdrew; but as it had been previously intimated that the missionaries might offer a few additional remarks before they left the church, many remained.

The *Rev. Mr. Lowrie* arose, and spoke of the cheerfulness and pleasure with which he and his associates were about to relinquish the endearments of home and friends, and native land, to enter the distant field, and the desire which they felt not only that they might be remembered in the supplications of Christians, while upon the ocean and in a foreign land, but that a feeling of compassion for the heathen, and efforts to send them the gospel might be greatly increased in the churches of this country.

The *Rev. Mr. Reed*, addressed such, "then in the house of God," as they were about to leave amidst the abundant means of grace here enjoyed, in an unconverted and impenitent state; and it is to be hoped that his pungent and affectionate appeal to that class of persons, will be long remembered and faithfully improved.

The *Rev. Mr. Dwight*, of Massachusetts, then made a few remarks, in which, after stating "that he was the only relative of Mrs. Reed then present, and his gratitude to God that providential circumstances had brought him to Philadelphia at that time, to see her before she left this country," he urged upon all present the cultivation of that spirit with which these missionary brethren and sisters appeared to be actuated.

The *Hon. Walter Lowrie*, (the father of the missionary of that name,) at the earnest request of some of his friends, then addressed a few words to the waiting crowd. He spoke of the strength of those attachments which a father might be supposed to feel towards a dutiful and affectionate son—and an *eldest son;* and especially towards a son whose piety and self-consecration to the missionary work, were in his mind associated with the counsels and prayers of the departed wife—the sainted mother: whose eminent Christian graces and attainments, the occasion seemed so forcibly to recall. But he assured his Christian friends that though he felt, and *felt deeply*, at parting with these children, yet instead of any feeling of reluctance or regret, he could say that he was willing and even anxious that they should go—that if there was any station which he envied, it was that which they were about to assume, and that he could freely part with every child he had, if they were going to leave their native shores on such an errand.

But to give a just summary of these remarks—or an idea of the manner in which they were stated, or the effect which they produced upon those who heard them, were utterly impossible. It is sufficient to say of the meeting, taken as a whole, that the God of missions appeared to have made it a season of unusual and precious enjoyment to many of his people; and one whose effects upon the cause of missions in future time, (it is believed) *will not be lost*.—Though these additional exercises did not end until a late hour, the people seemed unwilling to terminate the services of so delightful an evening.

On Wednesday, at 3 o'clock, P. M., the missionaries took leave of their friends, and proceeded to New Castle, Del.; and at 8 o'clock the next morning, after uniting in prayer, on shore, repaired on board

the Star, Capt. Griffin, then lying in the stream, opposite that place. Parting salutations with such relatives and friends as had accompanied them thus far, were there passed:—the boat returned to the shore; while the stately ship weighed her anchor, spread her canvass, and moved majestically forward down the bay; favoured with a fine breeze, and prosperously commencing her distant voyage. This little band of missionaries bid adieu to their kindred and native land, with a degree of composure and cheerfulness, greater than we were prepared to anticipate in any case of this kind; not the slightest trace of unsubdued emotion, or of painful mental conflict having at any time appeared. The Star is expected to touch at Madeira on her way to Calcutta; and her stay of 10 or 12 days in port, will, (it is thought) not a little relieve her passengers of the fatigues of the voyage. May the supplications of God's people follow this receding band of heralds of salvation to the heathen; and may he "whose way is in the sea, and his path in the deep waters," conduct them in safety to the place of destination, and make them a rich blessing to many ready to perish.

MORE CALLS FOR MISSIONARIES.

To the Directors of the Western Foreign Missionary Society.

Ephesus, March 15, 1832.

Rev. and Dear Sirs,

From this site of the most memorable, and most flourishing of the apostolical churches, I long to stir up the great and prosperous region of the West, to the great work of *re-evangelizing* the lands which were first called Christian. The little association which it is my privilege to serve, have marked out a plan of Scriptural Schools, best calculated, as I conceive, for dispelling the darkness that has since been here accumulating for ages. Will not your recently formed society more than execute what, with their limited resources, they can hardly aspire to?

Smyrna, July 30th.

You will not wonder that letters lie by me long unfinished, when I inform you that I am the only American, and almost the only Protestant Missionary among the six millions of benighted inhabitants of Asia Minor.

Smyrna, March 2, 1833.

Fathers and Brethren,

Shall I commit this scroll to the flames, or fill up the sheet with repeating, perhaps, thoughts already expressed to you, in a communication more than a year ago? I have hesitated which to do, but hope there may be something in the sacred associations of *Ephesus* and *Smyrna*, that may give additional importance to the idea suggested.

I learn but little of what is passing in your western region, but have observed with deep interest the ordination of your two first missionaries; their destination to Africa, and the blighting of your fond and early hopes, in the death of one of those beloved young men. In the absence of information as to what will be the destination of his surviving associate, permit me again respectfully to urge upon you the claims which Asia Minor presents to a Missionary Society.

Since I last wrote, the system of schools which we had in operation have been much curtailed, and there is little reason to expect that an association which had its origin in personal attachments, will be able advantageously to occupy so wide a field. Some of our most active patrons dwell in the region where Brainerd and Sergeant performed their first missionary labours, and we have generous contributions from the place where Mills, and Hall, and Richards, and Nott combined to rekindle the flame of missions in our American churches. Such alms, though limited in extent, together with the prayers, which we doubt not accompany them, will we trust come up in remembrance before God, and draw down blessings upon our poor, imperfect labours.

Straitened, however, as we are for funds, and so wide is the field before us, we would gladly *resign to your Society*. In my letter to the Bible Society, I have spoken of the advantages, obvious indeed, which would accrue to the cause at home, from the *peculiar* reaction of labours in these New Testament lands! In your own case, I think they might amount almost to a pecuniary support of the mission.

Equally great is the encouragement to Missionary and Bible efforts in the countries themselves. The children of some hundred thousand Greeks, if not Armenians, might be easily brought under instruction; presses might be freely conducted, and the gospel preached, indirectly in the schools, and directly and without fear, to all who might be brought by the Holy Spirit to feel their need of a spiritual Christianity, and to ask what they "must do to be saved!" All this, too, in the midst of millions of Mahometans, whose hearts the Lord might open to inquire after the truth. Oh send us then, some of your young men, to aid in bearing the heat and burden of the day, before, worn down with our labours, we sink into the grave! In Smyrna and its immediate vicinity, two could be advantageously employed, and we could find eligible stations for at least half a dozen others at no great distance. Such a step would not inter-

fere with any of the missionaries of the American Board, the nearest of whom is at Constantinople in another quarter of the globe, and hundreds of miles from us.

Strong, too, as are the claims of Africa, in some form or other, upon our land, *in comparison* with this dense and partially civilized mass of human beings around us, I cannot but think that the call for white men to visit her unhealthy clime, might for the present at least, be disregarded.

I have written amidst many interruptions, and with a languid pen. If rightly understood, I trust my remarks will be taken in good part, and not be thought presumptuous, in yours, very sincerely,

JOSIAH BREWER.

The extracts from the correspondence of the American Bible Society for July, contain the following interesting letters:—

We have great satisfaction in presenting below a letter from the American Missionaries in Ceylon, and also one from the Rev. Mr. Goodell, at Constantinople.

Jaffna, Ceylon, July 18, 1832.

REV. AND DEAR SIR,—Having been permitted by a kind Providence to become the almoners of the bounty of the American Bible Society to this people, we would now, in their behalf, return thanks to Almighty God, and through you to the Society, for the liberal grants of Bibles and money with which it has supplied us. We have endeavored to make the best use of both that was in our power. The English Bibles have been of great use to us in many ways. A few of them we gave away to those who were destitute of the word of God in the town of Jaffna; but the greatest part was disposed of in our seminary at Batticotta, and a few for the preparatory school at Tillipally. As our supply is now nearly exhausted, we should esteem it a very great favour, and it would greatly aid the cause of education in this district, if you could make us a grant of *one hundred* English Bibles. These are now regularly read and recited in the seminary, and we consider it of great importance that every young man, on leaving us, should be furnished with a copy both of the English and Tamul Scriptures.

The first grant of money made to us by the American Bible Society has all been expended in the purchase of Tamul Scriptures at a reduced rate; and we shall now, with as little delay as possible, most thankfully avail ourselves of your recent liberal grant of $600 for the same purpose. We have hitherto received our supplies of Tamul Scriptures principally from Madras. They are very beautifully printed and substantially bound; and on this account are very acceptable to native Christians, and to all who have a desire to possess and read the word of God. They are necessarily expensive on account of the size of the type. The late edition of the Old Testament is bound in four octavo volumes, averaging 652 pages each. The New Testament forms one large or two small octavo volumes. A new edition is now printing at Madras in a much smaller type, which will reduce the size of the book, and of course the expense—an object greatly to be desired, when we consider the vast numbers of people to be supplied, most of whom are too poor to purchase for themselves. We consider it an object of great importance that every member of our church, the teachers of our native free schools, and every member of our seminary should be furnished with an entire copy of the Tamul Scriptures. Most of these have long been connected with Bible associations, and contribute monthly, according to their ability, for this object. The Tamul Bible association at Batticotta contributed last year about $60. This is indeed a small sum in itself; but when we consider the poverty of most of those who contribute, it is large.

Every year a large number of youths leave our native free schools who are able to read the Scriptures. All these should be furnished with at least a part of the word of God. But we are not able to supply them. For the same reason we rarely distribute the Scriptures in larger portions than single Gospels, though in many cases, especially to Roman Catholics, it is very desirable to give the whole Bible.

We make great use of the Gospels, and other small portions of the word of God, in our native free schools, as a reading book, and especially in our Sabbath schools, when the children are assembled in classes at our stations. Beside the Sabbath, they are regularly assembled one other day in each week for the same purpose. The school-masters also at the same time read both the Old and New Testaments, accompanied with suitable explanations and exhortations. In this way, as we have every reason to believe, we are making a profitable use of the Scriptures received through the bounty of your Society. Many of the school-masters are already members of our church; some others are considered as candidates, and almost all of them profess to be convinced of the truth of Christianity. A large number of children are also daily taught to understand distinctly the first principles of the Bible. Many of them thus learn to despise the idolatry of their countrymen;

and a few, we hope, have received saving benefit from the opportunities they have enjoyed. By the blessing of God upon the seed of divine truth thus sown in their hearts, a glorious harvest of souls will, we trust, ere long be gathered into the garner of the Lord. Indeed we have already in some degree begun to reap the harvest. Two hundred and twenty-seven have been gathered into the church of Christ since we commenced our mission in this district. This number is indeed small; but it is to be considered that we receive none into the church who do not give credible evidence of having been born of the Spirit. Large numbers would willingly be baptized, in the hope of receiving some temporal advantage; but these are not such converts as we are willing to receive. Thus while we lament that there are so few members of our church, we rejoice that there are so many over most of whom we may rejoice to believe that they are indeed the children of God. We rejoice also that the American Bible Society has been the honoured instrument of assisting in this great and glorious cause, and thus laying the foundation for raising the temple of the Lord in this land. We rejoice also to hear of its enlightened zeal and encouraging success in our own country in supplying every family with a Bible. May the Society be strong in the Lord God of Hosts, and go on and prospor, until not only the families in our own country, but all in every remote corner of this fallen world, shall hear in their own language the wonderful works of God!

We send you herewith a copy of the last annual report of the Jaffna Branch Bible Society, which gives a concise view of what it has been enabled to accomplish during the first ten years of its existence.

As we have a constantly increasing demand for the Scriptures, any sums that you feel able to grant us from time to time, will be most thankfully received and faithfully applied to the purchase of the Scriptures for this destitute people.

We remain, Rev. and dear Sir,
Very sincerely and affectionately
Yours,

B. C. Meigs,
D. Poor,
M. Winslow,
L. Spaulding,
H. Woodward,
J. Scudder.

Orta Key, Constantinople, Feb. 21, 1833.

My Dear Brother—I wrote you the 22d ult. in answer to yours of Oct the 23d, 1832. We rejoice greatly that the American Bible Society is growing up like a great tree in the midst of the earth; and we hope that "the fruit thereof will be much," and that "the leaves will be for the healing of the nations." The Bible is the best gift which it is in the power of man to impart to his fellow-man. The Pagan of the wilderness, and the more civilized but not less benighted heathen, need its light to guide their feet into the way of peace. These fallen, degraded churches can never be restored without its life-giving power. Nor can these distracted countries ever be calmed and quieted without its holy influence. And how much the numerous, oppressed, and afflicted ones around us need its heavenly consolations, no tongue can tell, and no one but an eye-witness can adequately conceive.

Let me tell you what I saw in Constantinople only a few mornings since. Mr. Dwight and myself, having slept in the city, were returning at an early hour, and on arriving at one of the gates of Constantinople, we saw an Armenian hanging by the neck, with a large paper attached to his breast, on which his accusation was written. To some of these, who stood by, gazing in mournful silence upon the face of their neighbour, relative, son, father, husband, &c. I put the question, "What has he done?" They dared only answer by shaking their heads! We passed on to another gate, and found another Armenian hanging in the same way, with the accusation on his breast suspended from his nose, a hole having been bored through it for the purpose. Four other Armenians and one Greek were at the same time hanging in the same way before other gates of the city. And what had these seven men done?

It was the great feast of Ramazan, when the Turks for a whole month eat nothing during the day, and spend much of the night in feasting and in public display. We ourselves went out the evening previous to witness their illuminations; and these unfortunate men were probably abroad on the same account. It is said, that, passing by a confectioner's, they called to purchase a few paras' (perhaps three or four cents) worth of sweet-meats, and complained of his not giving them good weight; that he being in ill humour, as is usual with the Turks during the fast, struck one or more of them; that they took hold of his arm to prevent his doing them any injury, upon which he called out to some soldiers then passing, and had them conveyed to the Seraskier Pasha, who forthwith ordered them to be executed. One of them was a young man, who was soon to be married. He had two thousand piastres in his pocket at the time; but all the money which any of them had about them, as well as their clothes, (excepting their shirt and drawers) were taken, as is always the case, by the executioner. Their friends, some of whom were respectable, knew nothing of the

matter till they saw them early the next morning in the situation I have described.

Now it is painfully affecting to think that these poor men, though Christians in name, probably never read a chapter in the Bible during their whole life, or knew any thing of its blessed consolations in the unexpected awful moment of execution. The good people of America cannot interfere in the political state of their suffering brethren here; but there is one thing they can do, which is infinitely preferable to such interference, even were this possible —they can give them the Gospel of the Lord Jesus Christ—that precious remedy for the wants, oppressions, and woes of the human family. Yes, after all, brother, we have in our hands the only medicine that can cure; the only balm that can soothe their anguish and relieve their pain; the only means that can raise them to life, light, happiness, and heaven. And saith the Scripture, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him!"

That you may be under the direction of the great Head of the Church, and may adopt those measures, and ever do those things which are pleasing to him, is the prayer of your brother in the work of the Lord. W. Goodell.

HAPPY CHANGE IN THE STATE OF THE ARMY IN INDIA, IN A LETTER FROM AN OFFICER.

To the Editor of the Evangelical Magazine.

Charmouth, March, 15, 1833.

Sir,—The friends of missions, who have read the "Missionary Chronicle" for last month, must have been highly gratified by the interesting details therein given by our missionary brethren, of the success with which it has pleased God to crown their labours among the natives of Hindostan. The following account of a pleasing and remarkable work of God among the European officers of a regiment in the presidency of ———, is given in a letter I received, about three months since, from a much esteemed young friend, suppressing only such parts of his letter as are of a purely domestic nature, and, from feelings of delicacy, the names of persons and places. Several friends, to whom I have read the letter, thinking it ought to be published, I send it to you for that purpose (and should have done so before, but long continued illness prevented), persuaded that it will be read with great pleasure and thankfulness by your numerous readers.

Yours, truly,

B. Jeanes.

My Dear Mr. *Jeanes*,

* * * * *

I am now (by the grace of God) about to give you a few particulars relating to myself, which I am perfectly sure you will be delighted to receive.

What I have to write about, is the mercy and grace of God evidently shown to me and *seven* other officers of my regiment, in graciously leading us to *turn* towards Him. It is really *wonderful* and *perfectly miraculous* to see how the *holy* and *compassionate* Saviour God has dealt with us.

Only fifteen months ago there was not a single religious character in the regiment. The work began in the souls of two cadets, who were attached to us; and almost immediately afterwards two of our own officers joined them; then, by means of conversation (at least apparently) with these persons, myself and another officer began to inquire after God; after which our ——— joined us, with a ——— and a ———, all religious (evangelical); and by his influence and explanations of the scriptures, three others are in a fair way of conversion, and we have every prospect of its still spreading. Surely this is great cause for thanksgiving and praise; for I suppose that a case parallel to this was almost never heard of before. We are situated in an out of the way place, called ———; only our own regiment, consisting in all of fifteen officers, and three ladies, of which number ten officers and two ladies are seeking the narrow and strait gate of salvation, and all, I sincerely believe, running in the right way, that is, according to the gospel; for we profess to be of no particular sect, but are humbly and diligently striving for a saving knowledge and apprehension of those blessed truths contained in the testament of Jesus Christ our Lord and Saviour. May your prayers, and the prayers of all true followers of Christ, unite with mine, and those of this little flock, for the extension of his kingdom in the world! I am sure you will be gratified to hear, that in this army the word of God is taking most powerful effect: ten years ago it would have been a matter of great difficulty to have found fifty real Christians; but now I believe there is not a single regiment which has not one or two officers at least, and there are many with five and six, but I think in no *one* regiment are there so many as in this, *which are the growth of a single year.* We may truly say with Jacob—"Surely the Lord is in this place, and we know it not," Gen. xxviii. 16—Such a blessed change has taken place that I sometimes fear it is too good to last; but we must

trust in God, that He will finish the good work which He has commenced in our soels. Six months ago our mess-room, *every day*, was the scene of the most blasphemous and hoisterous mirth (improperly so celled), and our meeting together in that place was always the signal to commence a conrse of most horrible folly, in cursing and swearing, quarrelling, and scendalizing; hut now it is the most direct opposite: we still meet, hut in calmness and brotherly love; swearing and ell gross and filthy lenguage, are uniformly disconrsged; no more quarrelling, scandal, or loud mirth; hut we act and think more like rstional heings; and all this has not heen accomplished hy the strong hand of anthority, but hy the infinite power of the Spirit of God; for those who are still onconverted, finding none to laugh or join in with their jests end jokes, are constrained to let their powers of exciting risibility remain dormant. Onr sabbaths, which before were profaned and slighted, insomnch that, with shame I confess to yon, I have often forgotten the day altogether, until put in remeinbrance of it hy *not having to go to parade*—a horrible state of things. But since our ——— joined us, we have alwsys attended divine worship twice every Sunday in the mess-room, the scene of our former *depravity*. Perhaps you will think, hy my giving yon an account of our external circumstances only, that we are enjoying the forms without the power of godliness; hnt I hope I can truly answer you here, for we do not attend the service for the sake of the name, or for being seen, becsuse there is no one to sec us except God and ourselves; and, for my psrt, I go there in all humility to *hear* and *profit* hy it; for I think I have learnt to set a jnst value upon time, seeing that wo do not know how small a quantity we may be allowed to prepare for eternity. I have also learnt another great treth, viz. thst the Bible possesses the power of laying hare the inmost thoeghts of my heart—such things as I thought no man possibly could know, and snch things as I did not dream of, all lying coiled up, and still trying to hide away from the all-penetrating Spirit; hut which forcibly drags them out, exposing to my view a confused mass of hideous deformity and ogliness, most completely out of the power of the natural man to discover. The more I read of the Bible, so much more am I satisfied of its truth, for *no man* possibly could have written soch things es are contained in it without having experienced them, especially the different epistles; those of the Romans and Hebrews, I think, are tho most splendid pieces of argnment and delincation that were ever composed.

Condole with me for the loss of my *dear mother*. * * * * Poor ——— too is lost to us:—indeed, the hand of the Lord has becn heavy on me and mine; hnt let me thank and praise Him who, in His infinite mercy, hes spared me, and given me time to repent and amend my weys. Oh! I shudder even to think, how often and near I have been to that eternity of torment to which I shonld have most certainly passed, had not the Almighty arm of God sustained me, and finally led me to turn towards Him. May His love snd mercy light npon *you and all your house* for everlasting! Amen.

Youre, most affectionately,

* *

Dated * *
August 16, 1832.

ON THE OBSERVANCE OF THE SABBATH IN INDIA.

In the interesting Memoir of the Rev. Mr. Brown, one of the pious chaplains at Calcotta, and an intimate friend of Martyn, it is remarked that, when he arrived in India, there was scarcely any thing which ootwardly distinguished the Sahhath from any other day of the week, except that the Union Jack was to be seen flying at the flag-staff of Fort William. Business of every description, and all public works, went on, in general, as nsual. Indeed, of onr conntrymen who then sojourned in India, with but very few exceptions, it may truly be said that they regarded not the Sahbaths of the Lord. Happily, however, matters in this respect are now greatly changed for the hetter, and India contains not a few who can say, "I was glad when they said to me, Let us go into the house of the Lord. How amiable are thy tehernacles, O Lord of hosts! a day in thy courts is better than a thonsand." But, notwithstanding this decided and very gratifying change, there is still much room for improvement. When the writer touched at Madras, in 1820, the Scotch kirk there was then heing erected, and, to his utter astonishment, he found the work going on during the Sahhath as on any other day of the week. Whst will the good people north of the Tweed think of this? If such an occurrence had taken place in the land of Knox and the martyred Covensnters, many of them, I hclieve, would have considered it cnoogh to have brought down the judgments of heaven on the whole country. When such things as this were commonly done throughont the cast, it cannot he a matter of surprise that it was a common remark smong the natives thet "the Sahuh log," the name hy which they designate all Enropeans, "did not seem to have any God at all, for all days were to them alike." Snrely, though no law can he made to prevent the na-

tives from prosecuting their own labours on this holy day, yet the Government should set them a better example. In the discussions which may ensue on the renewal of the East India Company's charter, this subject may probably not be unworthy of some attention from the Christian public. T. M. A.

As missions to Western Africa are now peculiarly interesting to most of our readers, and as a number of them do not take the Missionary Herald, we republish from that periodical for July, the following paper, containing important information relative to Western Africa.*

WESTERN AFRICA, CONSIDERED AS A FIELD FOR AMERICAN MISSIONS.

The states and kingdoms which are embraced in the preceding map, and the central kingdoms of Africa further north and east, are sure to be regarded with permanent and increasing interest by the people of the United States. The coasts will progressively be occupied by colonies, sent forth from among our free and freed coloured population; and the nations of the interior will become the theatres of missionary labours and triumphs.

The country represented on the map, is about 1500 miles from east to west, and about 400 miles from south to north. The coast westward of Cape Palmas is called the Windward coast, and that on the east the Leeward coast. The reason for this distinction is found in the usual course of the wind, which is from the north-west. First on the Windward coast is the flourishing colony of Liberia, extending more than 200 miles along the shore, and 20 or 30 miles into the interior, including the Veys, Deys, and Bassas, native tribes. The Kroomen, another native tribe, reside on the limits of the colony, but are not under its jurisdiction. A part of this coast, nearest Cape Palmas, is called the Grain coast, on account of the Malagette pepper for which it is noted. East of Cape Palmas the ivory coast extends some distance; then the Gold coast for 180 miles; and beyond the river Volta is the Slave coast. Cape-coast Castle, belonging to the British government, is on the Gold coast; and it was not far from this castle that Sir Charles M'Carthy and nearly 1000 British soldiers were cut to pieces in 1824, by a numerous army of Ashantees. The distance from the castle to Sierra Leone is about 1000 miles. With a few exceptions the whole coast is low. A dense forest extends along the inner border of the colony of Liberia. The Niger, rising in the Kong mountains, not very far distant from Monrovia, after an immense sweep through luxuriant countries pours its floods into the ocean, east (and perhaps west also) of Cape Formosa. The river Volta, between the kingdoms of Dahomey and Ashantee, probably rises in the same mountains. The Windward coast has several navigable rivers within 300 miles of Cape Palmas. A ridge of mountains stretches through the interior, at various distances from the coast. In Yarriba, where the mountains were crossed by Capt. Clapperton, they were not more than 2500 feet high. East of the Niger the ridge rises to a loftier height, and is supposed to extend far into the interior, and to constitute the "Mountains of the Moon." The Cameroon mountains, opposite Fernando Po, are said to be 13,000 feet high. Not far from the Gold coast, there are mountains composed of granite, gneiss, and quartz. Scientific men are of opinion, that a great table-land extends from the ridge of mountains in the interior just mentioned, to the Cape of Good Hope. Why should not these mountainous regions be suited to the constitutions of northern missionaries? In champaign countries, the most temperate parts of the torrid zone are under the equator and five or six degrees each side, because there the sun is obscured by clouds through the year. Meredith thinks the Gold coast has the advantage of the West Indies in its soil, climate, and seasons. The climate at the mouth or mouths of the Niger, is supposed to be very insalubrious. The rainy season in Western Africa begins about the first of June, and continues till October or November. Europeans and Americans are subject to malignant fevers, if much exposed to the weather in the rainy season.

The whole country is doubtless one of the most fertile in the world. All the tropical fruits grow in wildness and profusion. Coffee of an excellent quality grows spontaneously. Rice of superior excellence is the common food of the natives; and the soil is adapted to indigo and cotton, to wheat, barley, and Indian corn.

The population of the countries bordering on the Niger, has been estimated at 25,000,000; and the Niger and Tshadda bear the same relation to the countries they water, that the Mississippi and Missouri do to the vast and fertile regions of our western states and territories. They may be, they will be, ascended by steamboats, and probably with little risk of life.

* A map accompanied this paper in the Herald.

What a surprising influence would be exerted by a few cargoes of European or American goods, transported, vessel and all, as by magic, into the heart of Africa! Doubtless the commercial habits of Central Africa are destined to experience a speedy change; and Christian enterprise, though at present less wakeful, less energetic, less daring than that of commerce, will not be backward to pour the blessings of the gospel into the new channels of trade.

The sea coast is occupied by small tribes, or states, with various forms of government, but generally aristocratical. The Vey tribe, within the bounds of Liberia, consists of 12,000 or 15,000 people; the Dey tribe of 6000 or 8000; and the Bassa tribes of about 125,000. The Kroomen come next in order. Though owning but a small country, they are the labourers, sailors, pilots, factors, and interpreters, for almost the whole coast. But little is yet known of the country immediately behind Liberia. The following statements were made by Mr. Ashmun concerning it, in the year 1827.

An excursion of one of our people into the interior, to the distance of about 140 miles, has led to a discovery of the populousness and comparative civilization of this district of Africa, never, till within a few months, even conjectured by myself. We are situated within fifty leagues of a country, in which a highly improved agriculture prevails—where the horse is a common domestic animal—where extensive tracts of land are cleared and enclosed—where every article absolutely necessary to comfortable life, is produced by the soil, or manufactured by the skill and industry of the inhabitants—where the Arabic is used as a written language, in the ordinary commerce of life—where regular and abundant markets and fairs are kept—and where a degree of intelligence, and practical refinement, distinguish the inhabitants, little compatible with the personal qualities attached, in the current notions of the age, to the people of Guinea.

The Ashantees are a powerful nation, able on a short notice to bring an army of 15,000 warriors into the field. Mr. Bowdich, who visited Ashantee in 1817, supposes, from the similarity of customs, that the higher classes in that country are descended from the eastern Abyssinians. Coomassie, their capital, is four miles in circumference, built in a style superior to any of the maritime towns, and the houses, though low and constructed wholly of wood, are profusely covered with sculpture and ornament. The Ashantees are described as a noble race of Africans. Some of the states on the Gold coast are subject to them.

Dahomey was the first of the greater states penetrated by Europeans. Mr. Norris went there as long ago as 1772. It was then powerful. Abomey, the capital, is about 150 miles inland, and the approach to it from the coast is by a gentle ascent through a fine country. Mr. Norris describes the king as an object of blind and idolatrous veneration. Whidah, on the Slave coast, has long been subject to his authority.

Another kingdom in the interior is called Yarriba. It borders on the Niger. Its capital is Katunga. North of Yarriba is Borgoo, an extensive country containing eight states. Niki, the most powerful of these states, is said to have not less than 70 considerable and important towns dependent upon it, all of which have several smaller towns and villages under their control.

Westward are the Soolimanas and Soosoos, communities which, on account of their situation, may receive the means of their moral illumination more conveniently, perhaps, from Sierra Leone, than from any other quarter. Soolima is about 200 miles from Sierra Leone. Major Laing's account of his visit to this country in 1822, is deeply interesting, and renders it probable that no part of Africa affords a better field for missionary labours. A review of his travels in the Timmence, Kooranko, and Soolima countries, may be found in the African Repository for March, April, and May, 1831.

The map delineates the coast of *Guinea;* and this name will remind the reader that here, for ages past, violence and wrong have exerted their utmost power. Even now the slave trade rages on all the shore, except the small portions which are protected by American and English colonies: it reges, too, through all the vast interior. In considering the *social* state of the people, it is a gloomy picture we contemplate. We must make a distinction between the original inhabitants of the country, and the foreign races from Arabia and other parts of Asia. The latter are firmly established in the ancient seats of civilization on the north. The Copts, Brebes, Tibboos, and Tuericks, are remnants of native tribes, and are either sunk in degradation, or wander in dark recesses of mountains, or over desert plains. The native and foreign races mix on the banks of the Niger and Tshadda, above the junction of the two rivers. The Negro is more mild, hospitable, and liberal, than the Moor. The latter has been guilty of most of the atrocities committed against European travellers. The negro character is distinguished by peculiar warmth of the social affections, and by the strength of kindred ties. He possesses strong local attachments—to home, and country. Such, however, is the state of society, that it is a perilous life he leads; but this

evelopes feeling, thought, a finant and atural oratory, and shrawdness. The assion for poetry is very general.

Such are tha notions of a future state, hat it is thonght necessary, in Ashantee, Dahomey, Yarriba, and other interior nations, for a decessed monarch to he attended by a large retinne of wives, conrtiers, nd slaves. Hence the most bloody masacres on snch occasions. With this exeption, tha peopla of those nations are nore amiable, more dignified and polished n their manners, and mora moral, than the tribes on the coast.

Except the Ethiopick language, and some nnknown characters inscribed by the Tuaricka on their rocks, there is nothing like writing among all the aboriginal tribes of Africa—not even a hieroglyphic, or a symbol. Christian missionaries have introduced writing in Sonth Africa, and among the nations hack of Sierra Leone. The Moors have introdnced writing into Central Africa; hut it is used chiefly as a tool of the magic art, for manufacturing charms and fetiches. The charms are written in Arahic. Tha Koran is nsed as a charm. Only a few of the graat sheiks and doctors can read it.

The Mohammedan converts of Central Africa are more bigoted in respect to dogmas, than their hrethren of Tripoli; but they are more lax in practice. This religion abolishes human sacrifices; in other respects it increases the evils of Africa. By means of Mandingo missionaries, it is making progress in the neighbourhood of Sierra Leone and Liberia; and the Felatahs ara propagating it, chiefly by violent means, on the banks of the Niger. It has not yet made great progress in Yarriha, bnt is gaining grnnd. Tha following paragraphs are extracted from the Landers' journal of their voyage down the Niger in 1830. The first was written at a village hetween Rabha and Egga.

"We found several Felatah mallams on the island, who have been sent hy the chief of Rabba for the pnrpose of instrncting the natives in the Mohammedan faith. Tha island is inhabited hy Nouffie fishermen, a harmless, inoffensiva race of men, who only a few weeks ago were obliged to abjnre their Pagan deities for the Koran, whether against their inclination or otherwise. This is another of the affects of the Felatahs spreading their conquests over the conntry. Wherevor they become masters, the Mohammedan religion follows. In consequence of Ederesa having relinquished bis anthority in favour of Mallam Dendo, his snbjects have become Mohammedans, and this faith will no doubt shortly spread through Yarriha."—Vol. ii. p. 99.

Again, at Egga:—

"The children of the more respectable inhabitants of Egga are placed at a very early age nnder the tuition of our friendly host the schoolmaster, who teaches them a few Mohammedan prayers; all, indeed, with which he himself may be acqnainted in the Arabic tongue. In this consists the whole of their education. The boys are diligent in their exercises, and arise every morning between midnight and sunrise, and are stndiously employed by lamplight in copying their prayers, after which they read them to the master one after another, beginning with the eldest. This is repeated in a shrill, bawling tone, so loud as to be heard at the distance of half a mile at least, which is believed to be a criterion of excellenco by the paranta; and he who has the strongest lungs and clearest voice is of course considered as the best scholar, and caressed accordingly. The Mohammedans, though excessively vain of their attainments, and proud of their learning and intellectual superiority over their companions, are nevertheless conscious of the vast pre-eminence of white men over themselves, for they have heard many marvellous stories of Europeans, and their fame has been proclaimed with a trumpet-voice among all people and nations of the interior, insomuch that they are placed on an equality with supernatnral beings."—p. 132.

Egga was governed by a Mohammedan. The Felatah interest was said not to extend below that place. Yet a Mohammedan schoolmaster was fonnd instrncting the youth of Kacunda, a town still farther down, and another at Damuggoo, some distance below the Tshadda; and nothing bnt zealous and persevering Christian missions can check its progress southward.

The African *pagan*, Mr. Ashmnn says, is without any fixed and definite idea of God—a prey to dark, bewildering, grovelling superstitions. At present, the Pagans are the most easy of access, and doubtless by far the most easily wrought upon by the principles of the gospel. Wherever we go in Western Africa, our efforts shonld be specially directed towards them; for their superstitions have waxen old, and are ready to vanish away.

The American colony of Liberia, which now contains about 3000 emigrants, is of immense value and importance, in relation to American missions in Western Africa. Till commerce forces her way up the Niger, it is doubtful whether a mission could be properly sustained at Boosa. It is more probable that a post could be occnpied among the Ashantees, through the medium of Cape-coast Castle; and quite as probable, that the most advantageous locations would be found still nearer Monrovia. But, upon the elevated regions of tha interior our eyes must he intently fixed, and we must ascend and plant the

standard of the gospel upon them, as soon as Providence shall afford us an opportunity.

A mission was sent to the tribes of Liberia, some years since, from Basle in Switzerland; but the climate proved so fatal to the missionaries, that the mission has been relinquished. Our Baptist brethren, and more recently our Methodist brethren, have sent missionaries to the colony: and lately the Western Foreign Missionary Society has sent out a promising missionary. The American Board of Commissioners for Foreign Missions resolved upon sending a mission to Western Africa, several years ago. The want of missionaries, who were disposed to spend their lives in that part of the world, and who at the same time were endowed with constitutions and habits adapted to the climate, has prevented the establishment of the mission hitherto. But now, through the favour of divine Providence, two young men, born and educated in the south, and ardently desirous of publishing the gospel in the countries which have been described in this Paper, have been engaged by the Board for this purpose, and are expecting to embark in the autumn. Should the King of Zion crown this enterprise with his favour, the mission will be extended as fast as the suitable instruments are obtained. The pious *colonists* should be employed as far as possible in publishing the gospel in Africa. Some of them may become schoolmasters, some printers, some distributors of tracts and books, and some preachers. Missionaries from our own country, to take the lead in this great enterprise, ought not to be wanting—especially men inured to the climate of our southern States. We owe an immense debt to Africa, and nothing short of the blessings of the gospel will pay it. May Africa, and the missions which have gone and are going to bless her shores, be remembered in the daily prayers of all the churches.

View of Publick Affairs.

EUROPE.

Advices have been received from Europe, (Liverpool) to the 25th of June; from London of the 24th, and from Paris of the 19th. We shall chronicle the occurrences most worthy of notice.

Britain.—The most recent intelligence left the British parliament engaged in discussions of much interest on several points in the great system of contemplated reform. The most important of these are—West India Slavery, Church reform in Ireland, and the East India Company. We can give little more than the result of the discussion on each of these topics, at the date of the last accounts.

After much debate, and the proposing and modifying of several plans, relative to the emancipation of the slaves in the British West India islands, the following resolutions were adopted in the Commons' House of parliament, by a very large majority:—

"That immediate and effectual measures be taken for the entire abolition of slavery throughout the colonies, under such provisions for regulating the condition of the negroes as may combine their welfare with the interests of the proprietors. 2. That it is expedient that all children born after the passing of any act, or who shall be under the age of six years at the time of the passing any act of parliament for this purpose, be declared free, subject, nevertheless, to such temporary restrictions as may be deemed necessary for their support and maintenance. 3. That all persons now slaves shall be registered as apprenticed labourers, and acquire thereby all rights and privileges of freemen, subject to the restriction of labouring under conditions and for a time to be fixed by parliament, for their present owners. 4. That towards the compensation of the proprietors, his Majesty is enabled to grant to them a sum not exceeding £20,000,000 sterling, to be appropriated as parliament shall direct. 5. That his Majesty be enabled to defray any such expense as he may incur in establishing an efficient stipendiary magistracy in the colonies, and in aiding the local legislatures in providing upon liberal and comprehensive principles for the religious and moral education of the negro population to be emancipated."

The foregoing resolutions have been sent up to the House of Lords for their concurrence. In what manner they will be there disposed of is not yet known. It is stated, however, that those who are personally interested in the emancipation of the slaves, have signified their satisfaction with the plan and terms proposed in the resolutions adopted by the Commons. They perceive that the cry for complete and immediate emancipation is so loud and general in Britain, that it cannot longer be resisted, even if the government wished for delay; and they are willing to take the indemnity offered, rather than hazard every thing by contending for more advantageous terms. Gloomy prognostics, however, are uttered by some, who anticipate nothing but mis-

chief and misery to the slaves and to their owners, as well as loss and injury to the nation at large, from the plan proposed.

The Church reform in Ireland is intended to remove the opposition manifested to the payment of tythes—the chief exciting cause of the commotions, assassinations, and riots which have for a considerable time past so lamentably prevailed in that unhappy country. Having determined on the abolition of the tythe system, the ministry had to provide in some way for the indemnification of the clergy, at least to a certain amount, for the loss of the tythes. The plan proposed was, to sell the leases of property belonging to the Church, and to create a fund from these sales, out of which it was calculated that the whole amount of the value of tythes might be paid, and leave a surplus of three millions sterling, to be applied to the general purposes of the government. Such was the plan of the ministry. But in discussing the subject in the Commons, that which is denominated *the conservative party*—the party for preserving old institutions as much as possible—insisted that the whole avails of the Church or Bishops' leases, being in fact Church property, ought, on every principle of equity, to be secured to the Church, without any diminution. This was earnestly resisted by the friends of *thorough reform*, and also at first by the ministerial party. But in the course of the debate it came to be well understood, that if the entire avails of the leases were not secured to the Church, the whole Bill would certainly be negatived in the House of Lords, where the Bishops have a vote, which would doubtless be given against any alienation of Church property. This induced Lord Althorp and the ministerial party to consent to strike out that section of the Bill, in which the surplus of the product of the leases, after paying the value of the tythes, should accrue to the government; and thus modified the Bill passed by a large majority. The minority, however, were greatly dissatisfied. Mr. O'Connell gave notice, that at the earliest day possible of the next session, he would introduce a motion to abolish the act which unites Ireland to England, and restore to the former a separate legislature: and another member gave notice of an intended motion for an act to exclude Bishops altogether from the House of Lords. It is thought by many that the Bill in question, modified as it is, will be negatived by the Lords; and that this will cause the resignation of the present ministry, and bring the nation to a most fearful crisis.

In relation to the affairs of the East India Company, it appears that in the House of Commons, on the 13th of June, Mr. C. Grant, in a speech of great length, laid before the House the propositions of Government for regulating the affairs of the East India Company, to the effect that the trade to China should be thrown open; and that it is expedient the Government of India should remain in the hands of the Company, subject to regulations to be prescribed by parliament. The propositions are, 1st. To separate the union which at present exists between the trading character and the soveraign character of the East India Company. 2. To abolish altogether the Company as a trading company, and to throw the trade entirely open to general competition; but, 3. To allow the Company to exercise its present authority in India for twenty years. 4. To legalize the holding of lands by Europeans in the East Indies. 5. To allow the natives of India, notwithstanding their colour, birth, or religion, to be equally eligible to all offices as Europeans.

These propositions were adopted by the Commons, and sent to the House of Lords for concurrence. What will be done with them in that House is yet to be seen.

Earl Grey and the ministerial party were left in a minority in the House of Lords, on a motion of the Duke of Wellington to present a dutiful address to his Majesty, beseeching him to cause the neutrality of England to be more carefully preserved, in the existing conflict in Portugal between the contending parties for the crown of that kingdom. This address was carried against the ministry, and presented to his Majesty, who returned a very laconic answer, purporting, that before he received the address, he had done in that concern all that was necessary or proper. On this question, it appears that a number of the Bishops voted with the Duke of Wellington against the ministry; and the London Times says: "We have reason to attach credit to the statement contained in the following paragraph from Friday night's Sun:"

"It is said that his Majesty as the Head of the Church, has addressed a strong letter of remonstrance, through the Archbishop of Canterbury, to the Bench of Bishops, and especially to the six or seven who distinguished themselves by their vote on the Portuguese question, relative to their conduct under the present critical circumstances of the nation, expressing his surprise that they should expose themselves to the imputations of acting from selfish and worldly motives,—sacrificing all claim to the respect of the religious community, and exposing the Church to the danger of losing its influence, by their being ultimately driven by the power of public opinion from their seats in parliament, if their votes, as spiritual peers, were not regulated by more discretion and attention to the signs of the times!"

This is another proof, adds the Times, of the firmness and sincerity with which the King supports his ministers.

On the 18th of June, a motion was made in the House of Commons, by a Mr. Fryer, for leave to bring in a Bill to repeal the Corn Laws. After a short discussion, the motion was rejected by a majority of 25. An arrangement has been made between the post offices of London and Paris for the transmission of a daily mail.

France.—It appears that the French Chamber of Deputies has delayed till another session the discussion on the treaty with this country, and consequently that it has not made the appropriation required to enable the government to fulfil its engagements.—Letters of 19th June from Paris, say, that the present session was expected to close in four or five days—The Ministers of Louis Philippe have expressed their determination to retain possession of Algiers, although the Bourbon government which acquired it, declared to the then British administration, that their expedition was directed by no views of conquest. A letter from Toulon mentions that the block-houses erected by the French at Algiers, to keep up their communications, were attacked by a strong party of Bedouin Arabs on the 4th instant, but the assailants were repulsed with considerable loss—The Duchess de Berri has been released from her imprisonment at Blaye, and embarked on board a frigate to be taken to Palermo, and there delivered over to her friends.

The French paper called the Tribune, gives the particulars of an interview between the ex-king of France and M. Chateaubriand, respecting the reception of the Duchess by the Royal Family of France. Charles X., it is said, told M. Chateaubriand that he should forgive the "weaknesses" of the Duchess, but that she could not be received without her husband. The session of the French Chamber of Deputies was drawing to a speedy close. A paragraphist predicts that the session will terminate with another sitting. In the session of the Chamber on the 10th, General La Fayette took occasion to complain of the continuance of the *slave trade*, even under the protection of the tri-colour flag. The Minister of the Marine replied, that since 1830, not a single instance had existed of the French flag having covered the slave trade; but Spanish and Portuguese vessels engaged in the slave trade, had disguised themselves under French colours, in order to avail themselves of the exemption enjoyed by French vessels from the search of English men of war; but this would not again occur, as with the express object of putting an end to the slave trade, a new convention had been made between France and England, for the mutual right of search in certain seas.

The Duke of Orleans, the eldest son of Louis Philip, has made a visit to England; and has returned greatly pleased with what he has seen, and with the treatment he received. A number of minor disturbances have lately taken place in several parts of France, particularly in the South, but nothing to threaten the general tranquillity of the country.

Spain.—It was expected that a great many protests would be made, and among others by the Bishops, at the meeting of the Cortes on the 20th of June, against the acknowledgment of the daughter of Ferdinand, as heiress presumptive to the crown of Spain. Despatches had been received at Paris, announcing that the King of Spain has refused to acknowledge Donna Maria as the Queen of Portugal, although the Cabinets of Paris and London had put this condition to their consent to the abolition of the Salique Law, and to their acknowledgment of the princess of Asturias, as heiress to the throne of Spain. In consequence of which, the envoys of France and England would protest against the holding of the Cortes, and against the violation of the rights of those which it would consecrate.

Portugal.—Nothing decisive has yet taken place in the war between Don Pedro and his brother. Some succours and supplies from England have lately arrived at Oporto; and another English captain has taken the command of Don Pedro's fleet, in place of Sartorius, resigned. A general action between the contending armies had been a good while expected, but was still delayed—The Cholera is prevalent at Lisbon, and in some other parts of the kingdom.

Greece.—It appears that a considerable emigration is soon to take place from Smyrna, with a view to settle a Greek colony at the Isthmus of Corinth, which is to be called New Smyrna. Athens, it is said, is likely to become the capital of Greece, as it was in ancient times—King Otho contemplates making it the residence of his court, and the location of the legislative body.

Holland and Belgium.—The recall of the Dutch Ambassador, Dodel, from the British Court is explained away, by saying, that he permissively went for a short time, to return with increased powers.

The legislative session of the Belgic Chambers was opened on the 7th June, by King Leopold in person. His Majesty's speech shows as though the definite and peaceful settlement of the dispute with Holland was looked upon as certain.

The Industrie of Liege has the following article:

"We learn from Maestricht, that orders had just arrived (on the 7th) from the

Hague, prohibiting the importation of all goods or prodnce of Belgian origin from being imported into Holland, either hy land or water.

Prussia.—The King of Prussia, with a view to prevent the spreading of *liberalism* in his dominions, has interdicted the sending of any Prussian youth to the Germen Universities, or the reception of German professors or students into the Universities of Prussia.

Gennany.—Discontents of a serions aspect exist in nearly all the amall states of the German empire; and the authorities which yet sway the Diet, have great difficnlty to prevent open insnrrection. We helieve the evil cannot much longer be prevented, unless the popular demand for more liberty shall he met with respect—and at least a degree of concession.

Russia seems to ha occupied with maintaining the asceudency she has ohtainad over the Turks and their Sultan—watching, no doubt, for an opportunity to increase that ascendency, and to add Turkey in Europe, or a large part of it, to her already enormous territory.

Turkey.—The statement which we gave last month appears to he oonfirmed, that peace is formally settled hetween the Sultan Mahmoud and his rehellions Egyptian Pacha, on the terms we have specified; and by which the Pacha, it is believed, hecomes a more powerful despot than his nominal lord and master.

ASIA.

Turkey and Persia.—To cement the friendly relations hetween these two govarnments, the Schah of Iran has sent to Constantinople an envoy, Zeynel Ahidin Khan; who, on an invitation, has presented his credentials to the Porte, and has transmitted a communication from his sovereign to the Grand Vizier.

Dreadful conspiracy in the East Indies. Extract of a letter, written by a soldier of the sixty-second regiment, dated Bangalore, November 5, 1832. "In reply to yonr kind and welcome letter, dated June 24th, and received on the 29th Octoher, a memorable day, which I have causa ever to remomber, for God, in his infinite mercy, has spared me, and all other male Europeans in Bangalore, from the most inhnman massacre that ever was invented by man. On the night of the 29th Octoher, the conspiracy was formed as follows:—500 men were to be admitted into the Fort Gate at Bangalore, in the rear of the General's qnarters; the serjeant of the guard halongad to the 9th regiment of Native Infantry, was exchanged from the harrack guard hy the Serjeant-Major, for that purpose; the second Sergeant-Major was to command the 500 men, and proceed to the fort by 12 at night, and the proper patrole, or watch word, was Bellary, but the Sergeant gave Tippo Saih to his guard, baing the word for tha conspirators to enter by. Their first attack was to kill General Hawker, next the sentry of onr regiment (62d) on the magazine, and take out ammnnition for an army of 40,000 ontside the fort, 12,000 out of those heing horse. The next 300 to go to the front entrance of the fort and kill the sentry there, and then the whole to surround the gnard and put them to death, and all the officers in the fort also.—As soon as that was done, a cannon was to he fired as a signal for 300 more on the left of our cantonment to commence, and to join the 7th Light Cavalry and Black Artillery, to kill the Europesn Artillery, then take their gnns and load them with cannister shot, and hring the horse artillery gnns in front of onr harrack gate, and the Enropean guns in front of the 13th Light Dragoons' gate. Thrae hundred monntain rohbers, called Pindaires, were ready to cut the ropes of the 13th Light Dragoons' horses and monnt them to prevant any escape.

"The gnns were to he hronght np to the barracks, in rear of some thonsands of people who ware to heat drums, with all kinds of music, snch as is customary on their festival day—tha whola was to hida and drown the noise of the cannon. The dreadfnl havoc was then to commance, all officers' ladies and female Europeans were to be spared, and given over to the most powerful ringleaders; and on the 30th, when all was to be completed, from the general's lady to the private soldier's wife, they were to be married, and the greatest rejoicing ever known in India was to take place. When the hloody deed was completed here, it was to commence in five othar military stations. A drnmmer, of the 48th Native Infantry, was walking on the rampaits, and overheard the Serjeant of the gnard giving instrnctions to some of his gnard, concarned in the conspiracy, in what manner to give opinm to tha other part of the guard to stupify them. The drnmmer went instantly to the General and gave information; whilst he was there a Jemmadar (that is a native officer) came and gave the same information, and afterwards many loyal suhjects also."

We have not space to insert the long detail of the measures that were taken, with complete snccess, to defeat this conspiracy. A large nnmber of the wretched natives are likely to suffer capital punishment. One of the worst features of this conspiracy,

was that the insurgents "strove to bribe the water carriers with 730 rupees to allow them to poison the water, but they proved false and made it known. Their fidelity is to be handsomely rewarded."

In the Island of Java, there had been a violent eruption from the burning mountain of Melapil, at midnight the 25th December; which had thrown up an immense quantity of ashes and stones, by which the village of Gomen Subrang, on the back of the mountain, had been entirely burned and swallowed up. Twenty-five persons lost their lives, and a number of oxen perished. The irruption was followed by a shower of ashes, which continued four hours, so that the whole country for fifteen fals round was covered with white dust.

AFRICA.

According to the French Scavans who have accompanied the expedition to Algiers, the tribes of Berbers who inhabit the mountains of lesser Atlas, from Tunis to the empire of Morocco, are the ancient Numidians described by Sallust, and are precisely the same with regard to manners, customs, and civilization, as at the period of the war of Jugurtha, more than a century before the Christian era.

AMERICA.

Extract of a letter, dated Valparaiso Bay, April 15, 1833.

Peru.—Letters from the United States have been received by the Hellespont.

A Peruvian vessel arrived in port last evening from Callao, bringing us the intelligence that Gamarra, the President of Peru, had been deposed. As to the particulars, I have not yet been made acquainted. All however was tranquil when the vessel sailed. Gamarra was very unpopular when we were in Peru, and shortly after we left, there was an attempt made to assassinate him, but the individual was detected and condemned to be shot.

The presence of armed vessels on this coast has a very salutary effect towards quelling disturbances and keeping the people quiet.

Central America.—A correspondent of the New York Gazette writes as follows:

Nicaragua, May 7, 1833.

"*Gentlemen,*—I wrote you a short time since. Now I've to say, as regards Central America, that it is in a complete state of revolution and anarchy—except the province of Costa Rica, where during the whole troubles from the independence to the present time, the most unexampled tranquility and security of person and property has prevailed. San Salvador and Nicaragua have demanded a reform in the government; Guatemala has fallen in with it; some small party still holds out in Leon, in favour of the present administration, but it will be short lived; in what manner the people wish the reform is yet not known, but so completely disordered is the country, that the most intelligent men have little or no confidence in a speedy consolidation of affairs. Mezzozan, the President, has gone to Honduras, as the Government of Guatemala have denied him the necessary auxiliaries to quell the discontents; at any rate we are in a most deplorable state—public confidence destroyed, business at a stand, and every one eager to place his means or property in some place of security. Don Jose Marie Canas, well known in the United States, as Minister from this country, who was prisoner in Guatemala, has been liberated, to the great joy of the public."

Mexico.—We had hoped that the peace of this great republic was not likely to be soon interrupted, after the event stated in our last number. A revolt, however, of the garrison of Matamoras has taken place, and something of a more general character in the state of Morelia; but the last accounts, by the way of New York, say that papers received by the brig Henrietta, from Vera Cruz, state that "The revolt which had broken out in the state of Morelia, some time before, and was seconded by several chiefs and troops near the federal city, has been entirely suppressed. The President of the Republic entered the capital on the night of the 16th ult. amidst the joyful acclamations of the people, while the revolutionary division was retiring in disorder, having already suffered considerable losses by desertions."

United States.—While we deeply sympathise with those portions of our country that have suffered severely from the pestilence, we feel that our gratitude is due to the Sovereign Disposer of all events, that the desolating scourge has not been felt in the greater portion of our favoured land; and that it is nearly withdrawn from most of the places which have suffered under its infliction. What is yet to be the award of the righteous providence of God remains to be seen. O that it might please the Father of mercies to draw us to himself by the subduing influences of his blessed Spirit, instead of smiting us as we deserve with the rod of his displeasure.

Erratum in our last No.

Page 323, 2d. col. line 26th from bottom, for 1810 read 1710.

THE

CHRISTIAN ADVOCATE.

SEPTEMBER, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXX.

(*Concluded from page* 340.)

In the next, or third petition of the Lord's prayer, which is "Thy will be done on earth as it is in heaven," "we pray," says our Catechism, "That God, by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven."

The will of God here spoken of may be considered as two-fold; namely, his *providential* and his *preceptive* will. By the former we understand his government of the universe, according to his own eternal purpose and sovereign pleasure—disposing of all events and all creatures, throughout his vast dominions, as seemeth to him right and good. By the preceptive will of God we understand his laws or requisitions, made known to his intelligent and moral creatures, for their obedience and direction in duty. Both the providential and preceptive will of God are contemplated in this petition; and it is clearly implied, in the answer of the Catechism now before us, that by nature we, and all men, are so blinded and perverted by sin, that we do not see the true design of God's providential dispensations, and are prone to murmur and repine against them, especially when they are afflictive to ourselves; and that we are utterly unable and unwilling rightly to understand and readily to obey his holy will, as revealed in the Scriptures of truth; but on the contrary, are disposed to rebel against it, and to do the will of the flesh and of the devil. Hence we are taught to pray, that God by his grace, imparted to us by his Holy Spirit, would enlighten us to see the import and intention of his providential dealings with us, and open our understandings that we may rightly understand the Scriptures, so as to know their proper scope and their spiritual meaning; and that He would incline and enable us to perform our duty, when we are brought to see what it is, or what it demands of us. "It is God, says the inspired apostle, who worketh in you, both to will and to do, of his good pleasure."

When we are taught to pray that the will of God may "be done on earth as it is in heaven," or, that we may conform our hearts and lives to it, "as the angels do in heaven," it is of importance to understand that the word AS implies *resemblance*, and not *equality*. There is a perfection of knowledge

in the angels, an absorption of their will in the will of God, and a readiness and completeness of their obedience to his will in all things, which no man on earth, since the fall of our first parents, ever did or ever will exemplify. But although our conformity to the divine will can never *equal*, yet it may have a good degree of *resemblance* to that of the holy angels. We ought to endeavour to imitate them; and we may possess a measure of that reverence and aptitude, that fidelity and diligence, that sincerity and pleasure, that zeal, constancy and entire devotedness, with which the superior order of happy spirits in the heavenly world, worship, obey and execute the commands of our common God and Father. The saints on earth and the glorified spirits in heaven, all belong to the same family; for as already intimated, the church on earth is a nursery for heaven. A portion of the heavenly temper must be possessed in this world, by every individual of the human race who is either prepared for, or has any right to expect, an admission to the kingdom of glory above. In a word, as has often and justly been said, heaven must commence on earth; and the more of a heavenly disposition any individual possesses now, the more happy and useful will he be while he remains in the body, and the better will he be prepared for that glorious state on which he will enter, when "mortality shall be swallowed up of life:" and he who does not now desire and endeavour to know, obey and submit to the will of God, in some good measure as the angels do in heaven, has no reason to expect that he will or can be admitted, till better qualified, to the society and bliss of angels and the spirits of just men made perfect. In the expected Millennial age, when pure and undefiled religion before God and the Father shall be exemplified among all the nations, and kindred and people and tongues of the whole earth, the petition we consider will be answered in all its extent.

This third petition seems to be intended principally as an explanation or illustration of the second; and I shall close the present lecture with the concluding part of the note of Dr. Scott, of which the former part has already been cited. He says, "All the inhabitants of Heaven do the will of God, universally, cheerfully, constantly, perfectly, harmoniously, and without weariness, and with ineffable delight; and we are taught to pray that all the inhabitants of the earth may imitate, and emulate their example; that all men, becoming the disciples and subjects of Christ, may renounce all sin and wickedness, and obey God's commandments with constancy, harmony and alacrity, as angels in heaven do; that an end may be put to all injustice, oppression, fraud, violence, bloodshed, intemperance, licentiousness, ungodliness, malice and contention; and that righteousness, truth, goodness, mercy, purity, love of God and each other, may fill the earth, even as they fill heaven. And what a change would this be! What an extensive petition is this!—At the same time, we are taught to pray, that all men may rejoice in the sovereignty, authority and glory of God, and be contented and satisfied with his appointments respecting them, without envy or ambition; but rejoicing to see others honoured, prospered, and happy, even as the inhabitants of Heaven do. And while we ask such and so many blessings for others, we are taught to ask for this obedient, submissive frame of mind for ourselves, and to seek for it and aim at it, in our whole conduct."

THE TESTIMONY OF AN INFIDEL.

From the *Archives du Christianisme* of 13th of July, 1833, we translate the following very interesting article.

—

The Testimony of an Infidel.

Reader, are you one of those persons who say that religion is a chimera, that the Bible is a cheat, and who felicitate themselves that they are *freed* (for that is the word) from the faith by which their fathers were enslaved? If you belong to this class, read the following recital, all the circumstances of which, even the most minute, are perfectly true and authentick. Many persons yet living can testify to the accuracy of this narrative.

M. B—— was a resident of London. He possessed distinguished talents, great ability for business, and a considerable fortune. His society was sought after, on account of his naturally gay and frank temper. He might be called *a happy man*, in the worldly sense of that appellation; for he enjoyed excellent health, and a standing in society not commonly reached. Still he was, in the full sense of the words, an infidel and a blasphemer. His greatest pleasure was to make a mock of religion, and to turn the Bible into ridicule. He seized with eagerness every opportunity of exhibiting his impiety, and of overwhelming with his raillery every one who made a profession of regard to religion. He went to such a length, that not only the pious, but even those who adopted the maxims of the world, were pained by his conduct; and when his friends invited him to their social parties, they often made him promise that he would abstain from all impious discourse —a promise, which, when he had made it, he always faithfully kept.

Thus he lived for many years, always enjoying excellent health, and every thing that could contribute to his earthly happiness. At length he perceived himself attacked by a serious illness, and that in a short time it had made a rapid progress—He was alarmed, and asked with earnestness if he was in danger of death. His friends who saw his fears, and who were themselves afraid that they might hasten his end by apprizing him of his true situation, concealed from him the danger in which he was, and constrained themselves to persuade him that he would soon recover. Some days passed; his illness became more serious; and he continued to make his usual inquiries. At length it was not possible to keep him longer in a false security. His friends announced to him in the gentlest manner, and with the most affectionate precautions, that but little hope remained of his recovery. From that time the wretched B—— opened his eyes on his state of condemnation. He cried out that *his soul was lost;* and for some hours, pouring forth continued groanings, he repeated the same cry. After a short interval of repose, he renewed the same declarations, adding that he was now persuaded that the Bible was true, that the Christian religion was a reality, and begging, in deep agony, that his life might be prolonged for a year, for a month, for a week only; that he might testify that his former opinions were false. When he perceived that his end was approaching, he begged for an hour, *a single hour*, that he might warn others that he was condemned and lost. At last he cried "I am falling into hell; yes, I am falling there. Oh what flames! what flames! what tortures!" He continued to pour forth these exclamations for three hours, crying and groaning in so frightful a manner that his friends fled far from his dying bed. He expired three days after the dan-

ger of his situation was communicated to him; and during this whole time he exhibited such a spectacle of horror and despair as no pen can describe, and no imagination can even conceive.

Reader, have you reflected that you also must die? Ask yourself —"Will the opinions which I profess comfort me on my dying bed?" I entreat you, think seriously of this. Repent, and betake yourself to Christ, the only Saviour of the soul. "Flee from the wrath to come."

THE LAST DAYS OF ADMIRAL LORD GAMBIER.

Immediately after reading the foregoing article in the *Archives*, we took up another religious periodical, and the first thing that met our eyes was the following extract from the London Missionary Register for June, taken from a sermon, preached on occasion of the death of Admiral Lord Gambier, by the Rev. Edward Ward, of Bucks, in whose parish, after a residence there of several years, Lord Gambier finished his course on earth—What a contrast! How striking! and how instructive, both for the infidel and the Christian believer!

HIS LAST DAYS.

Amidst severe bodily pain, and with death full before him, his mind was kept calm, tranquil, and even joyful: he was enabled to fest his soul upon his Saviour, to commit all his concerns into His hands, and thus to be free from every disquietude both for time and for eternity! Hence the composure which distinguished his last hours; hence the serenity with which he received the intimation of his extreme danger, and the calmness or rather holy joy with which he spoke of the change that awaited him. Indeed, long before his last illness he had expressed his readiness, and even his desire, to depart and to be with Christ; and the death of a believer he ever regarded as a subject, not of condolence, but of devout congratulation. When I communicated to him, on his own dying bed, the decease of a beloved and pious member of my own family, whom he knew and esteemed, he broke out into a strain of grateful adoration—"Praise be to the Lord! Praise be to the Lord!"—and expatiated on her happy deliverance from a body of sin and death, and on the unmixed joy which she was then experiencing in being forever with the Lord!—He truly rejoiced, whenever told of any one being brought near to God; and, having heard of the recovery of a near relative from a dangerous sickness and the spiritual benefit which she had derived from the visitation, he expressed his joy that she had come purified out of the furnace, adding, "She was dear to me before—she is still dearer now."

It cannot be uninteresting, and I trust it will not be unprofitable, if I communicate to you some fragments of the conversations which I was privileged to hold with this dying saint, shortly before his departure.

In one of my early interviews, he said to me, "My confidence in the Lord Jesus Christ is unshaken" —and then repeated after me, with peculiar animation, those plain and precious promises, which he ever grasped with so firm a hand—*Him that cometh to me, I will in no wise cast out—I know in whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day—Neither death nor life, nor things present nor things to come, shall be able to separate us from the*

love of God, which is in Christ Jesus our Lord.

Speaking of his enjoyment of the Scriptures, he exclaimed, with something of rapture, "Those glorious Psalms! and that blessed Gospel of St. John!" and, in reference to a Bible meeting in the neighbourhood, at which he had usually presided, he said, "Tell them, they have my best wishes! and tell them that, while I was able, I felt it my bounden duty and delight to support that blessed cause to the utmost of my power, assured that in so doing I was advancing the kingdom of the Redeemer."

On my expressing my grateful recollection of the spiritual communion which I had enjoyed with him, and my hope that it would be renewed in a better world, he replied,—"Yes, among *the spirits of just men made perfect*, and where *all tears shall be wiped away*." He then, in a very distinct and solemn manner, said—"When I am deposited in the ground, you will have to perform the service: YOU WILL SAY SOMETHING OVER ME; PRAY, LET IT BE AS CONCISE AS POSSIBLE; but remember these words—*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life:* THAT is my hope: THAT is my Rock of Ages, in the Father, and the Son, and the Holy Ghost."

His sufferings, which were indeed severe, never extorted from him the slightest murmur, nor even a look of repining. "They interrupt my quiet," he said; "but they do not disturb my peace"—"I cannot say, in my debilitated state, I have a lively exercise of faith, but I have constant communion with my Saviour." And when, on a subsequent occasion, he had repeated the assurance that his mind was kept in peace, and I had prayed that his *peace might be as a river*, he cried out with joyful emphasis, "Amen! So be it! and so it will be, to God's glory, and to my peace."

A few days before his decease, the Holy Sacrament was administered to him, together with his sorrowing family. He partook of the sacred rite with marked devotion, audibly repeating a large portion of the service, and adding an expressive "Amen" at the close of almost every prayer; and, on retiring, he said, in his exquisitely kind and endearing manner, "Thank you most kindly, most kindly, for this!"

At length the time of his departure drew nigh; and his relatives, shortly to be bereaved of one so inestimably dear, assembled for the last time, late in the evening, round his dying bed: prayer, earnest prayer, was offered up, commending his soul into the hands of his Redeemer; and beseeching Him, who has promised never to leave nor to forsake those who trust in Him, to be graciously present with his dying servant, and to *let him depart in peace according to his word*."

Before the morning dawned, his spirit had winged its flight from this land of darkness and of death, and had become partaker of the inheritance of the saints in light.

Precious in the sight of the Lord is the death of his saints, was the exclamation which burst forth from his medical attendant, as he saw him expire.

SKETCH OF HIS CHARACTER.

Let us briefly glance at the *character* of him, whose well-regulated and well-spent life was crowned by such a peaceful death.

And, first, let me beg you to remark his real unaffected humility—a humility, which shed a pleasing lustre over the other excellencies of his character. Though he had attained the very highest

rank* in the naval profession, and had received a royal token† of distinction, rarely granted; and though he had, on more memorable occasions than one,‡ exhibited proofs of prowess and of skill of no common order, no one ever heard him speak of himself or of his achievements, in any but the most modest terms. His deeds, and not his words, spoke for him: they stand recorded in his nation's history, and in his sovereign's grateful remembrance, who, while condoling with his bereaved family, deeply lamented the loss of "so meritorious an officer, and so excellent a man." Applauded for his publick services, and admired and beloved by all who knew him in private, on account of his amiable temper, his unwearied benevolence, and his extensive usefulness, he was enabled utterly to renounce himself, and all that he was, and all that he had done, and simply and unreservedly to rely for acceptance with God on the atonement, the righteousness, and the intercession of the Lord Jesus Christ. His lesson of humility he had learnt at the foot of the cross; that cross to which he constantly repaired as a lost sinner, and where he remained to the very last, disclaiming all dependence save on the finished work of the Redeemer.

His views of divine truth were, indeed, remarkably simple. Christ was *all in all* in his scheme of salvation. He was not, like many in the present day, *carried about by every wind of doctrine:* his mind was mercifully kept free from the strange and startling novelties by which the Christian world has of late been agitated. Leaving the points which were above his comprehension to be solved in a future world, he implicitly believed that God *had given him eternal life, and that his life was in his Son.* Thus building his hope and trust, in simplicity and singleness of heart, on the only sure foundation, he had, in the trying hour, little of the *wood, and hay, and stubble of* human device to part with: all was sound, and scriptural, and substantial: Jesus was *all his salvation and all his desire*, and no cloud of unbelief or doubt seemed to intercept the vision of his Saviour.

While firm in maintaining what he believed to be the essential truths of the Gospel, he laid no stress on minor differences in religion; but was ready to extend the right hand of fellowship to *all*, of whatever denomination, who loved *the Lord Jesus Christ in sincerity.*

"Firm," did I say, in maintaining the truth? Yes, and HE DID MAINTAIN IT, through evil report and good report; he bore the burden and heat of the day, when he stood almost alone in the British navy as the bold unshrinking professor of the truth as it is in Jesus! Many were the shafts of ridicule, and bitter were the taunts of scorn, which were levelled at him, for his then unprecedented zeal in his divine Master's cause; but these fiery darts were quenched by the shield of faith; he bore them with the same calm fortitude which he is said to have displayed when engaged in the fiercest of the hostile fight, or when in imminent danger of shipwreck; and when adverting to the obloquy which had been heaped upon him by the enemies of the cross, his only expression of regret was, "Oh, that I had indeed been worthy to suffer shame for His name!"

Thank God! the reproach of irreligion is now being wiped away from the navy of Great Britain; and he, whose bright example we are contemplating, lived to see a goodly number of that gallant profession men of prayer—men of one

* Admiral of the Fleet.
† Baton Marechal.
‡ First of June, 1794; and at Copenhagen.

ook; living in the fear of God, nd glorying in the cross of hrist.

Whether at sea or on shore, our eparted friend duly and devoutly bserved the day of the Lord—hat day which is so awfully de-ecrated in this Christian land. During the thirty years in which I had the happiness to number him n my congregation, his attend-ance in the sanctuary was uniform: whoever was absent, HE was there, as long as the state of his health would admit. Nor did he think it sufficient to come once to wor-ship on the Sabbath; this pious servant of God made conscience of attending both the morning and evening services; and whenever the Lord's Supper was adminis-tered, he was a regular guest at the sacred table. His devout and fervent manner there—and indeed throughout the whole of divine worship, when impressively re-peating the responses or singing with glad voice the praises of the Lord—strikingly evinced, that his heart was deeply engaged in the delightful work; and we doubt not, he often found the house of God to be the gate of heaven.

But his piety, we have seen, was not confined to stated seasons of devotion: he lived under its hal-lowing influence, and discovered its happy effects in every part of his conduct. His faith filled his mind with peace and joy—raised him above the anxieties of life—sustained him under its various trials—and animated him with the hope of a blessed immortality.

And here I feel it right to men-tion, lest I should be thought to present one of those faultless cha-racters which the world never saw —and I do it to the glory of God's grace—that his temper is said to have been naturally very warm, and irritable, and impatient; but the genuine influence of religion had so softened and sanctified it, that he became eminently mild, and gentle, and forbearing, and kind—so that, in very many years, scarcely an instance occurred of his being in the slightest degree ruffled by passion, or of his giving vent to any angry or unkind ex-pression. Those who were privi-leged to enjoy his friendship will long remember the peculiar sua-vity of his manners—the grace and gentleness of his demeanour—his lively participation in the joys and sorrows of his friends—and that Christian courtesy, which gave such an indescribable charm to his social intercourse.

Of the reputation of others he was delicately tender: *the law of kindness dwelt upon his lips;* and, with regard to those by whom he had been ungenerously and un-justly assailed, he spoke only with pity—never with sore feeling. In such instances, and, in those where his somewhat too liberal bounty had been abused, he loved to exer-cise that *charity which suffereth long and is kind, which hopeth all things, believeth all things, endureth all things.*

It cannot be doubted that his easy circumstances, his many pi-ous and devotedly attached friends, and his own calm and cheerful dis-position, were sources of consider-able enjoyment to him: but he had besides, another source of rich gra-tification—THE MEANS OF DOING GOOD; and this luxury he fully en-joyed. How large, how liberal, were his benefactions! How feel-ingly alive was he to every im-pulse of benevolence.

I appeal to the religious and charitable institutions of our coun-try for proof of this. To which of them was he not an ample contri-butor? Gladly did he lend his aid to circulate the word of God—to send the heralds of salvation to the benighted heathen—to promote the education of the poor—and to relieve, in short, the endless wants, temporal and spiritual, of suffering humanity. Nor did his liberality

to publick charities abridge his private acts of bounty; rare was the case of distress which went away from him unrelieved; the blessing of the widow and the fatherless, and of many who were ready to perish, came upon him. He was a FRIENN indeed!—and so numerous were the demands upon his bounty, that I have often wondered where he could find resources to meet them; and I have almost thought his purse, like the widow's cruse, must have been miraculously replenished.

From the Christian Observer for July.

AFFECTING EPISTLE OF POMPONIO ALGIERI, THE ITALIAN MARTYR.

Pomponio Algieri, a Neapolitan, was seized while attending the university of Padua, and sent bound to Venice. His answers, on the different examinations which he underwent by his Popish accusers, are still extant, and contain, says Dr. M'Crie, a luminous view of Divine truth, and one of the most succinct and nervous refutations of Popery any where to be found. They caused his fame to spread throughout Italy; and the senators of Venice, from regard to his youth and learning, were anxious to set him at liberty; but, as he refused to recant his sentiments, they condemned him to the galleys: yielding, however, to the importunities of the Pope's nuncio, they afterwards sent him to Rome, as an acceptable present to the new Pope, Paul IV., by whom he was doomed to be burnt alive. He was then only in his twenty-fourth year; and the Christian magnanimity with which he bore that cruel death, terrified the cardinals who had assembled to witness his martyrdom. The epistle above alluded to was written in his prison at Venice, and describes his sufferings and consolations in language which Bunyan, Southey, and M'Crie, all agree can scarcely be paralleled. The following is M'Crie's translation.

"To allay the grief you feel on my account, I am anxious to impart to you a share of my consolation, that we may rejoice together, and return thanks to the Lord with songs. I speak what to man will appear incredible: I have found honey in the bowels of the lion, (who will believe it?) pleasantness in a dismal pit, soothing prospects of life in the gloomy mansions of death, joy in an infernal gulf. Where others weep, I rejoice; where others tremble, I am strong; the most distressing situation has afforded me the highest delight, solitude an intercourse with the good, and galling chains rest. But instead of this deluded world believing these things, it will be rather disposed to ask, in an incredulous tone: 'How, think you, will you be able to endure the reproaches and threats of men, the fires, the snow-storms, the crosses, the thousand inconveniences of your situation? Do you not look back with regret on your beloved native land, your possessions, your relations, your pleasures, your honours? Have you forgot the delights of science, and the solace which it yielded you under all your labours? Will you at once throw away all the toils, watchings, and laudable exertions devoted to study from your childhood? Have you no dread of that death which hangs over you, as if, forsooth, you had committed no crime? O foolish and infatuated man, who can by a single word secure all these blessings and escape death, yet will not! How rude, to be inexorable to the requests of senators the most august, pious, just, wise, and good; to turn an obedient ear when men so illustrious entreat you!'

"But hear me, blind worldlings: what is hotter than the fire which is laid up for you, and what colder than your hearts, which dwell in

darkness and have no light? What can be more unpleasant, perplexed, and agitated, than the life you lead; or more odious and mean than the present world? Say, what native country is sweeter than heaven, what treasure greater than eternal life? Who are my relations, but those who hear the word of God? and where shall riches more abundant, or honours more worthy be found, than in heaven? Say, foolish man, were not the sciences given to conduct us to the knowledge of God, whom if so be we know not, our labours, our watchings, and all our painful exertions are doubtless utterly lost. —The prison is severe indeed to the guilty, but sweet to the innocent, distilling on the one side dew and nectar, sending forth on the other milk and abundance of all things. It is a desert place and wild, but to me a spacious valley, the noblest spot on earth. Listen to me, unhappy men, and judge whether there be in the world a more pleasant meadow. Here kings and princes, cities and people, are presented to my view. Here I behold the fate of battles; some are vanquished, others victorious, some trodden to dust, others lifted into the triumphal car. This is Mount Sion, this is heaven. Jesus Christ stands in the front, and around are the patriarchs, prophets, evangelists, apostles, and all the servants of God: he embraces and cherishes me, they encourage me, and spread the sacrament; some offer consolations, while others attend me with songs. Can I be said to be alone, while surrounded by so many and so illustrious attendants? Here I find an intercourse which affords me example as well as comfort; for in that circle I behold some crucified and slain, others stoned and sawn asunder; some roasted, others fried in the pan and in brazen vessels; one with his eyes dug out, another with his tongue cut off, one beheaded, another maimed of hand and foot; some thrown into the fiery furnace, others left a prey to the ravenous birds. Here I have no fixed habitation, and seek for myself in the heavens the first New Jerusalem which presents itself. I have entered upon a path which conducts to a pleasant dwelling, and where I doubt not to find wealth, and relations, and pleasures, and honours. Those earthly enjoyments (all of them shadowy, and fading, and vanity of vanities, without the substantial hope of a coming eternity) which the supreme Lord was pleased to bestow upon me, have been made my companions and solace. Now they bring forth good fruits. I have burned with heat, and shuddered with cold, I have earnestly watched day and night; and now these struggles have come to a close. Not an hour nor a day has passed without some exertion: the true worship of God is now engraven on my heart, and the Lord has filled me with joy and peacefulness. Who then will venture to condemn this life of mine, and to pronounce my years unhappy? Who so rash as to declare his labours lost who has found the Lord of the world, who has exchanged death for life? 'The Lord is my portion, saith my soul; therefore will I seek him.' If then to die be to begin a blessed life, why does rebellious man cast death in my teeth? Oh how pleasant is that death which gives me to drink of the cup of God! What surer earnest of salvation than to suffer as Christ suffered! * * * * * Be comforted, my most beloved fellow-servants of God, be comforted, when temptations assail you; let your patience be perfect in all things, for suffering is our promised portion in this life; as it is written, 'The time cometh, when he who slays you will think he doeth God service.' Tribulation

and death therefore are our signs of election and future life: let us rejoice and praise the Lord that we are innocent; for it is better, if such be the will of God, that we suffer for well-doing, than for evil-doing. We have a noble pattern in Christ, and the prophets who have spoken in the name of the Lord, whom the children of iniquity have slain. Behold, we call those blessed who bore up under their trials. Let us rejoice in our innocence and righteousness: God will reward our persecutors, for vengeance is his. As to what they say concerning the Venetian nobility and senators, extolling them as the most august, wise, just, pious, pacific, and of the highest character and fame, I give this its due weight. The Apostle teaches us, that 'we ought to obey God rather than man.' And accordingly, after first giving service to God, then, and not till then, are we bound to obey the official powers of this world. I grant they are august, but as yet they require to be perfected in Christ; they are just, but the foundation and seat of justice, Jesus Christ, is wanting; they are wise, but where is the beginning of wisdom, the fear of God? they are called pious, but I could wish they were made perfect in Christian charity; they are called good, but I look in vain for the foundation of goodness in them, even God the supreme Good; they are called illustrious, but they have not yet received our Saviour, the Lord of glory. Lift up your eyes, my dearly beloved, and consider the ways of God; the Lord has lately threatened with pestilence, and this he has done for our correction: if we do not receive him he will unsheath his sword and attack those who rise up against Christ, with sword, pestilence, and famine. These things, brethren, have I written for your consolation. Pray for me. I salute with a holy kiss my masters Sylvio, Pergula, Justo, along with Fidelis a Petra, and the person who goes by the name of Lælia, whom though absent I knew, and the Lord Syndic of the university, with all others whose names are written in the book of life.

"Farewell, all my fellow-servants of God; farewell in the Lord, and pray earnestly for me. From the delectable garden of the Leonine Prison, 21st July, 1555, the most devoted servant of the faithful, the bound

"POMPONIUS ALGIERI."

THE PILGRIM'S FAREWELL TO THE WORLD.

"*For we have no continuing city, but we seek one to come.*" Heb. xiii. 14.

"Farewell, poor world! I must be gone:
Thou art no home, no rest for me.
I'll take my staff and travel on,
Till I a better world may see.

Why art thou loth, my heart? Oh why
Dost thus recoil within my breast?
Grieve not, but say farewell, and fly
Unto the ark, my dove! there's rest.

I come, my Lord! a pilgrim's pace;
Weary, and weak, I slowly move;
Longing, but yet can't reach the place,
The gladsome place of rest above.

I come, my Lord! the floods here rise;
These troubled seas foam nought but mire;
My dove back to my bosom flies:
Farewell, poor world! heaven's my desire."

"Stay, stay," said earth; "whither, fond one?
Here's a fair world, what would'st thou have?"
"Fair world? Oh! no, thy beauty's gone,
A heavenly Canaan, Lord, I crave!

Thus ancient travellers, thus they say,
Weary of earth, sigh'd after thee,
They're gone before, I may not stay,
Till I both thee and them may see.

Put on, my soul, put on with speed;
Though th'way be long, the end is sweet.
Once more, poor world! farewell indeed;
In leaving thee, my Lord I meet."

Divine Poems, 1737.

Miscellaneous.

OBSERVATIONS OF A TRAVELLER IN EUROPE.

(*Continued from page* 348.)

Rome, May 11th.

I have no hope of giving you any adequate account of the wonders which delight the traveller here. The mere vade mecum which directs him where to find them fills two volumes. My health has been injured by the fatigue attending the examination of them, though scarcely one has had that attention which I would gladly bestow, and which it deserves. The Vatican alone might furnish full employment for months. Happily, more able and careful observers have already given ample accounts of Rome, and if you are desirous of becoming fully acquainted with it, let me refer you to them. All that I pretend to is to collect a very little of what has already been published, to mix with it some few of my own remarks and reflections; and thus, in brief space, to present you some faint picture of what is before me.

St. Peter's is built on the site of the ancient Vatican field, where were the circus and gardens of Nero, and where he tortured the Christians. The martyrs, it is said, were buried in a grotto near the circus, and it is pretended that the body of St. Peter was deposited in the same place. In honour of this apostle, Constantine the Great, in 306, built a church here; which, being often repaired, existed for eleven centuries, and of which much is still to be seen under the new church.

Pope Nicholas V. began the present building, about the year 1450. The body of the church was finished under Paul V. who was chosen in 1605; but the portico was constructed by Bernini, under the order of Alexander VII. and the sacristy was erected by Pius VI. whose reign occupied the last quarter of the last century.

The expense of building this temple cannot be very accurately calculated. It would be impossible to erect another like it; for many of its precious ornaments were from the "remains of ancient grandeur," in which the spoiler has left no gleanings for those who might come after him; or were the productions of genius, which has departed and dropped no mantle. In 1693 it was computed that 251,450,000 francs, or about fifty millions of dollars, had been expended upon this church, but to this vast amount large sums have since been added.

The approach to this greatest of temples is suitable to its majesty. Three successive courts extend more than a thousand feet in front. The first is an open area. The second is an oval space, with Bernini's celebrated colonnades at the ends. These have each four ranges of columns, four or five feet in diameter, and about forty in height, forming three semicircular galleries; the centre one being wide enough for carriages to pass each other within it. In the middle of this area stands an Egyptian obelisk, the only large one in Rome that has not been broken. It was brought from Egypt by Caligula, and afterwards placed by Nero in his circus, where it remained till 1586, when Sextus V. had it transported to its present situation. It is said that at the time of its erection all persons present were forbidden to speak aloud, under a severe penalty. An English sailor, however, could not refrain, when he saw that there was likely to be a failure in the attempt, from the stretch-

ing of the ropes. He cried out, "Wet the ropes," which was done, and the vast rock was raised high enough to be placed on its pedestal. It is almost needless to say that he was pardoned, but in addition to this, some important privileges were given him, by which he made a fortune. This obelisk is eight feet nine inches broad at the base, and eighty-two feet high. The whole height, including the pedestal and the cross on the top, is one hundred and thirty-four feet. The Romans brought the obelisks from Egypt; but it was a great enterprise for a powerful modern sovereign to transport one of them a few yards!

The only other ornaments of this magnificent area are two fountains. Unlike the pitiful toys which usually have that name, these are worthy of the place and the vicinity of St. Peter's. They throw rivers of water high into the air, which descend in cataracts upon immense granite basins, whence they flow over into others of travertine, that might seem to have been formed for the baths of the Cyclops.

The third court has at the sides two covered galleries, which connect the colonnades with the church. These are each three hundred and eighty-four feet long, and, like the colonnades, are adorned with gigantic statues.

The body of the church is so vast, that it hides itself; and the height of the front is so great as to conceal most of the dome. In order to have a good view of both, it would be necessary to mount one or two hundred feet in the air; and in truth, many views of St. Peter's represent it as it would appear from the summit of some high tower in front.

The façade is nearly 400 feet broad and 160 high. Its columns are eight feet nine inches in diameter, and more than ninety high! On the summit, are thirteen statues, eighteen feet in height, representing our Saviour and the Apostles. Five entrances in the front, lead into a portico or vestibule, which is 468 feet long and 39 broad.

The length of the church within, is 613 English feet; and if to this be added, the breadth of the portico, we have more than 650 feet for the whole length. The height from the floor to the top of the cross is stated by Versi to be 424 feet, or 452 of our feet. The principal nave is about 90 feet broad and 150 high. The ceiling of this nave is gilded stucco, and the pavement of the whole church is of marble in figures.

The tomb of St. Peter is under the great dome. In front are 112 lamps, which are kept always burning. They encircle an area sunk below the pavement, where is placed the statue of Pius VI. by Canova.

Above the tomb is the grand altar, surmounted by a canopy or baldaquire of gilded bronze. Every thing in St. Peter's is so colossal that this does not strike the eye as very large, though it is in fact more than ninety feet high. It was erected by Urban VIII. who barbarously took the metal of which it is formed, from the portico of the Pantheon. The workmanship and gilding cost more than 100,000 dollars.

"I will hang it in the heavens," said Michael Angelo, of the dome of the Pantheon. The design was too vast to be accomplished by one man—it was reserved to his successors to see it carried into execution. The interior diameter of the dome of St. Peter's is 130 French feet, or 139 English; about two feet less than that of the Pantheon; but the former is double, and there are stairs between the walls which, including the intervening spaces, are 22 French feet thick, so that the whole diameter of this wonderful dome is no less than 185 feet. When it is considered

that it springs from an elevation of 177 feet, and rises above that, more than the whole height of the Pantheon, it must be confessed that the greatest work of this kind that remains from antiquity, must yield to the modern wonder.

The dome rests on four pillars, each 220 feet in circumference. Its ceiling and those of the ten others that adorn St. Peter's, are covered with mosaics. These are coarse though costly; but below, over the altars, are many large pictures, in finer mosaic, copied from the chefs d'œuvre of the first artists, which almost equal the originals in beauty; and, unlike them, can never fade. St. Peter's is full of pictures; but among them are hardly any paintings. The pallet and pencil would have been poor instruments for adorning an edifice, which it required 350 years to build. In the church of Sta. Maria degli Angeli are some of the originals of the pieces that glow upon the walls of the Basilica. The paintings have suffered from neglect and time; but the mosaics must be as bright ten or twenty centuries hence as now. The large ones, which adorn the altars, cost more than twenty thousand dollars apiece. Among them are the Transfiguration, Guido's Michael, and the Communion of St. Jerome.

At the end of the church is an altar, above which is placed the chair of St. Peter. This is of gilt bronze, and is said to contain the wooden chair which was used by St. Peter, and his successors. Four figures, representing St. Ambrose and St. Augustine, of the Latin church, and Athanasius and Chrysostom of the Greek, support this monument. It was made of bronze, taken from the Pantheon, but yet cost more than a hundred thousand dollars. Near it are two tombs, to one of which are attached marble statues of Justice and Prudence. Justice was formerly almost naked, but a Spanish priest having fallen in love with her, it was thought best to throw a bronze drapery over her person, which was done by Bernini.

There are 19 tombs in this basilica, and Forsyth says of them, that they are richer than those which any line of kings can boast. Two of them are by Canova—that of James, called the Third of England, and his sons—and that of Clement XIII. On the tomb of the Pretender are two young mourning angels, of exquisite beauty. At the base of Clement's are two lions, one asleep, and the other ready to spring upon his prey. An involuntary shudder comes over one in looking at this astonishing production. The same tomb is adorned with one of the finest forms that the chisel has produced—representing the Genius of Death.

It would be tedious to read an account of the eighty-six marble, and twenty-one bronze statues that decorate the interior of this building; but one of them is too remarkable not to be noted. It was part of a Jupiter, but has now been re-cast, and is knelt to and kissed as a representation of St. Peter. The lips of the devout have worn away part of one of the bronze feet;—the same precaution not having been employed here as in another church, where one of the feet of Michael Angelo's statue of the Saviour is covered with brass!

Below the pavement of the modern St. Peter's, are very extensive remains of the old church, built by Constantine. It is still rich in curious tombs, pictures, statues, and mosaics. On one side is the sacristy erected by Pius VI. It is a sumptuous edifice, adorned with fine marbles, and cost a million of dollars. Its exterior, as well as that of the body of the church, is a beautiful cream-coloured stone, called travertine.

One must visit St. Peter's many

times to form even a superficial acquaintance with its treasures; and he must go about it and tell its arches, and wander in the camp of cupolas that is spread out upon its broad roof, and ascend between the double walls of its dome, till the men beneath dwindle to the size of Lilliputians; and the proud baldaquire that covers the tomb of the apostle becomes a petty toy, before he can expand his mind so as to take in its wonderful dimensions. But all this is not enough. He must behold its magnificent colonnades, galleries, and front, and its unrivalled dome, covered with thousands upon thousands of lights; and then he will say that he sees a meet diadem for the queen of cities!

The Coliseum,—The noblest of ruins, forms a striking contrast with the greatest of modern structures. Both are vast, magnificent, sublime; but they are widely different. The one is composed of innumerable various parts united by astonishing genius and taste, so as to form an harmonious whole: the other is one single simple object, which, like a lofty mountain, shows its greatness at the first glance. The one is decorated with every kind of ornament, the other is almost destitute of all, but such as time and nature have bestowed. One has just been completed, the other is mouldering away. One was erected in honour of an apostle of Jesus, the other was the theatre of his martyrs' sufferings. One is dedicated to the God of mercy, the other was devoted to the cruelties of Paganism. The wealth of Catholick Europe scarce sufficed to finish the one in three centuries and a half, a father and his two sons finished the other in a few years.

If history gives us lofty ideas of Roman power, they are confirmed and enlarged by viewing the works which remain, and will remain for ages to come, to tell of the magnificence of the masters of the world. A small part of the baths of Dioclesian now forms one of the noblest churches of Rome; the tomb of Adrian is its citadel, and with the fragments of the Coliseum some of its proudest palaces have been built. The edifices of the old Romans were as remarkable for solidity as for size. One is astonished to see the vast blocks of stone which remain exactly in place in their durable walls and unrivalled arches; and still more in looking at the enormous columns which they brought from Africa and the east, and set up to be admired by countless successive ages. The pillars of the temple of Fortune are single blocks of Oriental granite, 12 or 14 feet in circumference, and almost 40 high. Near them are the ten columns of the temple of Antonius and Faustina, which are also single blocks of Cippoline marble, about 15 feet in circumference, and with the bases and capitals, 46 in height. The sixteen blocks of Egyptian granite, in the portico of the Pantheon, are nearly 15 feet in circumference, and 41 high, without the bases and capitals; and the eight which belonged to Dioclesian's baths, and still remain in the church of Santa Maria degli Angeli, are more than 16 feet in circumference. The pillars which supported the arch of the nave in the basilica of Constantine, were still greater. One only remains entire, and it is set up in front of one of the grandest churches in Rome. Accounts vary as to its size, but according to Nibby it is 24 palms, or 17½ feet in circumference, and 64, or nearly 47 feet in height. Modern architects are content to toil through century after century, in putting one stone upon another, to form an edifice which begins to decay before it is finished;—the Romans gathered immense rocks together, and made a mountain at once! They built

in a day, but they built for eternity!

The Coliseum, which is also called the Florian Amphitheatre, from the family who built it, was begun by Vespasian, and so nearly finished by Titus as to be dedicated in his time; but was completed by Domitian. At the dedication, five thousand wild beasts and several thousand gladiators were killed. Nibby states its circumference to be 2,416 palms, or 1,780 feet, and its height 232 palms, or 170 feet. It has several walls, one within another; those nearest the centre being the lowest, so that the seats rose towards the exterior. These seats, it is computed, could receive 87,000 spectators; and the terrace above, more than 20,000. The exterior wall is composed of solid blocks of stone, which were originally fastened together by iron cramps, but tbe iron has been dug out by avaricious plunderers. In the arches of the interior, as in most Roman buildings, brick was used. A part of the wall, which was in danger of falling, is now supported by a vast buttress, erected by Pius VII. In the centre of the arena a large cross has been planted; and around are 14 little chapels, with different representations of our Saviour's passion. On Fridays Cardinal Fesch performs a solemn religious service here. There are sentinels at the entrances of this venerable ruin; and under the double guard of religion and power, it may be considered safe at present from further abuse.

Near the top of the exterior wall are brackets, where it is supposed were placed the beams, to which were fastened the cords and pullies of the *velarium*, or canvass that protected the spectators from the sun and rain. Like other old buildings, in the mild climate of Italy, the Coliseum is beautifully adorned with a variety of shrubs and flowering plants, that find support in its walls, and nourishment in the dust and dampness of their crevices.

The best time for visiting these remains, if one wishes not to learn but to feel, is the dead of night, when "the owl hoots from out the Cesars' palace," when the stars twinkle through the broken arches, and "the moonlight sleeps" upon the mouldering walls. Then, as the traveller looks from the highest point which he can reach, the piles around him unite with the neighbouring hills, and the enclosure beneath becomes a deep valley in the midst of mountains. The broken wall here admits the faint light of the skies, there it is overspread with silver, and around the dark shadows fall in fantastic forms. "Hush!" he exclaims, "they move: bark! do you not hear them? It is not the waving of the ivy, it is not the cry of the night-bird; but the spirits of the martyrs, and the wailing ghosts of their murderers, glide through the arcades."

For the Christian Advocate.

A PLEA FOR A PRESBYTERIAN TRACT AND SUNDAY SCHOOL SOCIETY.

The present is an age of vigorous benevolent enterprise. More perhaps has been accomplished externally for the church of God, in the past and present generations, than during any preceding age, which has not been influenced by the excitements that arise from reformation or persecution. Various institutions have been formed for the purpose of giving shape and direction to the zealous efforts which Christian feeling has prompted the church to put forth.

It has been discovered that one religious denomination, without the counsel and aid of others, can do comparatively but little, in some of the most important plans and operations for the moral melioration of the world. A vast extent of field,

barren as yet, it has been seen, may be cultivated and rendered fruitful by united Christian effort, without detriment to any of the parties concerned in the enterprise. Hence have arisen those great associations which are composed of several different evangelical denominations. The Bible Society is the most prominent example of the benefit to be derived from the union we contemplate. But a question, of some difficulty in the solution, has arisen, as to what is, and what is not, common ground. Does the selection and issuing of tracts, and the publication of Sunday school books, stand on the same footing with the distribution of the Bible without note or comment? Most of the denominations that have united for the issuing of tracts and the establishment of Sunday schools, have practically answered this question in the negative. They have established denominational Tract Societies and Sunday School Unions of their own. They have thus declared, that in their opinion this ground is not common, but peculiar. And in this, they have, in our judgment, shown their wisdom, and a proper attachment to the respective churches to which they belong. We think it may be laid down as an axiom, that whenever any one denomination is required to sacrifice any of its essential peculiarities, for the sake of furthering the operations of any scheme of benevolence, that scheme is trespassing on ground which does not belong to it. Any society which demands such a sacrifice has, we think, erred, either in the adoption of false principles, or in the abuse and perversion of correct ones.

While then we would with both hands uphold the general institutions for issuing tracts and supporting Sunday schools, we would, as Presbyterians, most earnestly plead for the privilege of doing as others have already done. Some, and we trust not a few, of our denomination, are beginning to see that the exclusive inculcation of general truths, and the studious concealment of denominational peculiarities, are not only unfavourable, but absolutely destructive, to the spread of those tenets which distinguish the Calvinistic system of gospel truth from every other. In the speeches which are usually delivered at the anniversaries of the general societies, it is often made a matter of boasting, that the distinguishing doctrines of no one denomination are inculcated, but on the contrary, are kept in the dark. Now if this be to recommend the enterprise to the active co-operation of all other denominations, as in many cases it doubtless is, it may, in this view, be a legitimate appeal. But if the design be to discourage and render unpopular the teaching of peculiar views, and to brand the doing it with the odium of bigotry, (and such certainly is often the effect on the popular mind,) then is it deleterious in the last degree to the cause of truth. It tends to confound, in the public mind, truth with error, and order with confusion: and it verges closely and dangerously on the wild, Utopian scheme of amalgamating all sects, upon the platform of a few leading articles of Christian belief.

Who doubts but that such is the tendency of many of the speeches and essays of the present day? The great mass of mankind are unable, from want of time and opportunity for judicious reflection, to discover and bear in mind the legitimate sphere of our great national institutions; and they are led almost insensibly to adopt the opinion, that the differences between the various sects are of trifling importance. Hence already the word "sectarian" has almost become synonymous with "bigotted." Now the point to which it is wished to direct the mind of

the Presbyterian public is, that no denomination suffers as much from the influence of this erroneous opinion as our own; and that because, as we contend, of its purely evangelical character.

Truth is one, error is multiform. Arminianism would not suffer so materially from a union with Pelagianism, as Calvinism would from a union with Arminianism. Many of the various forms of error have an "elective affinity" for one another: but truth stands alone, like the God of truth, abhorring all alloy, and repelling the approach of all error.

Now, if any of our general institutions be abused, by encroaching upon ground on which they cannot legitimately act, and if the manner in which they are sometimes managed and advocated, has the effect of inculcating a disregard for peculiar tenets and distinguishing doctrines, and of weakening the attachment of Christians to their own denomination, thus paving the way for error, misrule, and confusion, it is time that the Presbyterian church, following the wise example set by her sister denominations, had looked to her own safety, and erected a barrier for her own defence—not by crushing, or at all opposing the institutions alluded to—Far from it, but by establishing a Tract and Sunday School Society of her own; to guard, teach, and inculcate her own distinctive and important doctrines and discipline; while she contributes liberally, as she has hitherto done, to uphold the associations in which the great Catholick principles of morality and religion are widely disseminated, and powerfully impressed on the popular mind.

The Presbyterian church has at present no organized institutions, apart from her regular ministry, for the inculcation of her distinguishing doctrines; almost every other denomination connected with these general societies, has, we repeat, such an institution. Are we then on an equality in point of advantage in this respect? No. While we negligently remain on this disadvantageous ground, we may well ask—are we not wanting in fidelity to our church, and criminally remiss in the discharge of those solemn duties which our ecclesiastical connexion and ordination vows impose upon us?

It has been said that these general institutions are controlled by Presbyterian influence, and supported principally by Presbyterian patronage, and what more would you have? To this let me reply, that on the principles of union, it is not strictly proper that any one denomination should have such an ascendency, in point of controlling influence, over the rest. And if it be true that these institutions are in fact Presbyterian, though not so in name, we have still to remark—and this is the burden of our complaint—it is not Presbyterianism carried to its full length. It is Presbyterianism without a single distinctive feature to discriminate it from any other evangelical denomination in our country. We are not to be understood as objecting to any doctrine which has ever appeared in any of the publications of the national societies. Our denomination suffers not so much from what they teach, as from what they do not teach. There is a studied silence on important points of doctrine, which every sound Presbyterian considers as belonging to the gospel; a *silence* which *calls loudly* for a separate and distinct organization. This silence is observed in virtue of the compact, and we do not ask them to break the one by violating the other. But we plead for the privilege and opportunity of being heard on these points, through the medium of a denominational institution. Let this be distinctly understood.

We further remark, that our church suffers not only from this covenanted silence, hut also from the fact that other denominations, through their separate societies, are zealously inculcating, and that too in a controversial way, views and doctrines which are the opposite of our own. If our church is to be confined to the national institutions, then the case stands thus: each of the other denominations has the right of a veto upon any sentiment which the national society may propose to teach, while at the same time they are at perfect liberty to teach even ultra peculiarities through their own society: thus flooding the church with books and tracts controverting the doctrines and order of our church, and at the same time so controlling the national societies, as to hinder us effectually from counteracting their influence through a similar medium.

But why should our church be confined to the national societies, more than other denominations? Was there an express or implied pledge given in the formation of these societies, that the several denominations united in them should be confined to them? If so, that pledge has been violated again and again by the other denominations, and we are entirely freed thereby from its obligation. Should the Presbyterian church therefore form a separate organization, could it at all he construed into an opposition to the national societies? Who could complain? Surely not those who are before us in the transgression, and who have thereby set us the example. Could our own church complain? Surely not that part of it who value her distinguishing doctrines, and are desirous to disseminate them. The opposition then must be confined to those who are anxious to break down her hulwarks, and annihilate her peculiarities.

Is it bigotry in us to desire a separate organization? And is it not bigotry in other denominations, who have not only desired, but actually done, the supposed objectionable thing? Let those who are innocent cast the first stone. But why have the other denominations taken this step? Plainly because they have seen, what I am anxious the Presbyterian church should see, that these *national institutions*, (as they are improperly called,) cannot be made to supersede denominational societies, without injury, if not destruction, to those peculiar doctrines which distinguish one sect from another. If these distinguishing points he of no importance, (and whether they be or not, is a separate question from the one before us, and is here assumed to be affirmatively settled) then let the various sects agree to bury these unimportant differences, and become one in name, in influence, and in purpose—because if such be the fact, then sectarianism is bigotry. But what denomination will make the advance in this scheme of amalgamation? The objections are manifestly idle and visionary. The Presbyterian Church, if she he true to her sacred trust, will never yield those peculiarities which distinguish her from every other denomination. And so long as she neglects to inculcate and defend them in the most effectual way that is practicable, she is chargeable with criminal unfaithfulness to her Lord and Head.

Already the catechisms of our church are banished from the S. S. Union, and we say not unjustly, according to the terms of the Union; hut we speak of the fact, and it will serve as a forcible illustration of all that we have said. Before the denominational societies were in active operation, and perhaps for a time afterwards, the catechisms of the several denominations were issued from the Union: this was fair and equitable; but now the separate societies

can supply their schools with their own catechisms, and the Union must cease to publish those of any denomination. How unequally does this operate? We have no separate society through which we may issue our own formularies. Our schools are all in connexion with the Union, and mainly dependent on it for their supply of books; the catechism, therefore, must, to a great extent, be banished from the hands of our children, and they must be satisfied with general truths in which all the other sects may agree; while the schools of other denominations are carefully trained up in the knowledge of their respective peculiarities. Who cannot foretell the result of this on the rising generation in our church? We need no prophet to assure us that they, being ignorant of the doctrines of our church, will drink in error like water, and if they do not leave our denomination altogether, they will remain in it only to corrupt and distract it.

Let it not be supposed that this is mere conjecture. We could name a Presbyterian church, and an Orthodox church too, where, by a solemn vote of the S. S. teachers, the Westminster catechisms were banished from the school! We could name others, where, through the influence of the pastors, these formularies are unknown in the schools. And is not the neglect of instructing children from this "form of sound words," notorious in our church at the present day? And who doubts but that this neglect, if not occasioned, is yet cherished and perpetuated by the influence of these general unions, and their different agencies? Not that this is done designedly to injure the Presbyterian Church—we make no such charge. But that such, in the absence of a denominational organization, will, from the nature of these national institutions, be the invariable, if not necessary consequence.

In the view of these statements, it remains with those who love our church, and regard as inestimably precious her peculiar tenets, and who feel bound by solemn vows to teach them to the people, to move in the formation of a distinct society for the publication of tracts and S. S. books, which shall strictly accord in sentiment with the standards of the Presbyterian Church.

CONSISTENCY.

CASPAR HAUSER.

The following is a long article for our scanty pages; but we mistake, if our readers will wish it shorter, or wish it divided. We take it from the Eclectic Review for July. It furnishes a topick for speculation to the philosopher, and of serious thought to the Christian.

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CASPAR HAUSER. *An Account of an Individual kept in a Dungeon, separated from all Communication with the World, from Early Childhood, to about the Age of Seventeen. Drawn up from Legal Documents. By Anselm Von Feuerbach, President of one of the Bavarian Courts of Appeal, &c. Translated from the German.* 12*mo. pp. xi.* 191. *Price* 3*s. in cloth. London*, 1833.

Most of our readers will have been made acquainted by the publick journals with the name of this "youth without childhood," and with the outlines of his melancholy story. The present publication, dedicated to Earl Stanhope, who has taken poor Caspar under his paternal protection, contains an authenticated relation of the circumstances, so far as known, attending his mysterious secretion, his coming into the world, and the gradual development of his rational faculties.

The story of his imprisonment is soon told; and horrible as is the picture which it presents to the imagination, occurrences of similar character and parallel atrocity, which might seem to belong to the darkest ages, are by no means unheard of in Catholick Germany. The account which, after he had slowly acquired the art of intelligible speech, Caspar gave of himself, is as follows:—

"'He neither knows who he is nor where his home is. It was only at Nuremberg that he came into the world.* Here he first learned that, besides himself and 'the man with whom he had always been,' there existed other men and other creatures. As long as he can recollect, he had always lived in a hole (a small low apartment which he sometimes calls a cage), where he had always sat upon the ground, with bare feet, and clothed only with a shirt and a pair of breeches.† In his apartment he never heard a sound, whether produced by a man, by an animal, or by any thing else. He never saw the heavens, nor did there ever appear a brightening (day-light) such as at Nuremberg. He never perceived any difference between day and night, and much less did he ever get a sight of the beautiful lights in the heavens. Whenever he awoke from sleep, he found a loaf of bread and a pitcher of water by him. Sometimes this water had a bad taste; whenever this was the case, he could no longer keep his eyes open, but was compelled to fall asleep;‡ and when he afterwards awoke, he found that he had a clean shirt on, and that his nails had been cut.* He never saw the face of the man who brought him his meat and drink. In his hole he had two wooden horses and several ribbons. With these horses he had always amused himself as long as he was awake; and his only occupation was, to make them run by his side, and to fix or tie the ribbons about them in different positions. Thus, one day had passed as the other; but he had never felt the want of any thing, had never been sick, and—once only excepted—had never felt the sensation of pain. Upon the whole, he had been much happier there than in the world, where he was obliged to suffer so much. How long he had continued to live in this situation he knew not; for he had had no knowledge of time. He knew not when, or how he came there. Nor had he any recollection of ever having been in a different situation, or in any other than in that place. 'The man with whom he had always been,' never did him any harm. Yet one day, shortly before he was taken away,—when he had been running his horse too hard, and had made too much noise, the man came and struck him upon his arm with a stick, or with a piece of wood; this caused the wound which he brought with him to Nuremberg.

"'Pretty nearly about the same time, the man once came into his prison, placed a small table over his feet, and spread something white upon it, which he now knows to have been paper; he then came behind him, so as not to be seen by him, took hold of his hand, and moved it backwards and forwards on the paper, with a thing (a lead pencil) which he had stuck between his fingers. He (Hauser) was

* "An expression which he often uses to designate his exposure in Nuremberg, and his first awakening to the consciousness of mental life."

† "According to a more particular account given by Caspar, which is fully confirmed by marks upon his body which cannot be mistaken, by the singular formation of his knee and knee-hollow, and by his peculiar mode of sitting upon the ground with his legs extended, which is possible to himself alone,—he never, even in his sleep, lay with his whole body stretched out, but sat, waking and sleeping, *with his back supported in an erect posture*. Some peculiar property of his place of rest, and some particular contrivance must probably have made it necessary for him to remain constantly in such a position. He is himself unable to give any further information upon this subject."

‡ "That this water was mixed with opium, may well be supposed; and the certainty that this was really the fact, was fully proved on the following occasion. After he had for some time lived with Professor Daumer, his physician attempted to administer to him a drop of opium in a glass of water. Caspar had scarcely swallowed the first mouthful of this water, when he said: 'That water is nasty; it tastes exactly like the water I was sometimes obliged to drink in my cage.'"

* "Hence, as well as from other circumstances, it is evident, that Caspar was, during his incarceration, always treated with a certain degree of careful attention. And this accounts for the attachment which he long retained to the man 'with whom he had always been.' This attachment ceased only at a very late period; yet never to such a degree as to make him wish that this man should be punished. He wished that those should be punished by whose orders he had been confined; but he said that that man had done him no harm."

then ignorant of what it was; but he was mightily pleased, when he saw the black figures which began to appear upon the white paper. When he felt that his hand was free, and the man had gone from him, he was so much pleased with this new discovery, that he could never grow tired of drawing these figures repeatedly upon the paper. This occupation almost made him neglect his horses, although he did not know what those characters signified. The man repeated his visits in the same manner several times.*

"'Another time the man came again, lifted him from the place where he lay, placed him on his feet, and endeavoured to teach him to stand. This he repeated at several different times. The manner in which he effected this was the following: he seized him firmly around the breast from behind; placed his feet behind Caspar's feet, and lifted these, as in stepping forward.

"'Finally, the man appeared once again, placed Caspar's hands over his shoulders, tied them fast, and thus carried him on his back out of the prison. He was carried up (or down) a hill.* He knows not how he felt; all became night, and he was laid upon his back.' This 'becoming night,' as appeared on many different occasions at Nuremberg, signified, in Caspar's language, 'to faint away.' The account given of the continuation of his journey, is principally confined to the following particulars: 'that he had often lain with his face to the ground, in which cases it became night; that he had several times eaten bread and drunk water; that "the man with whom he had always been," had often taken pains to teach him to walk, which always gave him great pain,' &c. This man never spoke to him, except that he continually repeated to him the words, 'Reuta wähn,' &c.† He (Caspar) never saw the face of the man either on this journey or ever before in prison. Whenever he led him, he directed him to look down upon the ground, and at his feet,—an injunction which he always strictly obeyed, partly from fear, and partly because his attention was sufficiently occupied with his own person and the position of his feet. Not long before he was observed at Nuremberg, the men had put the clothes upon him which he then wore.

"The putting on of his boots gave him great pain; for the man made him sit on the ground, seized him from behind, drew his feet up, and thus forced them into the boots. They then proceeded onwards still more miserably than before. He neither then, nor ever before, perceived any thing of the objects around him; he neither observed nor saw them; and therefore he could not tell from what part of the country, in what direction, or by which way he came. All that he was conscious of was, that the man who had been leading him put the letter which he had brought with him into his hand, and then vanished: after which, a citizen observed him and took him to the guard-room at the New-gate."—pp. 52—61.

It was on the afternoon of the

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* "Of the fact that Caspar really had had instruction, and, indeed, regular elementary instruction in writing, he gave evident proofs immediately on the first morning after his arrival in Nuremberg. When the prison-keeper Hiltel came to him that morning in the prison, he gave him, in order to employ or to amuse him, a sheet of paper with a lead pencil. Caspar seized eagerly on both, placed the paper upon the bench, and began and continued to write, without intermission, and without ever looking up, or suffering himself to be disturbed by any thing that passed, until he had filled the whole folio sheet, on all four sides, with his writing. The appearance of this sheet, which has been preserved and affixed to the documents furnished by the police, is much the same as if Caspar, who nevertheless wrote from memory, had had a copy lying before him, such as are commonly set before children when they are first taught to write. For the writing upon this sheet consisted of rows of letters, or rows of syllables; so that, almost every where, the same letter or the same syllable is constantly repeated. At the bottom of each page, all the letters of the alphabet are also placed together, in the same order in which they actually succeed each other, as is commonly the case in copies given to children: and, in another line, the numerical ciphers are placed, from 1 to 0, in their proper order. On one page of this sheet, the name 'Kaspar Hauser' is constantly repeated; and, on the same sheet, the word reider (Reuter, rider) frequently occurs: yet this sheet also proves that Caspar had not progressed beyond the first elements of writing."

* "It is evident, and other circumstances prove it to be a fact, that Caspar could not yet, at that time, distinguish the motion of ascending from that of descending, or height from depth, even as to the impressions made upon his own feelings; and that he was consequently still less able to designate this difference correctly by means of words. What Caspar calls a hill, must, in all probability, have been a pair of stairs. Caspar also thinks he can recollect, that, in being carried, he brushed against something by his side."

† "This jargon seems to imply, 'I will be a rider (a trooper) as my father was.'"

26th of May, 1828, that he was discovered by the citizen referred to, standing alone in a state of helpless stupefaction, and exhibiting the appearance of an untaught savage, rather than of an idiot or a madman. To all inquiries, he would return only a string of words which he had been taught, like a parrot, to utter as the common expression of all his wants and feelings, without attaching to them any definite meaning; but, on having a pen put into his hand, he wrote, to the astonishment of all who were present, in legible characters, the name, *Kaspar Hauser.* This, too, was a mere mechanical performance.

"The surprise occasioned by Caspar Hauser's first appearance soon settled down into the form of a dark and horrid enigma, to explain which various coojectures were resorted to. By no means an idiot or a madman, he was so mild, so obedient, and so good-natured, that no one could be tempted to regard this stranger as a savage, or as a child grown up among the wild beasts of the forest. And yet he was so entirely destitute of words and conceptions, he was so totally unacquainted with the most common objects and daily occurrences of nature, and he showed so great an indifference, nay, such an abhorrence, to all the usual customs, conveniences, and necessaries of life; and at the same time he evinced such extraordinary peculiarities in all the characteristicks of his mental, moral, and physical existence, as seemed to leave us no other choice, than either to regard him as the inhabitant of some other planet, miraculously transferred to the earth, or as one who (like the man whom Plato supposes) had been born and bred under ground, and who, now that he had arrived at the age of maturity, had for the first time ascended to the surface of the earth, and beheld the light of the sun.

"Caspar showed continually the greatest aversion to all kinds of meat and drink, excepting dry bread and water. Without swallowing or even tasting them, the very smell of most kinds of our common food was sufficient to make him shudder, or to affect him still more disagreeably. The least drop of wine, of coffee, or the like, mixed clandestinely with his water, occasioned him cold sweats, or caused him to be seized with vomiting or violent headache." pp. 24, 25.

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"Not only his mind, but many of his senses appeared at first to be in a state of torpor, and only gradually to open to the perception of external objects. It was not before the lapse of several days that he began to notice the striking of the steeple clock, and the ringing of the bells. This threw him into the greatest astonishment, which at first was expressed only by his listening looks and by certain spasmodick motions of his countenance: but it was soon succeeded by a stare of benumbed meditation. Some weeks afterwards, the nuptial procession of a peasant passed by the tower with a band of musick, close under his window. He suddenly stood listening, motionless as a statue; his countenance appeared to be transfigured, and his eyes, as it were, to radiate his ecstacy; his ears and eyes seemed continually to follow the movements of the sounds as they receded more and more; and they had long ceased to be audible, while he still continued immoveably fixed in a listening posture, as if unwilling to lose the last vibrations of these, to him, celestial notes, or as if his soul had followed them, and left its body behind it in torpid insensibility. Certainly not by way of making any very judicious trial of Caspar's musical taste, this being, whose extraordinary nervous excitability was already sufficiently apparent, was once, at a military parade, placed very near to the great regimental drum. He was so powerfully affected by its first sounds, as to be immediately thrown into convulsions, which rendered his instantaneous removal necessary." pp. 30, 31.

Among the half-dozen words which formed the whole extent of Caspar's vocabulary when first brought into communion with mankind, was the word *Ross!* (horse.) This he would often iterate in a plaintive, beseeching tone. At last, it occurred to the police soldiers to bring him a wooden horse; and from the extreme delight which he manifested at seeing it, it appeared that he had found in this toy an old and long-desired playmate. He was soon supplied with several horses, which became his constant amusement. He never ate his bread or drank his water, without applying them to the mouths of his horses, to which he evidently ascribed consciousness. It was subsequently ascertained that, in his infantine soul, ideas of things animate and inanimate were still strangely con-

founded. He distinguished animals from men only by their form. Even after he had been placed under the kind superintendence of Professor Daumer, it required no little pains and much patience to make him comprehend the difference between objects which are, and those which are not organized, between voluntary motion and motion communicated to dead matter.

"Many things which bore the form of men or animals, though cut in stone, carved in wood, or painted, he would still conceive to be animated, and ascribe to them such qualities as he perceived to exist in other animated beings. It appeared strange to him, that horses, unicorns, ostriches, &c., which were hewn or painted upon the walls of houses in the city, remained always stationary, and did not run away. He expressed his indignation against the statue in the garden belonging to the house in which he lived, because, although it was so dirty, yet it did not wash itself. When, for the first time, he saw the great crucifix on the outside of the church of St. Sebaldus, its view affected him with horror and with pain: and he earnestly intreated, that the man who was so dreadfully tormented might be taken down. Nor could he, for a long time, be pacified, although it was explained to him, that it was not any real man, but only an image, which felt nothing. He conceived every motion that he observed to take place in any object, to be a spontaneous effect of life. If a sheet of paper was blown down by the wind, he thought that it had run away from the table; and, if a child's wagon was rolling down a hill, it was, in his opinion, making an excursion for its own amusement. He supposed that a tree manifested its life by moving its twigs and leaves; and its voice was heard in the rustling of its leaves, when they were moved by the wind. He expressed his indignation against a boy who struck the stem of a tree with a small stick, for giving the tree so much pain. To judge from his expressions, the balls of a ninepin alley ran voluntarily along: they hurt other balls when they struck against them, and when they stopped, it was because they were tired. Professor Daumer endeavoured for a long time, in vain, to convince him that a ball does not move voluntarily. He succeeded, at length, in doing so, by directing Caspar to make a ball himself, from the crumbs of his bread, and afterwards to roll it along. He was convinced that a humming-top, which he had long been spinning, did not move voluntarily, only by finding that, after frequently winding up the cord, his arm began to hurt him; being thus sensibly convinced that he had himself exerted the power which was expended in causing it to move.

"To animals, particularly, he for a long time ascribed the same properties as to men; and he appeared to distinguish the one from the other only by the difference of their external form. He was angry with a cat for taking its food only with its mouth, without ever using its hands for that purpose. He wished to teach it to use its paws, and to sit upright. He spoke to it as to a being like himself, and expressed great indignation at its unwillingness to attend to what he said, and to learn from him. On the contrary, he once highly commended the obedience of a certain dog. Seeing a grey cat, he asked, why she did not wash herself, that she might become white. When he saw oxen lying down on the pavement of the street, he wondered why they did not go home and lie down there. If it was replied that such things could not be expected from animals, because they were unable to act thus, his answer was immediately ready: then they ought to learn it; there were so many things which he also was obliged to learn.

"Still less had he any conception of the origin and growth of any of the organical productions of nature. He always spoke as if all trees had been stuck into the ground; as if all leaves and flowers were the work of human hands. The first materials of an idea of the origin of plants, were furnished him by his planting, according to the directions of his instructor, a few beans, with his own hands, in a flower-pot; and by his afterwards being made to observe, how they germinated and produced leaves, as it were, under his own eye. But, in general, he was accustomed to ask, respecting almost every production of nature, who made that thing?

"Of the beauties of nature he had no perception. Nor did nature seem to interest him otherwise than by exciting his curiosity, and by suggesting the question, who made such a thing? When, for the first time, he saw a rainbow, its view appeared for a few moments to give him pleasure. But he soon turned away from it; and he seemed to be much more interested in the question, who made it? than in the beauty of its apparition.

"Yet there was one view which made a remarkable exception from this observation, and which must be regarded as a great and never-to-be-forgotten incident in the gradual development of his mental life. It was in the month of August, 1829, when, on a fine summer evening, his instructor showed him, for the first time, the starry heavens. His astonishment and

transport surpassed all description. He could not be satisted with its sight, and was ever returning to gaze upon it; at the same time fixing accurately with his eye the different groupes that were pointed out to him, remarking the stars most distinguished for their brightness, and observing the differences of their respective colour. 'That,' he exclaimed, 'is, indeed, the most beautiful sight that I have ever yet seen in the world. But who has placed all these numerous beautiful candles there? who lights them? who puts them out?' When he was told that, like the sun, with which he was already acquainted, they always continue to give light, he asked again; who placed them there above, that they may always continue to give light? At length, standing motionless, with his head bowed down, and his eyes staring, he fell into a train of deep and serious meditation. When he again recovered his recollection, his transport had been succeeded by deep sadness. He sank trembling upon a chair, and asked why that wicked man had kept him always locked up, and had never shown him any of these beautiful things. He (Caspar) had never done any harm. He then broke out into a fit of crying, which lasted for a long time, and which could with difficulty be soothed; and said, that 'the man with whom he had always been' may now also be locked up for a few days, that he may learn to know how hard it is to be treated so. Before seeing this beautiful celestial display, Caspar had never shown any thing like indignation against that man; and much less had he ever been willing to hear that he ought to be punished. Only weariness and slumber were able to quiet his sensations; and he did not fall asleep—a thing that had never happened to him before—until it was about 11 o'clock. Indeed, it was in Mr. Daumer's family that he began more and more to reflect upon his unhappy fate, and to become painfully sensible of what had been withheld and taken from him. It was only there, that the ideas of family, of relationship, of friendship,—of those human ties that bind parents and children and brothers and sisters to each other, were brought home to his feelings; it was only there, that the names mother, sister, and brother, were rendered intelligible to him, when he saw how mother, sister, and brother were reciprocally united to each other by mutual affection, and by mutual endeavours to make each other happy. He would often ask for an explanation of what is meant by mother, by brother, and by sister; and endeavours were made to satisfy him by appropriate answers. Soon after, he was found sitting in his chair, apparently immersed in deep meditations. When he was asked, what was now again the matter with him? he replied with tears, 'he had been thinking about what was the reason, why *he* had not a mother, a brother and a sister? for it was so very pretty a thing to have them.'"—pp. 120—128.

It was by very slow degrees that he attained to the power of coherent speech; but his facility of learning, his dormant intelligence, and his memory, were extraordinary. His curiosity and thirst for knowledge also, and the inflexible perseverance with which he fixed his attention on any thing he was determined to learn or comprehend, surpassed every thing that can be conceived of them; and the manner in which they were expressed, was truly affecting. Often would he repeat his lamentation that the people in the world knew so much, and that there were so many things which he had not yet learned. Next to writing, drawing became his favourite occupation, for which he evinced a strong capacity united to equal perseverance. A most surprising and inexplicable property of his mind was his love of order and cleanliness, which he carried to the extreme of nicety. Uncleanliness, or what he considered to be such, whether in his own person or in others, was an abomination to him. The extreme vividness of his sensations, "the almost preternatural elevation of his senses" was for a long time distressing to him. He was able to see in the dark, but by day, his sight was at first, for want of use, very indistinct; and the gradual manner in which he acquired the proper use of the organs, and the power of judging of magnitudes and distances, resembled that in which apparently infants learn to see, and in which a blind person restored to sight attains to distinct perception. He continued, however, to see much better by twilight. After sunset, he once pointed out a gnat that was hanging in a distant spider's

web. When, at the commencement of twilight, a common eye could not distinguish more than three or four stars in the sky, Caspar could already discern different groupes, and distinguish the stars of which they were composed. It has also been proved by experiments carefully made, that, in a perfectly dark night, he could distinguish such colours as blue and green from each other. So acute was his sight that, in anatomizing plants, he noticed subtile distinctions and delicate particles which had escaped the observation of others. Scarcely less acute or finely discriminative was his sense of hearing. But, of all his senses, that which was most troublesome was his smelling. It occasioned him for a long time constant suffering. What to us is scentless, was not so to him; and the most delicate and delightful odours, for instance the rose, inflicted not "aromatic pain," but disgust as well as suffering. All kinds of smells were more or less disagreeable to him; but what we call unpleasant, affected him with less aversion than perfumes. The smell of fresh meat, however, he found the most horrible; and in walking near a churchyard, the effluvia of which his companion was insensible, affected Caspar so powerfully as to produce a shivering fit, succeeded by a violent perspiration. But the most extraordinary of his perceptions was his sensibility of the presence of metals, and his capacity of distinguishing them from each other by his feelings alone. From a great number of facts, the following instances of this singular property are selected.

"In the autumn of 1828, he once accidentally went into a store filled with hardware, particularly with brass goods. He had scarcely entered, before he hurried out again, being affected with a violent shuddering, and saying that he felt a drawing in his whole body in all directions.—A stranger who visited him, once slipped a piece of gold of the size of a kreutzer into his hand, without Caspar's being able to see it; he said immediately that he felt gold in his hand.—At a time when Caspar was absent, Professor Daumer placed a gold ring, a steel and brass compass, and a silver drawing pen, under some paper, so that it was impossible for him to see what was concealed under it. Daumer directed him to move his finger over the paper, without touching it; he did so; and by the difference of the sensation and strength of the attraction which these different metals caused him to feel at the points of his fingers, he accurately distinguished them all from each other, according to their respective matter and form. Once, when the physician, Dr. Osterhausen, and the royal crown-fiscal, Brunner, from Munchen, happened to be present, Mr. Daumer led Caspar, in order to try him, to a table covered with an oil-cloth, upon which a sheet of paper lay, and desired him to say whether any metal was under it. He moved his finger over it, and then said, 'There it draws!' 'But, this time,' replied Daumer, 'you are, nevertheless, mistaken; for (withdrawing the paper) nothing lies under it.' Caspar seemed, at first, to be somewhat embarrassed; but he put his finger again to the place where he thought he had felt the drawing, and assured them repeatedly, that he *there* felt a drawing. The oil-cloth was then removed, a stricter search was made, and a needle was actually found there.—He described the feeling which minerals occasioned him, as a kind of drawing sensation, which passed over him; accompanied, at the same time, with a chill which ascended, accordingly as the objects were different, more or less up the arm; and which was also attended with other distinctive sensations. At the same time, the veins of the hand which had been exposed to the metallic excitation, were visibly swollen. Towards the end of December, 1828, —when the morbid excitability of his nerves had been almost removed,—his sensibility of the influence of metallic excitatives, began gradually to disappear, and was, at length, totally lost."—pp. 140—143.

In fact, after he had learned to eat meat, his mental activity, and the quickness of his apprehension, as well as the preternatural acuteness of his sensual perceptions, were considerably lessened, while his physical strength and growth were as rapidly increased.

Another remarkable circumstance was, the apparently instinctive facility with which he became, after a very few lessons, a most dexterous and fearless horseman.

His obedience to all those persons who had acquired paternal authority over him, was unconditional and boundless, but with this remarkable limitation; it had no connexion in his mind with believing. Before he would acknowledge any thing to be certain or true, it was necessary that he should be convinced of it, either by the evidence of his senses, or by some reasoning adapted to his imperfectly developed powers of comprehension. Though in his temper he exhibited a childish kindness and gentleness, he brought with him from his dungeon not the shadow of a religious idea; and the unskilful and injudicious attempts made to impart religious notions to his mind, before his understanding was fitted to embrace them, were entirely fruitless. Professor Daumer at length succeeded in making him infer from his own consciousness, the existence of spirit, and the nature of the Divine Being. Caspar evinced great joy, when these subjects were explained to him, and said, that what was now told him was something *real*, whereas other people had never told him any thing upon that subject, that was right. In the same way, we apprehend, it must have been found easy, in the case of one who had undergone so remarkable and sudden a transition from a life of mere animal existence, the life of an oyster, in the solitude of his dungeon, to the previously inconceivable state of communion with external objects and human society,—to make him infer the possible existence of an upper and invisible world, and to teach him to conceive of the fact, that there are beings from whom we are separated by as thin a partition as that which shut up poor Caspar from the living world. It is gratifying to learn, that "faith in God, and a hope in Providence founded on that faith," have at length found entrance into a heart that so much needed consolation. He is now, we are told, in the true sense of the word, a pious man. He speaks with devotion of God, and is fond of reading books of rational edification. His intellectual attainments are not now distinguished by any thing very remarkable. He does not discover a spark of fancy or genius. His imagination appears to have been as it were extinguished; but he shows both accuracy and acuteness of judgment, in all things which lie within the narrow sphere of his knowledge. In understanding a man, in knowledge and simplicity still a child, "he no longer retains any thing that is extraordinary, but his extraordinary fate, his indescribable goodness, and the exceeding amiableness of his disposition."

Such is the description given us of this unfortunate victim of a cruelty which appears as unaccountable as atrocious. Why was such care manifested to preserve a *life* from extinction, which it was deemed necessary for any vile reason to bury in the darkness of the grave? What remaining feeling of compunction, what other conceivable motive could restrain poor Caspar's gaoler from being the murderer of his animal life, as well as of his intellectual being? These and a hundred other questions very naturally suggest themselves, to which no answer can be given.

An attempt to assassinate Caspar in Oct. 1829, from which he narrowly escaped, warrants the supposition that some individuals are still living, upon whom his history would fix the brand of infamy. But that history is written only in a book which will not be opened till the secrets of all hearts shall be revealed.

Were not the main facts attested by such ample evidence, there are many points upon which incredulity might fix itself. That Caspar had been immured in his hole

long enough to affect the formation of his bones, is certain; but could he have been kept there from absolute infancy? Was his mind always the blank which it appeared to be on his first introduction to the world? Or had it been reduced to that state by diabolical artifice? What must have been the effect of the opiates by which he appears to have been periodically laid in utter insensibility, and of those long and dreamless slumbers, upon his intellectual faculties, if previously developed? Must they not have tended to reduce him to idiocy? Is it not conceivable that all memory and knowledge might thus have become effaced? Might not this have been the object and expectation of those who consigned him living to his sepulchre? And may not the attempt at assassination have been instigated by the discovery that the design had not been fully accomplished; that he was *not* reduced to idiocy; that his powers, though utterly dormant, were not destroyed; and by the fear that his extinguished recollections might yet come to life?

But it is useless to start these speculations. Viewed as a psychological phenomenon, poor Caspar affords some interesting illustrations of the process of education we all pass through in infancy, and of the dependence of the internal faculties, as regards their development, upon external objects, as well as some other points interesting to the physiologist. To these we cannot now advert. One valuable lesson, however, all may derive from the perusal of the narrative: it should make us *thankful for our childhood*, and teach us to adore the wisdom of God, as conspicuous in that beautiful order in which the powers of our nature are successively and harmoniously developed, each stage being preparatory to the next, and gently melting into it, and every season of life having its own proper knowledge, business, and happiness. Let "the youth without childhood" teach us how blessed a thing it is to have been a child.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 366.)

The presbytery of Dunagall was constituted by an order of the Synod in 1732. The original members were James Anderson, John Thomson, Adam Boyd, William Orr, and William Bertram. Two or three of these had previously belonged to the presbytery of New Castle, and had now a commanding influence in the newly formed presbytery; and it appears they thought it necessary to be even more explicit than they had formerly been, in drawing up a formula that should avoid the ambiguity of the adopting act. The title of a paper to which every ministerial member was required to put his name, or otherwise solemnly to adopt, was—"A Formula, wherein to subscribe and adopt the Westminster Confession of Faith and Catechisms." The formula was as follows:—

"I having seriously read and perused the Westminster Confession and Catechisms, do declare, in the sight of God and all here present, that I do believe and am fully persuaded that, so far as I can

discern and understand said Confession and Catechisms, they are in all things agreeable to the word of God—taking them in the plain and obvious sense and meaning of the words—and accordingly I do acknowledge them as the confession of my faith, and do promise, through divine assistance, forever to adhere thereunto.

"I also believe the Directory for the exercise of Worship, Discipline, and Government, commonly annexed to said Confession, to be agreeable to the word of God, and do promise to conform thereunto in my practice, as far as in emergent circumstances I can attain unto."

It is curious to observe, in perusing the minutes of the Synod from the time of the adopting act (1729) to the separation of the contending parties in 1741, how differently the Westminster Confession, Catechisms, and Directory, are spoken of at different times. At one time, they are referred to as the constitution of the church, without any qualification. At another time, when their adoption is mentioned, care is taken to note the *manner* in which they had been received—pointing clearly to the tenor of the adopting act. Probably this difference is to be accounted for, in some instances, from the views entertained of these formularies by the individuals who were reported to have subscribed them, but generally from the character of the dominant party, present in the Synod when the several records were made. At length, in 1736, a minute appears, which shows clearly the great and increasing dissatisfaction which had existed for the previous seven years, in consequence of the equivocal character of the first part of the adopting act. The minute stands thus:—

"An overture of the committee upon the supplication of the people of Paxton and Derry was brought in, and is as followeth—That Synod do declare, that inasmuch as we understand that many persons of our persuasion, both more lately and formerly, have been offended with some expressions or distinctions in the first or preliminary act of our Synod, contained in the printed paper relating to our receiving or adopting the Westminster Confession and Catechisms, &c. That in order to remove said offence, and all jealousies that have arisen, or may arise, in any of our people's minds, on occasion of said distinctions and expressions, the Synod doth declare that the Synod have adopted and still do adhere to the Westminster Confession, Catechisms, and Directory, without the least variation or alteration, and without any regard to the said distinctions. And we do farther declare, that it was our meaning and true intent, in our first adopting of said Confession, as may particularly appear by our adopting act, which is as followeth—"All the ministers of the said Synod now present, (which were 8 in number) except one that declared himself not prepared, after proposing all the scruples any of them had to make against any articles and expressions in the Confession of Faith and Larger and Shorter Catechisms of the Assembly of Divines of Westminster, and we unanimously agreed in the solution of those scruples, and in declaring the said Confession and Catechisms to be the confession of their faith; except only some clauses in the 20th and 23d chapters, concerning which clauses the Synod do unanimously declare, that they do not receive those articles in any such sense as to suppose the civil magistrate hath a controlling power over Synods, with respect to the exercise of their ministerial authority, or power to persecute any for their religion, or in any case contrary to the Protestant succession to the throne of Great Britain.'

"And we hope and desire that this our Synodical declaration and explication may satisfy all our people, as to our firm attachment to our good old received doctrines, contained in said Confession, without the least variation or alteration, and that they will lay aside their jealousies, that have been entertained through occasion of the above hinted expressions and declarations, as groundless. This overture approved *nemine contradicente*."

If our readers will compare this minute with the adopting act, as fairly and fully given in our last number (pages 364, 365) we think they will share in the difficulty we have felt, in reconciling the two statements with truth and fact. In the former statement it is declared that "the affair of the confession, after long debating, was agreed upon *in hæc verba:*" and then immediately the "expressions or distinctions in the first or preliminary act of the Synod," are recited;

and yet in this second statement these "expressions or distinctions" are declared to have made no part of the act, and that it was never supposed by the Synod that they did. It is indeed true, as we have shown in the pages referred to, that one part of the doings of the Synod, in regard to the adopting act, took place in the morning, and the other in the afternoon; but there is nothing to indicate that one part was not as much sanctioned as the other. We verily think that no judge, or jury, that should be called to decide on the language of the document in question—the adopting act--would decide otherwise than it appears the good people had done, whose "jealousies" it was found necessary to remove. Why, it is reasonable to ask, was the long preamble of "expressions or distinctions" ever made, if it was to have no effect—if it was to be regarded as so much waste paper! Why especially was an order made, as was done in 1735, "that each presbytery have the WHOLE adopting act inserted in their presbytery book?" We confess we have been surprised and grieved at what to us appears an inexplicable inconsistency between the averments in these two deliberately prepared papers of our ancient Synod—The more so, because we think there are pretty strong indications that even after this the whole of the adopting act—the former part as well as the latter—was kept in view, in the matter of subscription. Not to mention other presumptive evidence that such was the fact, it appears from the records, that as soon as "the New Brunswick brethren," as they were called, withdrew from the Synod in 1741, the first thing done by the Synod, was to make a new act relative to the subscription of the Westminster Confession and Catechisms, without any qualification whatsoever; and ordering that this subscription be made by all the members of Synod, elders as well as ministers, and that it should be required of all elders at the time of their ordination. On the other hand, the first act of the Synod of New York in 1745, was expressed in these words—"They agree that the Westminster Confession of Faith, with the Larger and Shorter Catechisms, be the publick Confession of their Faith, in such manner as was agreed unto by the Synod of Philadelphia in the year 1729." How lamentable is the state of a church in which there is such a real contrariety of feeling and opinion, that the records of its judicatories, when taken singly, do not exhibit facts correctly; a state in which unanimity is affirmed, and thanksgivings offered to God for its existence, when subsequent events and records show that it did not really exist! Happy had it been, if this evil had never occurred since the existence of the General Assembly. But can any one familiar with the records and doings of that judicatory for the last five years, affirm with truth that this evil has not occurred within that period? We think not.

With a view to show the unhappy influence in our church of the commixture in it of Presbyterianism and Congregationalism, we have now examined our ancient Synodical records till the causes began to operate which resulted in the memorable rent or division of 1741. Here a question of some importance arises—What influence in producing that rent is justly attributable to the commixture contemplated? We answer, we do not believe that a discordance of opinion on the subject of church government can justly be assigned as the *primary* cause of that rent. The old Synod did indeed charge on those who withdrew from it a want of strict attachment to the Westminster Formularies; but this

was immediately and indignantly denied and repelled; and the records of the New Brunswick Presbytery, which at first embraced all that withdrew, show as strict an adherence to the whole of the Westminster creed and church order, as those of the old Synod. It was not till four years after the great schism, that the Synod of New York was formed, in whose records is found the quotation we have made above; and which it is believed was there introduced to gratify the known Congregationalists, who at that time joined the party. We shall have occasion to show this more distinctly in the sequel. On the whole, we are inclined to believe that the schism would have taken place, much as it did, if there had not been an individual of the Synod who was partial to the Congregational system; although, as we have stated, a portion of Congregationalism was introduced in the Synod of New York, by the influence of the same leading members who had promoted it in the Synod of Philadelphia, before their separation from that body. We have examined this subject with much care, and we think it may be useful to state, briefly, what appears to us to be the facts of the case, as ascertained from the records of the hostile Synods, and from the minutes of the Presbytery of New Brunswick.

A determined resolution to endeavour to awaken the Presbyterian Church from a state of great declension in vital piety—a state of apathy in feeling and formality in practice, while yet no corruption in doctrine was avowed or apparent—here, we believe, was the real origin of those measures which terminated in severing brethren, who, notwithstanding their real differences about church government, and much uneasiness which was occasioned and nourished by this cause, might have continued, as they long had done, to bicker, like those who are unequally yoked together in the marriage relation; and who, notwithstanding, reject and repel every idea of separation. The prominent individual who first attempted reformation, was the Rev. Gilbert Tennent, a son of the William Tennent, whose renunciation of Episcopacy we have already noticed. His first effort was by an overture brought into the Synod in 1734,* to which professor Miller refers in his first letter, (p. 7.) This overture, the records

* There is so much that is excellent in this overture, relative to the duty nf ministers of the gospel, in regard to their preaching and pastoral visitations, and indaad to all that pertains to lheir sacred office, that we determine to insert it entire. It is as follows—

"Mr. Gilberl Tennent, having brought some overlures into the Synod, with respect to the tryals of candidates both for the ministry and the Lord's supper, yt there be due care taken in examining into the evidences of the grace of God in them, as well as of their olher necessary qnalifications, the Synod doth unanimously agree, That as it has been our principle and practice, and as it is recommended in the Directory for worship and government, to be careful in this matter, so it awfully concerns us to be most serious and solemn in the tryals nf both sorts of candidates abovementioned. And this Synod does therefore, in the nsma and fear nf God, exhort and obtest all our Presbyteries to take special care not to admit into lha sacred office, loose, careless snd irreligious persons, bnt yt they partioularly enquire into the conversations, conduct and behaviour of such as offer themselves to tha ministry, and that they diligently examine all the candidates for the ministry in lheir experiences of a work of sanclifying grace in their hearts; and yt they admit none to lhe sacred trust yt are not, in the eye of charity, pious Christians. And the Synod does also seriously and solemnly admonish all lhe ministers within nur bounds, to make it their awful, constant and diligent care to approve themselves to God, to their own consciences and to lheir hearers, serious faithful stewards of the mysteries of God, and of holy and exemplary conversations. And the Synod does also exhort all lha ministers within our bounds, to use due care in examining those they admit to the Lord's Snpper. This admonition was approved by the whnle Synod.

And the Synod does fnrther recommend nnanimously to all our Presbytrys to take

say, was *unanimously* adopted: and what minister of the gospel, we ask, without bringing an imputation on his character, could openly vote against it? Yet there is much subsequent evidence that the *unanimity* of the Synod was only in the *vote*, and not in the *hearts*, of many of the members—an occurrence, we fear, by no means singular in the highest judicatory of our church. It is apparent from the Synodical minutes of the very next year, that the injunctions of the overture had been but partially regarded; yet its friends had influence enough to obtain another act to reinforce it. But it also appears by the minutes of the same year, that controversy had already arisen in the church, and was likely to break out into open hostility —perhaps had already done so— With a view to prevent it, or to regulate it, the Synod passed the following resolution:—

effaotual oara, yt eaoh of their ministers are faithful in the discharge of their awful trust. And in particular, that they frequently examina, with respect to each of their membors, into their life and conversation; their diligence in thair work; and thair methods of discharging their ministerial calliug. Particoularly yt aach Presbry do, at least onca a yaar, examina into tha manner of each miuister's preaching. Whether he insist in his ministry upon the great articles of Christianity, and in ya course of his preaching recommanded a crucified Saviour to his hearers, as the only foundation of hope, and the absolute necessity of ya omnipotent influences of the divine grace to anable them to accept of this Savionr: whether he do in the most solemn and affecting manner he can, endeavonr to convinca his hearars of their lost and miserable state whilst nnconvarted, and put tham upon the diligant use of those means necessary in order to obtaining tha sanctifying influences of the Spirit of God: whether ha do, and how ho doth, discharge his duty towards the young people and children of his congregation, in a way of catechising and familiar instruction: whether he do, and in what manner he doth, visit his flock and instruct them from house to house. And the Synod heraby orders, yt a copy of this minute ba inserted into the books of each of onr Preshytrys, and be read at every of their Preshytarial meetings, and a record of its being read minnted in said books at the beginning of avery session, and that there be also an annual racord in each Preshry book of a correspondence with this minute. And in case any minister within our bonnds shall be fonnd defective in any of tha aforamentioned cases, ha shall be snbject to tha censure of the Presbry; and if he refuse subjection to such censure, the Presbry are harahy directed to represent his case to the next Synod. And ye Synod recommends to each of tha ministers within our honnds to be as much in catechetical doctrines, as they in prudence may think proper.

"Upon a motion made by a member, the Synod do agree that if any of our members shall sea canse to prepara any thing for the press, upon any controversy in raligious matters, that before such mamber pnblish what he hath thns prepared, he shall submit tha same to be perused hy persons to be appointed for that pnrpose; and that Messrs. Andraws, Dickinson, Robert Cross, Pemberton, and Piarson, be appointed for this pnrpose in the bonnds of the Synod to the northward of Philadelphia; and Messrs. Anderson, Thomas Evans, Cathcart, Stavanson, and Thomson, in the bounds of tha Synod to the southward of Philadelphia—any three of each committee to be a quorum—approved."

Mr. Gilbert Tennent was not present at the meeting of the Synod this year (1735), nor in that of the next following year. We know not why he was absent for these two years in succession, nor have we *direct* documentary evidence to show, what nevertheless we do not doubt, that he was principally concerned in travelling through many of the congregations within the bounds of the Synod, and preaching wherever he could get an opportunity, or collect a congregation, and this without consulting the pastors of the flocks that he addressed, and often in opposition to their known wishes—Of this practice, loud and earnest complaints were soon made to the Synod. Mr. Tennent and his coadjutors, however, still pursued their purpose—their purpose to awaken and alarm the churches, if possible, and to stir them up to prayer and repentance; to reprove formal-

ists in religion, to bring sinners to the Saviour, and to promote in all a spirit of vital godliness and animated piety. These efforts were violently opposed; and in the annual meetings of the Synod each of the contending parties sought to enlist on its side the acts and decisions of the highest ecclesiastical court. In these attempts each party was in its turn partially successful, but the balance of synodical authority greatly preponderated against Mr. Tennent and his adherents.

Principally with a view, we doubt not, to concentrate the strength of his party, and give system to their efforts, he and his friends prevailed on the Synod of 1738 to set off a number of the members of the presbyteries of New York and Philadelphia, and to erect them into a new presbytery, to be denominated the presbytery of New Brunswick. Having now an organization favourable to their purpose, the *New Lights*, as they were called, in order to promote the general design of awakening and alarming the churches, as well as of supplying vacant congregations which were very numerous, sought out young men of piety and popular talents, and without submitting them to an examination by a committee of the Synod, agreeably to an order made the very year the presbytery was constituted, they licensed them to preach, as soon as in the judgment of the presbytery they were properly qualified for their sacred work.

On a review by the Synod, of the presbytery book (in 1739), the act by which the first individual, a Mr. John Rowland, had been licensed without a Synodical examination, was pointedly condemned, and the presbytery were "admonished to avoid such devisive practices for the future," and the Synod added—"We do determine not to admit the said Mr. Rowland to be a preacher of the gospel within our bounds, nor encourage any of our people to accept him, until he submit to such examinations as were appointed by this Synod for those that have had a private education." But the presbytery, no doubt anticipating something of this kind, had previously taken care to lay before the Synod, in a formal paper prepared for the purpose, their objections to the act, for a disregard of which they were censured; as well as of that by which the members of one presbytery were forbidden to preach within the bounds of another, unless authorized by the latter presbytery, or invited by some of their members—thus endeavouring to make it appear, that they were censured only for that against which they had protested. The presbytery also immediately protested again, when, at this Synod, the former prohibitory act, relative to the licensure of candidates for the gospel ministry, was renewed and reinforced. The Synodical records state, that "Mr. Gilbert Tennent protested in behalf of himself, and such as should join with him, viz. William Tennent, Sen., William Tennent, Jun., Samuel Blair, Eleazer Wales, Charles Tennent, ministers; Thomas Worthington, David Chambers, John Weir, elders, against the abovementioned, respecting the trial of candidates."

In the latter part of this year (Nov. 1739) the celebrated evangelist, the Rev. George Whitefield, made his second visit to America, (he had the year before been in Georgia) and for the first time preached in the eastern and central British colonies. He was wonderfully and widely instrumental in awakening an attention to religion—His popular eloquence was a prodigy, and a divine influence seemed to attend his preaching wherever he went. But it is to be observed, that for more than

five years before Mr. Whitefield came to their aid, Mr. Tennent and his coadjutors had, in the Presbyterian church, been pursuing the same object by which he was animated, and with very considerable success.

The annual meeting of the Synod in 1740 was principally employed in attempting to reconcile the adverse parties. The minutes of that meeting consist largely, and indeed chiefly, of overtures, plans, and projects, for satisfying the litigants; of the abortive results in which they all terminated; and of the protests which "the New Brunswick brethren" entered against every act and measure by which any of their proceedings were condemned or censured—No less than fifteen members of the Synod joined them in their last protest. In the course of these controversies it was admitted, that it was the prerogative of presbyteries to examine, license, and ordain gospel ministers, on such evidence of competent qualifications, as to any presbytery should appear sufficient and satisfactory; and that the ministerial standing of those thus licensed and ordained, was not to be denied or questioned. At the same time, the Synod declared that they had an undoubted right to judge of the qualifications of all whom they admitted to Synodical fellowship; and they declared they would admit none who had not submitted, or that should not submit, to the examination which they had prescribed. This was in effect saying to the New Brunswick presbytery—the men you have licensed and ordained may be preachers and pastors with you, but they shall never be so with us, till they submit to our rule, relative to examination. In this Synod, Mr. Gilbert Tennent and Mr. Samuel Blair laid in solemn charges of ministerial unfaithfulness against some of their fellow members. The Synodical record on the subject is as follows:—

"There being two representations brought into the Synod by Mr. Blair and Mr. Gilbert Tennent, representing many defects in our ministry, that are matters of greatest lamentation, if chargeable upon our members. The Synod therefore solemnly admonish all the ministers within their bounds, seriously to consider the weight of their charge, and as they will answer it at the great day of Christ, to take care and approve themselves to God, in the instances complained of. And the Synod do recommend it to the several presbyteries, to take care of their several ministers in these particulars."

It was during this year (1740) and the former part of the following one, that, at the instance of Mr. Whitefield, Mr. Gilbert Tennent performed his memorable preaching tour through the New England States, in which the effects of his publick addresses were perhaps more permanently effective than those of Whitefield himself. "The power of God seemed to attend him wherever he went"—said the late excellent Dr. Sproat to the writer—when speaking of the preaching of Mr. Tennent at New Haven, at the time the Dr., while a student in Yale College, received those religious impressions which terminated in his conversion, and the devotion of himself to the ministry of the gospel. Mr. Tennent's preaching produced the same effect on the writer's own father, when a member of Cambridge College, in December 1740.

It is well known that the controversies and collisions of which we have been speaking, came to a crisis, at the annual meeting of the Synod in 1741. By this time, the great revival of religion, (for so we have always considered it) in the promotion of which Mr. Gilbert Tennent, and Mr. Whitefield, were at first chiefly instrumental, was nearly at its height. It was now favoured and advocated by many eminent and ardent friends, both of the clergy and the laity, among the Congregationalists of

New England, and the Presbyterians in New York, New Jersey, Pennsylvania, Delaware, and Maryland. It also had, among men of distinction, many enemies, whose opposition was determined and frequently violent. That both parties were, in several respects, exceedingly erroneous and culpable, why should any one deny? when the best men, on both sides, eventually and sorrowfully confessed that such was the fact. In the height of the controversy the *old side* men charged the *new lights* (such were the appellations by which the opposite parties were known) with all the wild extravagance and fanaticism of which James Davenport was the principal example, and for a time the ardent promoter; although Whitefield, and Tennent, and Dickinson, and Edwards, the champions of the revival, were as much opposed, as those who reviled the whole work, to the fanatical excesses by which, in some places and instances, it was attended. These good men spoke, and wrote, and laboured earnestly, to separate the precious from the vile, to distinguish the operations of the Spirit of truth, from the delusions and wild vagaries of heated human imaginations, and the subtlety of the great adversary of souls. Still, it cannot be denied that several of the New Lights, and especially Gilbert Tennent, provoked by the opposition they met with denounced, with an intemperate zeal which they afterwards acknowledged and lamented, the whole body of the old side advocates, as Pharisaical formalists and opposers of all genuine piety.

As soon as the Synod of 1741 was convened, a question was agitated, as to those who had a right to sit and act as members—the men whom the New Brunswick presbytery had ordained being excluded by a previous decision of the Synod; and they who had ordained them in opposition to a known rule, and who had in other respects disregarded Synodical injunctions, being, in the opinion of a number, no longer entitled to a seat, or worthy of the confidence and society of their brethren. This was set forth in a long "Protestation, presented to the Synod, June 1, 1741," and subscribed by twelve ministers and eight elders.* It was this protestation that proved the great stumbling block of the New Lights. They viewed it as containing an attack on their character and principles, which, till renounced, should preclude all concert in ecclesiastical action between them and its authors: and they never would and never did consent to a union with the old Synod, till that Synod had declared, that *as a body* they had never adopted this protestation—a declaration which we see not how any one, who now peruses their records with impartiality, can reconcile with truth and candour. The protestation was introduced and concluded with great solemnity. After a preamble, it commences thus—"Reverend fathers and brethren—We hereby humbly and solemnly protest, in the presence of the great and eternal God, and his elect angels, as well as in the presence of all here present, and particularly to you reverend brethren, in our own names and in the names of all, both ministers and people, who shall adhere to us, as follows" —It then goes on, through three folio pages of closely written manuscript, to describe, denounce, and protest, against the acts, and doings, and principles, of their op-

* The names of the protesters were—"Ministers; Robert Cross, John Thomson, Francis Alison, Robert Cathcart, Richard Zsnchy, John Elder, John Craig, Samuel Cavan, Samuel Thomson, Adam Boyd, James Martin, Robert Jamison; Elders; Robert Porter, Robert M'Knight, William M'Culloch, John M'Euen, Robert Rowland, Robert Craig, James Kerr, Alexander M'Knight."

ponents. After enumerating, under seven specifications, the things which they consider as offensive and censurable, they say—"For these and many other reasons, we protest before the eternal God, his holy angels, and you, reverend brethren, and before all here present, that these brethren have no right to be acknowledged as members of this judicatory of Christ, whose principles and practices are so diametrically opposite to our doctrine and principles of government and order, which the great King of the church hath laid down in his word"—They then state distinctly the reasons and considerations which, in their judgment, render it wrong, and preposterous in the extreme, that those whom they oppose should any longer be considered and treated as members of the Synod, and conclude the whole with the signature of their names.

The record made when this protestation was read in the Synod is as follows:—

"A protestation was hronght in hy Mr. Cross, read and signed hy several members, whioh is kept *in retentis*. [It is copied at the end of the book.] Upon this, it was canvassed hy the former protesting brethren [the New Lights] whether they, or we, were to be looked npon as the Synod. We maintained that they had no right to sit, whether they were a majority or not—[this was one of the points maintained in the protestation]. Then they motioned that we should examine this point, and that the major nnmber was the Synod. They were fonnd to be the minor party, and upon this they withdrew. After this the Synod proceeded to hnsiness."

Such is the record of a schism which continued for seventeen years. The whole of the presbytery of New York were absent from this meeting of Synod; and we think there is much reason to suspect that their absence was not a matter of necessity but design.

The following day the Presbytery of New Brunswick met, and their first minute is as follows:—

"At a meeting of the presbytery held at Philadelphia, *pro re nata*, June 2d, 1741, —*ubi p. p. sederunt* Messrs. G. Tennent, William Tennent, Jun., Eleazer Wales, John Rowland—Elders, David Chambers, James Henderson; together with correspondents, Messrs. William Tennent, Sen., Samuel Blair, Charles Tennent, David Alexander, Alexander Hutchinson, Alexander Craighead, Richard Treat—Elders, John Ramsey, Samnel Jarvis, Francis Alexander, William M'Cray, Thomas Flemmings, Robert Walker. Mr. G. Tennent chosen Moderator, and John Rowland, Clerk, pro tempore—Post meridiem—Whereas the aforementioned New Brunswick presbytery and correspondents have all along hitherto heen in a state of nnion with the other ministers in these parts of the world, who are professedly of the Presbyterian persnasion, as joint members with them of one nnited Synod; and whereas the greater part of the other members of said Synod, with us in Synod met, did yesterday, without any just ground, protest against our continuing members with them any longer, and so cast us out from their communion. The presbytery and correspondents thus turned off and protested against, first came together to consider how they ought to conduct themselves in their present circnmstances, for the fulfilling the work and charge committed to them hy the Lord Jesus Christ, as ministers and rulers in his honse: and they do agree to declare, that the aforesaid protestation of their hrethren against them is most unjust and sinful: and do moreover agree that it is their bounden duty to form themselves into two distinct presbyteries, for the carrying on the government of Christ's church; and do accordingly agree and appoint that Mr. William Tennent, Sen., and Mr. Richard Treat, be joined to the standing presbytery of New Brnnswick: and that Mr. Samnel Blair, Alexander Craighead, David Alexander, and Charles Tennent, be a distinct presbytery, distinguished hy the name of the presbytery of London Derry. Mr. George Gillespie, thongh not present now, having declared to us his willingness and desire of joining with ns, is likewise appointed a member of said presbytery. Mr. Hutchinson having manifested his inclination to join with the presbytery aforesaid, hut desiring some further time of consideration, his desire was granted; and it was likewise ordered that npon his application he shall be received as a member thereof—Appointed that the presbytery of London Derry meet npon the 30th of this inst., Jnne, at White-clay Creek, and Mr. Blair to open the presbytery with a sermon. It is further agreed and appointed, that these presbyteries of New Brnnswick and London Derry do meet at Philadelphia, on the 2d Wednesday of August next, in the capa-

city and character of a Synod—Mr. G. Tennent appointed to open the Synod by a sermon, at 3 o'clock, P. M.—Adjourned to 3 o'clock, afternoon—Concluded with prayer."

The next day after the preceding record was made, we find the following—

"Inasmuch as the ministers who have protested against our being of their communion do at least insinuate false reflections against us, endeavouring to make people suspect that we are receding from Presbyterian principles, for the satisfaction of such Christian people as may be stumbled by such false aspersions, we think it fit unanimously to declare, that we do adhere as closely and fully to the Westminster Confession of Faith, Catechisms and Directory as ever the Synod of Philadelphia [did], in any of their publick acts and agreements about them—Mr. Blair, appointed to draw up an account of the differences in our Synod for some years past, which have at last issued in this separation, against the time of our meeting in Synod, that it may be prepared for the publick, if need be—Mr. G. Tennent appointed to write an answer to the protest made by our brethren, wherein things are most unjustly represented."

The above statement, relative to the Westminster Confession of Faith, Catechisms and Directory, is verified by the records of the N. Brunswick Presbytery, from the time it was constituted, in 1738, till it became a part of the Synod of N. York, in 1745. The whole of the proceedings of this Presbytery were strictly Presbyterian; nay, they sometimes exercised a higher toned Presbyterianism than can easily be justified. They not only required the adoption of the Westminster formularies without any qualification, and appointed renewed trials and a second Latin Exegesis at ordinations, but they claimed a right to determine what salaries their members should receive from the people who called them; and in one instance directed an addition to be made to a salary that was proposed. It is evident, therefore, that the love of Congregationalism, or lax Presbyterianism, was not the cause of their separation from the old Synod.

On the other side, the most strenuous advocates of Congregationalism, Mr. Dickinson, Mr. Pierson, and Mr. Pemberton, and indeed the whole Presbytery of New York, which was then the nursery of Congregationalism, retained their connexion with the old Synod, and appear to have been in great esteem in that body—although constantly pleading and proposing measures for the readmission of the New Brunswick brethren, till the year 1745. And when, at this period, they withdrew and joined those who had seceded four years previously, they probably did it, not with the expectation of fostering Congregationalism, but from their attachment to Mr. Whitefield, and their love of the revival of religion, which he and Mr. Tennent had been instrumental in producing, and which the New Brunswick brethren generally, were now, in common with themselves, earnestly labouring to promote. They had influence enough, when the Synod was formed, to get a reference introduced to their favourite adopting act of 1729, of which, as we have seen, Mr. Dickenson was probably the projector and author; and to this the others consented, with a view, doubtless, to consolidate the strength of the whole party that stood as advocates of the revival of religion. But the whole proceedings of the Synod of New York, while acting in a separate capacity, were as strictly Presbyterial as those of the Synod of Philadelphia. The truth is, it became a point of importance for each party to satisfy the publick that they were real Presbyterians; and thus the rival Synods were sentinels on each other, in this particular—One known Congregationalist, at least, the Rev. Jedediah Andrews, and we believe several others, remained with the old Synod: and the Synod itself corresponded, in the most friendly manner, with the Congregationalists

of Connecticut. In every view of the subject, therefore, the opinion we have expressed, that it was not a difference about church government, so far as Presbyterianism and Congregationalism were connected with that topick, but an effort to awaken a slumbering church from a state of spiritual lethargy, and the effects of that effort (in which human passions, and infirmities and errors too often appeared) that produced the division of the Presbyterian church, which began in 1741, and continued till 1758.

We are now prepared to notice what we take to be two errors in the statements contained in Professor Miller's first letter—The first is found in the following sentences.

"It is due to candour to say, that the Congregational part of the ministers, and those who sided with them, appear to have been more ardent in their piety, than the strict Presbyterians. At any rate, it is undoubtedly a fact, that they urged in the judicatories of the church, with peculiar zeal, their wishes that great care should be exercised respecting the personal piety of candidates for the holy ministry; and that a close examination on experimental religion should always make a part of trials for license and ordination."

The error of this statement consists in representing the Congregationalists as *leaders*, which none of them were, and only a part of them *followers*, in the efforts made to awaken a spirit of piety in the Presbyterian church, and to guard that church against the introduction into her ministry of men unacquainted with experimental religion. Mr. Gilbert Tennent was the original proposer and advocate of both these measures; and neither he nor those who were associated with him in the original Presbytery of N. Brunswick, were Congregationalists by education, nor, so far as is known, by choice or preference; unless Mr. Wales was an exception, and of this there is no evidence. Besides Mr. Wales, his first associates were his brother William, John Cross, and Samuel Blair; and the additions that were made to the Presbytery up to the year 1745, were chiefly native Irishmen,—as his father, and brother Charles, and Samuel Finley, with several others. Mr. Treat, who was an early and active member, was, we believe, from New England; but he never appears to have been partial to Congregationalism.* In military phrase, the battle was fought and the victory won, before the Congregationalists became *open* and *avowed* auxiliaries of the New Brunswick Presbytery. We have seen that others joined them, and that a Synod was formed, while as yet the leading Congregationalists, Dickinson, Pierson and Pemberton, with the whole Presbytery to which they belonged, had their standing in the old Synod, and were in fact caressed by that body. There is no doubt but that they wished well to the same cause in which Mr. Tennent and his associates were engaged, and laboured to promote it. But as we have said, they were not *leaders* but *followers* in this cause. As early, we believe, as 1742, Mr. Dickinson published his famous and excellent DIALOGUE; but who were its recommenders in the Presbyterian church, selected as having the most influence in it? They were Gilbert Tennent, William Tennent, Samuel Blair, Richard Treat, Samuel Finley and John Blair—all, except one, Irishmen, either by birth, or by parentage;

* The writer was informed by his father, who was a cotemporary of Mr. Treat, that this excellent man was one of Mr. Whitefield's converts. Mr. Treat had been a settled pastor for some time, when the preaching of Whitefield convinced him that he had never known any thing of experimental religion. He was greatly embarrassed and distressed, and asked the opinion of Mr. W. whether he should continue to preach or desist. Whitefield advised him to continue. He did so, and soon became comfortable in his own mind, and a man of exemplary piety and great ministerial usefulness.

and all, without exception, as real and firm Presbyterians as any in the Synod of Philadelphia. The truth is, that both among Presbyterians and Congregationalists, and quite as many among the latter as the former, the Whitefieldian revival of religion had bitter enemies—as well as ardent friends. The government of Yale College, of which Mr. Clap was then president, as well as the government of the colony of Connecticut, was hostile to the revival. David Brainerd, now celebrated as a pattern for missionaries, was, for a single indiscreet speech, inquisitorially sought after and ascertained, expelled from Yale, and could never obtain a restoration. Mr. Finley, afterwards Dr. Finley, and president of the college of New Jersey, for travelling and preaching in Connecticut, was taken up, under a law of the colony, and handed from one constable to another, till he was carried out of the colony.* Professor Miller's error appears to have proceeded from taking for granted, what indeed the members of the old Synod endeavoured to have believed, (but which their opponents always strenuously denied) that they, and *they only*, were the strict Presbyterians. That such was not the fact, we think we have conclusively shown. A native Irishman, and a strict Presbyterian, was the first mover of reformation in the Synod of Philadelphia. Those who openly joined him, when opposed and cast out, were mostly of the same character, for four successive years. Then they were openly joined by Congregationalists—who, no doubt, loved their cause from the first, and did something to promote it, but who, till this period, remained in connexion and esteem with the adversaries of those with whom they at last formed a connexion. Such we think is the fair statement of facts—We verily believe, after a laborious investigation, that, as stated above, the Synod of New York were as strictly Presbyterial as the Synod of Philadelphia. In both Synods, there were a few who retained Congregational predilections, but in neither, after the separation, did these few individuals oppose the wishes and the doings of the large majority, who were in feeling and principle, as well as in practice, friends to strict Presbyterian government.

For want of space, we are reluctantly obliged to defer our notice of Professor M.'s second error, till our next number.

(*To be continued.*)

* A pupil of Dr. Finley, the late Ebenezer Hazard, Esq., informed the writer, that as soon as Dr. Finley had paid the penalty of the law, by being carried out of the colony, he mounted his horse and rode back again.

Literary and Philosophical Intelligence, etc.

Napoleon.—It appears by the last accounts from Paris, that the statue of this extraordinary man is about to be replaced, on the column composed of the cannon which he took from the hostile armies which he defeated. It may be interesting to see, in the following table taken from a French paper, the events and dates by which his life and death were distinguished.

Napoleon born	Aug. 15, 1769
Entered the school at Brienne	1779
Passed to that of Paris	1783
Lieut. in the 1st of Artillery at La Fere	Sept. 1, 1785
Captain	Feb. 6, 1792

Major	Oct. 19, 1793
General of Brigade	Feb. 6, 1794
General of Division	Oct. 16, 1795
General in Chief of the Army, Interior	Oct. 26, 1795
General in Chief of the Army of Italy	Feb. 23, 1796
First Consul	Aug. 13, 1799
Consul for Life	Aug. 2, 1802
Emperor	May 18, 1803
Crowned	Dec. 2, 1804
First abdication at Fontainbleau	April 11, 1814
Mounts the throne again	March 20, 1815
Second abdication	June 22, 1815
Landed at St. Helena	Oct. 16, 1815
Died	May 5, 1821.

Chloride of Soda is said, in the London Lancet—a medical work—to be an effectual cure for a *burn*. It is stated in that journal, as an example, that an attorney in attempting to put out the flames that had attacked the curtains of his bed, got his hands burned, blistered, but not broken. He sent for a couple of quarts of the lotion, (4 oz. of the solution to a pint of water) had it poured in soup plates, wrapped his hands in lint, as no skin was broken; and so kept them for some time. Next morning he was so perfectly well that only one small dried patch of burn remained; yet an hour and a half had elapsed before the application. It is added that the same remedy is sufficient to heal scalds and a black eye.

	Houses.	*Inhabitants.*
In London there are	174,000	1,400,000
Paris	45,000	774,000
Naples	40,000	360,000
Vienna	7,500	300,000
St. Petersburgh	9,500	450,000

Mount Vesuvius has been in a state of eruption since the 28th of May, and is daily thronged with thousands, many of whom pass the night at the brink of the crater; among them are considerable numbers of English. At about fifty paces from the burning bed of lava, booths are erected for supplying refreshments.

A Petrifaction.—Baron Steuben died of apoplexy at Steuben, Oneida Co. N. Y. in November, 1795. Agreeably to his request his remains were wrapped in his cloak, enclosed in a plain coffin, and deposited in a grave without a stone. Many years after, we learn by a memoir in the N. Y. Com. Advertiser, his body was disinterred for the purpose of burial in another place, and it was found to have passed into a state of complete petrifaction, and is believed to remain in that state of preservation to this day. The features of his face were as unchanged as on the day of his interment.

Beech Trees proof against Electrical Fluid.—A correspondent of the American Farmer states, that it is a very common opinion among surveyors and woodsmen of the western states, that the beech tree possesses the non-conducting power ascribed to the cedar. "I presume," says he, "I have passed a hundred oaks which have been stricken, and although beech is more common than any other timber, I have not discovered one of that kind."

The Holy Bible in Canton.—A second edition of the Bible has recently been published at the Anglo-Chinese College, Malacca; it is a large and beautiful octavo in 21 volumes, and has been printed with new blocks.

Ten Miles of Paper.—Paper used to be sold by the sheet, the quire, or the ream; but in "the march of improvement," stationary will not remain stationary, and so it is now sold by measure. The following order was received from a pottery firm the other day. The writer, it will be observed, gives his orders with as much indifference as though they were not at all extraordinary:—"Gentlemen—Please to send me ten miles of your best printing tissue paper, in length; 6 miles to be 30 inches broad, 4 miles, 22 inches broad—to be wrapped on wooden rollers, according to the plan given to Mr. George Fourdrinier." The object of having the paper of such great length is, that it may be printed from engraved cylinders, in the same way as calicoes, &c.—*London paper.*

The first newspaper was printed in England in 1559, and is entitled "The English Mercurie," which, by authority, was imprinted at London, by Christopher Baker, her Highness's (Queen Elizabeth) printer.

Fredericksburg, (Vir.) Aug. 28.

Earthquake.—A smart shock of an earthquake was felt in this place about half past six o'clock yesterday morning, accompanied by a loud rumbling noise. Its duration was probably from ten to fifteen seconds. The vibration was very sensible, rattling the glass in the windows, and shaking the furniture in the houses. Many persons were considerably alarmed. It was indeed the severest shock remembered ever to have been felt in this place. Its course was nearly from west to east.

Fire Escape.—A late London paper gives an account of the trial of a very simple invention for rescuing persons from the chambers of houses on fire, when retreat by the staircase is cut off. The apparatus of a broad sheet of canvas, with numerous loop holes at the border, to admit the grasp of persons in attendance in the stretching of the sheet. The foreman and firemen of the Protector Fire Office, and a considerable number of scientifick and other persons were present. The canvas being stretched by the assistance of the firemen, a young man, sergeant of

police, and other persons, leaped several times from the roof and other parts of the house, and alighted in perfect safety. Several magistrates and distinguished persons witnessed the proceedings, and seemed convinced that, of every means of rescuing the inmates of houses, when on fire, from the risk of perishing in the flames, this simple canvas sheet is the most effective, the most portable, and the most certain of being adopted as an effectual life preserver.

Cream.—G. Carter, Esq., of England, has published a new method of obtaining cream from milk, by which more cream is obtained than in the common way. It is as follows: a four-sided vessel twelve inches long, eight wide, and six deep, is formed of zinc, having a false bottom at half the depth; and a perforated zinc plate made to fit the vessel and lie upon the false bottom.—Pour the new milk into the upper part of the vessel, and let it stand twelve hours; then through an aperture or "lip" left for the purpose, pour as much boiling water into the lower part, and let it stand twelve hours longer. The cream will be so thick that it might be lifted off with the thumb and finger; but the better way is to lift up the perforated plate by rings at the ends, and the cream is completely separated without being at all mixed with milk; from numerous experiments it appears that in this way, four gallons of milk will yield 4½ pints of "clotted cream," and 40 ounces of butter, being an increase of 12½ per cent. of cream and 11 per cent. of butter, over the common method.

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The following statistical information is furnished by the Stated Clerk of the General Assembly of the Presbyterian Church, along with the printed minutes of that body for 1833.

This portion of the Catholic Church of Christ in the world, under one general assembly of Bishops and Ruling Elders, styled Commissioners, which, with the Delegates from Corresponding Bodies, in May last, consisted of two hundred and seventy-four persons, comprehends, according to the returns now in my possession, twenty-two Synods; one hundred and eleven Presbyteries; eighten hundred and fifty-five ordained Bishops; two hundred and fifteen Licentiates, making two thousand and seventy preachers of the Gospel; two hundred and twenty-nine Candidates in a state of preparation for the ministry; twenty-five hundred churches: and two hundred thirty-three thousand five hundred and eighty Communicants. Our increase during the last year has been in Bishops, one hundred and twenty-five; in Licentiates ten; in Candidates, nine; in ordained and licensed preachers, one hundred and thirty-five; in Churches one hundred and nineteen; and in Communicants sixteen thousand two hundred and forty-two. The Communicants added on examination last year were twenty-three thousand five hundred and forty-six; being ten thousand six hundred and fourteen less than were reported in 1832, as added in the same way. Seven thousand two hundred and fifty-two were added last year by certificate from other churches, or passed from one of our congregations to another, being three hundred and sixty-six more than were received in the same manner in the year previous. The total of additions now reported is thirty-thousand seven hundred and ninety-eight. Of these, fourteen thousand five hundred and fifty-six, must be considered as equal to the number of persons who have deceased, or been dismissed or suspended, or who were at the time of making the reports in a state of transition from the care of one session to another, or who for some reason have not been reported as members: leaving, as above stated, the net gain of communicants of 1833, over the whole number of 1832, at sixteen thousand two hundred and forty-two. The baptisms now returned amount to twenty-one thousand eight hundred and twenty: of which six thousand nine hundred and fifty were of adults, fourteen thousand and thirty-five of infants, and eight hundred and thirty-five of persons not distinguished. The baptisms of 1832, exceeded those of 1833, by two thousand eight hundred and eighty-three. The funds reported as having been collected in the year preceding the meeting of the last General Assembly were, for missionary purposes, seventy-six thousand four hundred twenty dollars and thirty-nine cents; for defraying the expenses of Commissioners to the Assembly, four thousand six-hundred eighty-nine dollars and fifty-eight cents; for different Theological Seminaries, six thousand three hundred and eleven dollars and twenty-three cents; for the education of poor and pious youth, principally with reference to their becoming ministers of the gospel, forty-seven thousand one hundred fifty-three dollars and sixty-five cents; and for the Contingent Expenses of the Assembly, eight hundred ninety-two dollars and eighty-seven cents; which give a total of one hundred thirty-five thousand four hundred sixty-seven dollars and seventy-two cents collected for charitable uses.

This sum is less than the total for the same objects in 1832, by two thousand three hundred fifty-one dollars and sixty-seven cents. Eleven Presbyteries have made no returns of any collections; and

four have reported only on the Commissionars' Fund.

In all the Presbyteries there are several churches which have made no reports on any subject, for some time past; and some which have never returned so much as the number of their communicants since I have been Stated Clark. Our statistics, however, are much more complete than they formerly were; and must be regarded as a near approximation to an exact statement of the numbers and operations of our whole body.

With lamentation that it should be necessary, we state the fact of the suspension of three of our ministers during the last year; two of these for intemperance in drink, and one for heresy in doctrine.

Latest intelligence from the River Niger.—The expedition fitted out in Liverpool about a year since, by a company of enterprising merchants for the purpose of navigating the river Niger, with a view of opening a communication between the interior of Africa and England, has not met with the success which all hoped would have resulted from an undertaking, in which nothing was wanting which prudent care and forethought could supply, to secure the objects of the voyage.

Two steam boats, built expressly for the purpose, one of wood, and the other of cast iron, the latter drawing but two and a half feet of water, were the means by which the object was to be effected. A brig of one hundred and seventy-six tons accompanied the steamboats, containing a quantity of coal and such articles of merchandise as would meet a ready sale with the natives, and assist them in their progress up the river.

These vessels were well manned and armed; mounting together, twenty-one guns, besides muskets, pistols, cutlasses and boarding-pikes, for every individual on board—a force sufficient to keep at bay the concentrated forces of all the petty sovereigns whose territories border upon the Nigar, should they attempt to oppose the progress of the expedition.—Two officers of the royal navy accompanied the squadron at the request of the admiralty, for purposes of a scientifick nature; and a gentleman of talents volunteered his services as a surgeon and naturalist. Mr. Lairs, a distinguished merchant of Liverpool, acted as director and supercargo, and Richard Lander, the African traveller, as guide, interpreter and general adviser of the expedition.

Great interest has been felt in England as well as in the United States, for the success of this great undertaking, which was to open the hitherto inaccessible portions of that great continent, to the enterprise of the trading community.

This immense and luxuriant country, studded with populous cities, towns and villages, watered by the majestick Niger, which flows through it for two thousand five hundred miles, receiving as many tributary streams as our own Mississippi, presents many objects well worthy the attention of England as well as America; and truly has it been said by a writer in the United Service Journal, "What a field is here displayed for mercantile advantage! What an opening for the trade of Great Britain! What a market for her languishing manufactures! What a means of striking at the heart of the slave trade, by introducing civilization and industry across the very route of the principal Caffilas. What a harvest for geographical and other science, in exploring the Niger and its tributary streams. What an opportunity for missionaries to spread the light of the gospel! in the focus of idolatry and superstition. What a glorious chance of converting myriads of heathen nations; and of substituting for ignorance, cruelty and barbarism, the blessed doctrines of peace, good will and eternal salvation."

Publick expectation has been much excited by late accounts of the progress and hopes of the expedition. The last letters received in England from Mr. Lander were of the most cheering nature: but we have been favoured with the perusal of a letter, received on Tuesday last, from captain Pearce, of the Agenora, of this city, dated at Prince's Island, by which we regret to learn that the English adventurers had not succeeded in accomplishing the objects of their voyage; or at least they had met with unforeseen difficulties, which had greatly retarded its progress.

Mr. Lander, after being six months on the Niger, had only ascended the river as far as the mouth of the Tchadda, about two hundred and fifty miles from its month. This point was not reached without much fighting with the natives, who continually opposed his progress; and consequently he was unable to trade but little with them. The fatal disease which has arrested the progress of so many British adventurers, in attempting to explore these inhospitable regions, had made dreadful havock among his people. Twenty-three have died of sickness—which compelled the expedition to remain at the mouth of the Tchadda, until they could obtain a reinforcement of men, as well as provisions suited for the voyage. For this purpose Mr. Lander had left the steamboats and descended the river Nun, where he procured new recruits and a supply of provisions, and was then on his way back in the schooner Dove, the tender of the Agenora; which vessel was to convey him to Brass Town, in the Brassa country, a few miles from the coast, where, after assisting captain Pearce in

getting in the cargo of the Agenora, (the latter having lost six men by sickness, and the supercargo, Mr. Joseph B. Anthony, having bean accidentally killed by tha burating of a gnn,) he intended pushing np the Niger witb all despatch, in order to rejoin his companions.

Hopes may therefore be indulged of the nltimate success of the expedition. Shonld it fail, it will not be for tbe want of any exertion which can be mada by skill, industry and perseverance.—*From the Providence Literary Journal.*

Religious Intelligence.

Few if any of our readers but must have heard of the decision lately made by the High Court of Errors in New Jersey, relative to a controversy among the Friends or Quakers—the Orthodox on one side and the Hicksites on the other—relative to some property to which each party laid claim. The decision made, it appears, turned on the answer to be given to the question or inquiry—which of these parties is to be regarded as representing the real Quaker community, as ascertained from the principles and usages which have obtained among Friends, from the origin of that denomination? The decision, it is known, was in favour of the Orthodox; but few of our readers, probably, are acquainted with the facts established, and the scope of the pleadings employed, in tbe course of the trial. The principle, moreover, on which the decision was made, is of wide application, in all controversies about property among divided religious sects. We therefore think that the following article, taken from the Trenton Emporium, may properly be placed under the head of *Religious Intelligence*, and may afford interesting and profitable information to Presbyterians, and indeed to all religious denominations in our country.

THE GREAT QUAKER CAUSE,

As it is termed, has been decided by the highest state tribunal. The interest taken by tha community in the history and termination of this suit, will justify the space this brief statement occnpies in our paper.

It is a matter of publick notoriety, that from the year 1823 to 1827, a difference of sentiment, either in relation to fundamental doctrines or important articles of discipline, had arisen among the society of Friends; which in the latter year produced a separation of tha Society.—Prior to this separation, the two parties were known by the appellation of "Orthodox" and "Hicksites," the first from their alleged adherence to the faith of the early Friends; and the last from their partiality towards Elias Hicks, a favourite speaker with them, although they also claimed to believe with early Friends. Upon the separation, disputes about the large property held by the society naturally arose, to determine one of which, in 1828, this present suit was brought into Chancery.

A bill for relief was filed in the Conrt of Chancery, by Jos. Hendrickson complainant, against Thomas L. Shotwell defendant, to foreclose a mortgage given by the defendant to the plaintiff as treasnrar of the preparative meeting of Friends for Chesterfield, for the snm of two thousand dollars. This sum was part of a trust fund, raised by contributions in 1790, by the members of the meeting, and placed under the control of trnstoes to be appointed by it. Hendrickson was the treasnrer chosen by the Orthodox; the Hicksites had, since the separation, elected Stacy Decow treasurer, who claimed payment of the money, as the propor representative of the trustees.

Shotwell, who at that time was not a member of either society, finding himself thus placed between two fires, for his own safety, in 1829, filed a bill of interpleader, desiring that both treasurers might be brought into conrt, and each party there compelled to make out his title to the money. This brought tbe dispntants face to face in court, where the right of property was to be determined on the qnestion, "which is the true society of Friends?"

In showing forth, on behalf of the Orthodox, their exclusive right to that title, Hendrickson stated their belief to be "in

those doctrines always held and maintained by the society of Friends or people called Quakers; to wit:

First—Though they have seldom used the word "Trinity," they believe in the existence of tha Father, the Son or Word, and the Holy Spirit—that the Son was God and became flesh—that there is one God and Father, of whom are all things—that there is one Lord Jesus Christ, by whom all things were made, and who was glorified with the Father before the world began, who is God over all blessed forever—that there is one Holy Spirit, the promise of the Father and the Son, the leader and sanctifier and comforter of his people, and that these three are one, the Father, the Word, and the Spirit.

Second—They believe in the atonement—that the divine and human nature of Jesus Christ, the Saviour, were united—that thus united he suffered; and that through his sufferings, death and resurrection, he atoned for tha sins of men; that the Son of God in the fulness of time took flesh, became perfect man, according to the flesh, descended and came of the seed of Abraham and Devid, thet being with God from all eternity, being himself God, and also in time partaking of tha nature of man, through him is the goodness and love of God conveyed to mankind; and that by him man receiveth and partaketh of these mercies; that he took upon him the seed of Abraham, and his holy body and blood was an offering and sacrifice for the sins of the whole world.

Third—They believe the Scriptures are given by inspiration, and when rightly interpreted are unerring guides, able to make wise unto salvation through faith in Christ Jesus—that the Spirit still operates on the souls of men, and in so doing furnishes the primery rule of faith; that the Scriptures must be secondary, in reference to this primary source whence they proceed; but as the dictates of the Spirit are always true and uniform, all idea and views which any person may entertain repugnant to the doctrines of the Scriptures, must proceed from false lights."

These being the doctrines of the present Orthodox, and by them alleged to have been held by early Friends;—Hendrickson proceeded to state what were the doctrines of the opposing party. He ascribes to them—

"First—They believe Jesus Christ was a mere man, divinely inspired, partaking more largely of that inspiration than other men; but that others, by resorting to the same means and exertions may receive as great a measure of divine inspiration—that he, and the apostles and prophets, cannot be, and have not been, set above other men—they disbelieve his partaking of the divine as well as human nature—that he is one and the same essence with God.

"Second—They deny the doctrine of the atonement, and contend that man may have access to his God, without any Mediator—they contend that the crucifixion and sufferings of Christ, if an atonement at all, were an atonement only for the legal sins of the Jews.

"Third—They deny the divine inspiration of the Holy Scriptures, and hold that they contain doctrines and injunctions which are incorrect, and that they are a mere shadow."

Stacy Decow, on behalf of the Hicksite party, in his answer to tha bill of interplesder, filed by Shotwell, studiously avoids a detailed exposition of doctrines; alleging that "the society of Friends acknowledge no head but Christ, and no principle of authority or government in the church, but the love and power of God operating on the heart, and thence influencing the judgment, and producing a unity of feeling, brotherly sympathy and condescension to each other. The great fundamental principle of the society, the divine light and power operating on the soul, being acknowledged by all its members as the effectual bond of union, the right of each individual to judge of the true meaning of Scripture testimony relating to doctrines of Christianity, according to the best evidence in his own mind, uncontrolled by the arbitrary dictation of his equally fallible fellow-man, hath been, as well tacitly, as explicitly acknowledged by the society." He alleges, that the first difficulties and final separation grew out of an attempt "by a few individuals, (now of the Orthodox party,) who had long been continued in important stations, gradually and covertly attempting to assume and arrogate authority over brethren never delegated to them, and attempted to impose upon the Yearly Meeting a document, in a form designed to operate as a written creed, adapted to their peculiar views, and believed also to have been intended as an instrument of attack upon some faithful, worthy fellow-members, against whom they had conceived personal offence, and subversive of that freedom of thought and individual opinion, which tha society of Friends had always cherished and maintained as an unalienable right."

Decow further insists, "that the questions and facts, set forth by Hendrickson in the original bill, in relation to the schism in the society of Friends, and discrepancies among them in regard to matters of faith and discipline, if they exist as is stated, which he by no means admits, cannot lawfully or equitably affect the right of the fund belonging to the said Chesterfield

Preparative Meeting—that the legitimate inquiry before the court respects the right of property, and that no court have a right to institute an inquest into the consciences or faith of members of religious societies or associations, or subject them to the ordeal of a creed prepared by those claiming adversely, in order to disfranchise or deprive them of their legal rights." He further describes the policy of the society of Friends, as being that of "a pure democracy, all its members having equal rights as brethren and sisters; neither ministers, elders, overseers, clerks, or other officers having any eminence over their brethren, in right, authority, rank, or privilege—and carries this principle of equality throughout all the ramifications of their government. "That all propositions, questions, or other matters properly submitted to any meeting, were to be determined by the voice of the majority present.

Each party gives its own version of the transactions immediately preceding and subsequent to the separation of the yearly meeting of Philadelphia, in 1827, in which there is less collision about facts, than about the motives and views that led to the facts.

Upon the matter thus presented to the Chancellor, the parties were referred to a master, before whom, all the facts considered material in the cause were to be made manifest. In glancing over nearly a thousand pages of evidence, taken before the master, we gather, that the principal points endeavoured to be maintained by the parties, were:

By the Orthodox.—Their belief, as set forth in the answer and original bill of Hendrickson—its identity with the belief of early Friends—the spurious character of the Hicksite doctrines, and their repugnance to those entertained by early Friends—that the seperation of the society grew out of the attempt to spread the spurious sentiments on the one hand, and to suppress them on the other—and that the Hicksites were unsound and unlike ancient Friends in belief, and seceders by their own acts; that the society of Friends were never, in their meetings, governed by the voice of the majority, but by the sense of the meeting gathered by the clerk.

By the Hicksites—That their belief and that of early Friends were the same, and that they believed in the Scriptures, both of which points they maintained in so many words, without permitting themselves in more trivial particulars, to be dragged into details, expositions or explanations. That they were not separatists or seceders, but were composed of a majority of the Friends belonging to the Philadelphia yearly meeting. That they were not followers of Elias Hicks, but of George Fox: that there was no power in temporal courts to inquire into spiritual things, and they therefore declined answering questions touching doctrines. They did not accuse the Orthodox of having departed from the belief of Friends, and were willing to share the property according to numbers. Their contest in this suit was only for their share, and not for the whole.

Upon these pleadings and this testimony, the case came on for a hearing before the late Chief Justice Ewing and Associate Justice Drake, sitting as Masters in Chancery. It was there argued by George Wood, Esq. and Isaac H. Williamson, Esq. on behalf of Hendrickson; and by Gen. Wall and Samuel L. Southard, Esq. on behalf of Decow, defendant. In their opinions read before the Chancellor, both judges concurred in the power of the Court to inquire into the religious doctrines of that Society, in order to settle and direct a trust reposed in that society. On the main question, as to which constituted the real society of Friends, although taking different grounds, they both arrived at the same conclusion; the Chief Justice being of opinion that the Hicksite party had made themselves seceders by their acts; while Chief Justice Drake maintained that they were a new sect, holding doctrines entirely repugnant to those held by the early Friends. In conformity to these opinions, a decree in Chancery was made in favour of the Orthodox claim; and upon which the appeal to the High Court of Errors, just determined, was brought.

The cause on appeal has been argued by Messrs. Wall and Southard, for the appellant, and Wood and Frelinghuysen, for the appellee, in a manner satisfactory to their numerous clients, and eliciting the admiration of the hundreds who heard them. The ingenuity, research, legal profundity, argumentative skill and glowing oratory, which successively intermingled, continually held the ear of the Court in respectful attention, and delighted the numerous auditory, by those who have heard these gentlemen, may be better imagined than described. Mr. Southard closed, and the case was submitted to the Court on the morning of Wednesday last. On Thursday, at 4 o'clock, P. M. the council having maturely considered the weighty question, AFFIRMED the decree of the Court below, by a verdict as follows:

To affirm—Board, of Bergen; Wood, of Morris; Merhle, of Sussex; Clark, of Hunterdon; McDowell, of Middlesex; Green, of Somerset; Seeley, (Governor) of Cumberland.

To reverse—Champion, of Burlington; Holmes, of Monmouth; Clawson, of Salem; Townsend, of Cape May.

Each party to pay their own costs.

After the opinion of the Court was delivered, the President made the following communication, viz:

"The Court would most earnestly recommend to the parties interested in the present controversy, to make a speedy and amicable adjustment of all their disputes and difficulties.

We have always regretted to see these religious controversies brought into our Courts of Justice: it has a demoralizing influence on society; is a stumbling block to the unconverted; and a source of great joy and rejoicing to the infidel.

It is therefore the sincere desire of the Court, that all parties concerned will make every effort in their power to effect a speedy compromise of their difficulties, on such just and equitable principles as may properly become those who profess to be influenced by the light within, the Spirit of God operating on sincere and honest hearts."

The decision was listened to in breathless suspense by the crowd assembled, more than one half of which, perhaps, was composed of those considering themselves directly affected by its character.

WESTERN FOREIGN MISSIONARY SOCIETY.

We have received and perused, with much pleasure, the CHRONICLE of this society, for the months of July and August. We have not room for extracts of much length, in our present number, and there are no very short articles. We are not informed to what extent *the Chronicle* is circulated; but we hope the period is not far distant when it will be found in most of the families of the Presbyterian church. This certainly ought to be the case; and if it were, a very important addition would be made to the funds of the society. We are glad to see already, a few items of cash received for the Missionary Chronicle, in the list of contributions—May they be increased a hundred fold.

In the No. before us, or rather the two numbers (for July and August) in one pamphlet, the annual report of the Executive Committee to the Board of Directors, is concluded. The fields of labour mentioned are, CENTRAL AFRICA, HINDOOSTAN, and the AMERICAN INDIANS. It also appears that the Board contemplate a mission to WESTERN ASIA, in responding to the earnest invitation of Mr. Brewer, now in Smyrna, for missions to be sent to the places where the seven Asiatic churches, mentioned in the Apocalypse, once existed—The Chronicle contains communications from the Rev. William D. Smith, and Mr. Joseph Bushnell, (a native Indian) who are engaged in an exploring expedition among the Western Indians, with a view to ascertain the best missionary stations; from several individuals making contributions or collections for the missionary fund; from Mr. Pinney, giving a detailed account of his operations in Africa, and stating the reasons of his return to this country—which appear to have been satisfactory to the directors; from Mr. Reed and Mr. Lowrie, dated at the Island of Madeira, the former the 25th, and the latter the 28th of June. The missionaries, with their wives, left Philadelphia on the 30th of May, and arrived at Madeira on the 24th of June. They were treated by the captain of the vessel in which they sailed with great courtesy and kindness; were "as comfortable as a sea-faring life and the conveniences of the vessel would permit;" "all suffered more or less from sea-sickness, more especially Mrs. Reed and Mrs. Lowrie." They had one storm which lasted for twenty-four hours, and were becalmed for three or four days; had "morning and evening prayers, attended by the officers, and publick worship on the Sabbath, attended by all who could be spared from duty;" and it was hoped the influence of the Missionaries "might be crowned of the Lord for good to their fellow voyagers." The probable stay at Madeira would be 25 or 30 days. They had obtained

lodgings on shore with a pious Methodist, at one dollar per week, when the captain, doctor, and supercargo were paying three dollars per week. The location of the Missionary family was delightful, and favourable to health, "a consideration of some moment in regard to Mrs. Lowrie, whose cough still continued and was discouraging." "We do not, says Mr. Lowrie, by any means regret that we have engaged in this cause, though it were mere affectation to say it costs us no effort. Still our sacrifices and privations are but small when compared with our Saviour's, and with the great object before us. Our prayer is, that the Lord may accept us in this work, and use us as instruments, however humble, in promoting our Saviour's cause. We expect to *labour* while on the earth. The Lord grant us all admission, with all our beloved friends, into that *rest* which remaineth for his people, when our course is ended here below."

The contributions to the Missionary Fund, from June 15th to August 15th, amounted to $1216 91¼ cents.

We are informed that two or three fellow Missionaries of Mr. Pinney, are expected to be ordained in New York, in October next, and shortly after to proceed with him to the African coast.

The prospects of the society appear at present to be favourable. Let all who love our Zion, and feel for the heathen, unite their fervent prayers, with liberal pecuniary contributions, to encourage and sustain this infant effort to engage the Presbyterian church to take a proper part in the sacred work of evangelizing the pagan world, and hastening its conversion to God.

View of Publick Affairs.

EUROPE.

European dates have reached this country so recent as the 8th of August; and the last information received is of considerable importance.

BRITAIN.—The bill which had passed the Lower House of Parliament for the removal of the civil disabilities under which the Jews labour throughout the British dominions, had been rejected by the House of Lords. "There can be no doubt, however," says the Times, "that a bill like this, founded, as it is, upon the soundest principles of pure religion and of enlightened policy, *must* pass even the House of Lords, at no very distant period. In all probability, the next session will not pass over without the Jews being placed on an equality with the rest of his majesty's subjects." Confidence in the existing ministry, which had been a good deal shaken, seemed to be restored. The Slave Emancipation Bill, which had passed the House of Lords, subject to amendments, was again before the Commons; but the clause granting twenty millions sterling, as an indemnity to the slave-holders, had been agreed to; and it was probable that all the amendments proposed by the Lords would be passed by the Commons. The Bills for rechartering the Bank, and renewing the charter of the East India Company, were both under consideration, but no final decision, in regard to them, had taken place in either branch of the Legislature. The *Irish Temporalities Bill*, as it is called, introducing Church Reform in Ireland, and providing for the clergy of the established church, which had passed the Commons, was decisively opposed in the Lords, by Lord Ellenborough and Lord Eldon, the great oracles of law, as well as by several other distinguished noblemen. Lord Wellington did not think the bill provided a perfect remedy of the evils for which it purported to be a cure. "But," he said, "for the present the bill would give the church breathing time, and enable it to continue its beneficial labours for some time longer." He therefore voted for the third reading of the bill, and ultimately for its adoption. It was finally passed by a majority of 54, with amendments—and in these amendments the Commons had concurred. His majesty's approbation is all that is wanted to its becoming a law. Several other bills of some importance, but which we must omit to notice particularly, were under the consideration

of Parliament—A report had been in circulation that it was the intention of the government to send troops to Portugal to support the Queen from any menaced attack on the side of Spain—but the report, at the last dates, was becoming discredited.

France.—The French Chambers were closed toward the end of the month of June. Considerable anxiety was felt lest the factions hostile to the government should take advantage of the publick festivities, during the anniversary of the *three great days*, to promote disturbance, and if possible to subvert the government, or at least to compel the existing ministry to resign. Ample preparations were made to resist such attempts, but nothing of the kind that was any way formidable, appeared. The Chambers, at their last sittings past a number of laws, not unimportant to France, but of little interest elsewhere. It is conjectured thet the Chambers will be dissolved, and a new election take place in the coming October, but this is uncertain, and we think improbable. France, for the present, is tranquil as a nation; but the Liberal party think its tranquillity cannot be permanent.

Portugal.—Authentick information has been received within the last month of the brilliant success of Don Pedro's arms, in contending for the right of his daughter, Donna Maria, to the crown of Portugal, in opposition to Don Miguel, the possessor of that crown *de facto*. It would seem that the conflict must be nearly, if not quite terminated, and that the pretensions of the young Queen will soon be formally recognised, both by Britain and France. The recent events are interesting, not merely to Portugal, but to the whole of Europe. The friends of absolute rule will mourn over them, and the friends of free governments will rejoice, and be encouraged to contend against their oppressors. Spain and Russia, we doubt not, would long since have interfered in favour of Don Miguel, if they had not been restrained by the fear of Britain and France, and will see, in his defeat, a new danger of insurrections in favour of liberty in their own dominions. The German Diet, too, will anticipate, as well as they may, new difficulties, in the execution of their plans for coercing the spirit of liberalism, which has already given them no small trouble and alarm. We shall note in order the late important events which have led to the result we have indicated.

It is stated that three propositions were discussed in Don Pedro's council, viz.

1st. That an army of 4000 men, commanded by the Regent in person, should make a descent on Lisbon—2d. That an army under the command of a General, should proceed to the Algarves, in the hope of being joined by a numerous body of Spanish malcontents and deserters, and thence proceed to Lisbon, while Don Pedro awaited the result at Oporto—and 3d. That the whole army should make a sortie from Oporto against the besieging forces, and if successful march on to Lisbon.

The 2d of these propositions was adopted. On the 21st of June, between three and four thousand Constitutional troops embarked on board steam vessels, accompanied by the ships of war under the command of Admiral Napier, and proceeding down the coast, passed by Lisbon, and effected a landing at Lagos in the province of Algarves, the most southernly part of Portugal. The troops were commanded by Count de Villa Flor, the Duke of Terceira; and they effected their landing without any opposition, the people generally being well affected toward the Constitutional cause. It was foreseen that by this operation the attention of Don Miguel and his generals would be distracted, between two objects widely separated from each other—the distance from Oporto to Lagos being about 250 miles. If a part of Miguel's army should be withdrawn from Oporto, the residue would probably be insufficient to carry on the siege; and if it should not be withdrawn, the probable adhesions to Don Pedro's cause in the Algarves, would make it wear a more formidable aspect. This manœuvre appears to have succeeded even more happily than was anticipated. It drew out the fleet of Don Miguel from the port of Lisbon, in hopes of destroying the vessels that carried and accompanied the troops, and thus brought on a naval action with Don Pedro's fleet, under the command of a British officer possessing both the skill and courage of the far-famed Nelson. In the mean time, Marshal Bourmont, the able commander of the French army that captured Algiers, arrived to take the command of the forces of Miguel; and hoping no doubt that the detachment sent to the Algarves had so weakened the Constitutional army which remained at Oporto, that its defences might be carried by an assault, he determined on that bold and decisive measure. A desperate assault was made, and thrice repeated; but although his troops fought to desperation, and were several times masters of some of the fortified points; yet they were ultimately repulsed and driven back with a great slaughter.

Admiral Napier's official account of his engagement with the fleet of Don Miguel, commences thus—"My Lord—It has pleased God to grant to the squadron of H. M. F. Majesty, a great and glorious victory over the enemy, whom I fell in with on the morning of the 21st inst. [July] off Cape St. Vincent, my squadron having left Lagos Bay the evening before. Theirs consisted of two line of battle ships, two frigates, three corvettes, two brigs, and one xebec; mine of three frigates, one corvette, one brig, and one small schooner." We cannot pretend to give all the details of the action

—Napier's squadron was for a while becalmed, and his gun-boats refused to tow him up to the advarse fleet—Shortly, however, a breeze sprung up, giving him the weather gage of his eoemy. His plan was to board the hostile ships, and he effected his purpose fully. He was uot disconcerted by a tremendous fire from all the opposing fleet, but ranged his vessel alongside the largest ship, and carried her in five minutes, himself leadiug his men. He immediately put the captured ship in order under his own officers, and gave chase to the next largest vessel of the enemy which was endeavouring to escape, and soou made her a prize. He speaks in the highest terms of praise of the officers aud meu of his whole squadron, except those of the steam-boats. The captured vessels were the following—The Rsiuha, 80 guns and 850 meu; Don John, 74 guns, 850 men; Princess Real, 56 guns, 640 meu; Faritas, or store ship, 48 guns, 580 men; aud Priucess Corvetta, 24 guns, 320 meu. These vessels, with those that captured them, came safely to anchor, the day after the action, in Lagos Bay. The list of the killed and wounded was not made out at the date of the last accouuts, but the loss was considerable on both sides. The authorities and populace of the towu of Lagos received Admiral Napier with the most enthusiastic joy, and the ladies placed a crown of laurel on his head. He has since beeu appointed by the Emperor Dou Pedro, Vice Admiral of the Portugnese Armada, and orested Viscouut St. Vincant. The sequel of this victory, aud of the expeditiou nuder the Duke of Terceira, is thus given in a London paper. The statement is headed, "The following are the official details."

August 2d.—"Despatches have beeu received from Lisbon, dated the 25th ult., contaiuing the important intelligeuce of the establishment of the authority of the Queen Douna Maria II. iu that capital, where she was proclaimed ou the morning of the 24th ult., hy the Portuguese themselves, without the aid or interference of a single foreign soldier.

"Ou the 23d the Duke of Terceira, advancing from St. Ubes, had met and totally routed the force seot from Lisbon against him, uuder the command of the notorious Tellas Jordao, who is said to have beeu killed iu the action. Upon this intelligence in Lisbon, the Duke of Cardoval, snd the rest of Dou Mignel's ministers, decided on withdrawing from the espital, which they did in the course of the same uight, taking with them abont 4000 troops and retreating to the uorth.—The towns people on the following morning (tho 24th) finding their oppressors goue, with one consent hoisted the standard of Douna Maria, aod proolaimed her Majesty in due form, with every appearauce of enthusiasm. Their first step was to opeu the prisons aud liberate the numerous victims of Miguel's tyranny.—About the ssme time the colonrs of Villa Flor's army appeared ou the opposite heights, aod in the afternoon he himself crossed the Tagus, in the midst of salutes and rejoicings, aud issued a proclamation in the uame of the Queeu.

"On the 25th, wheu the letters were despatohad, Lisbon was perfectly tranqnil again, and hut few excesses had haan committed, considering the excitemeut which must naturally have attendad suoh a crisis, and the wrongs to which so many of tha inhabitants had beeu so long snbjected. Napier's fleet, with tha Duke of Palmella on board, was then eotering the Tagus.

"The uews of these avents having reached Oporto ou the 26th, Don Pedro embarked that night from the Foz, on board a steam boat for Lisbon, leaving to Saldanha the supreme command, both civil and military. Up to the 27th, Marshal Bourmout had not renewed his attack ou the town, and, as troops were observed to be passiug over to the south bank of the Douro, it was supposed that ha was abont to raise the sioga."

It may be propar to add, that tha whole oouutry from Lagos to Lishou, with the exception of only a few places, readily submitted to the Duka of Terceira, so that his march for the capital was hnt little iuterrupted, and such a nnmber of the Miguelite troops joined him, that whan he arrived opposite to Lisbon, his army consisted of about 10,000 man. Miguel himself, it is said, was gone to the north.—He will no doubt retire into Spain. It is stated that 5000 prisooers, whom he had incarcerated io Lisbon for political offeuces, most of them on suspicion, were liberated hy the citizens and English residents, as soou as his troops left the city.

If the Migualite troops who have withdrawn to the North, probably to join those under Marshal Bourmont, shall not, after tha juuctiou, contiuua to resist, it would seem that the war must be terminated. Be that as it may, there is every probability that the tyranny and ornalty of the wretched Usurper is at an and in Portngal; and in this we think every friend of humanity must rejoice. Alas, how much misery and bloodshed has his perjury and wicked ambition occasioned! Of events so important as those wa have here narrated, wa thought an accouut, somewhat particular, ought to be left on record in our pages. Other occurreuces, less important, we must defar, for want of room, till our uext uumber.

ERRATUM in our last No.

Page 361, at the bottom of the 2d col. in a note, for the concluding words "are contained in the *last* pages," raad, "is contained in the *lost* pages."

THE

CHRISTIAN ADVOCATE.

OCTOBER, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXXI.

In the first three petitions of the prayer we consider, our Lord teaches us in what manner we are to address our Heavenly Father, in praying for the advancement of his kingdom and glory in the world; thus intimating, as we have heretofore remarked, that these objects are to be regarded by us as of the first and highest importance. But having done this, he dictates three other petitions, in which we are to pray for ourselves—for those favours, or mercies, in which both our temporal and eternal interests are involved.

In the fourth petition, which is "Give us this day our daily bread," we pray, says our Catechism, "That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them"—You ought constantly to keep in mind, my young friends, that you should supplicate and receive the protection and bounties of God's common providence as "a free gift." This is too often neglected or forgotten. The forgiveness of sin, and the saving influences of divine grace, none who know what these things mean, will fail to ask for as benefits, to which, as a matter of right, they have no claim. We have forfeited the favour of God, and to expect its restoration in any other way than one that is purely gratuitous—in any manner but as "a free gift,"—is seen at once to be absurd. But it is not so readily admitted and recollected that by our sins we have also forfeited all *temporal good*—every present enjoyment, as well as all future happiness; and therefore that the very air we breathe, the health we possess, the food we eat, the clothes we wear, in a word, every thing that contributes to our earthly comfort, does actually come to us as "a free gift." Man, by the violation of the first covenant under which he was placed, forfeited life itself, and consequently every thing appertaining to it, into the hands of divine justice. It is through the intervention of Christ the Mediator, that all our earthly blessings are bestowed upon us. His redeemed people receive them in the channel and as the gift of covenant love; and unconverted sinners ought to receive them, as proofs of the divine forbearance, and as affording space, and oppor-

tunity, and a call to repentance. It is said justly, as well as beautifully, by Dr. Watts—

"Our life is forfeited by sin,
To God's avenging law;
We own thy grace, immortal King,
In every gasp we draw."

"Thou shalt remember the Lord thy God, said Moses to the children of Israel; for it is he that giveth thee power to get wealth;" and this injunction is as important and as applicable now as it ever was. Keep it in constant remembrance, my dear youth, that neither talents nor industry will insure you success in acquiring worldly possessions of whatever kind, unless you are blessed and prospered of God; nor will such possessions when obtained render you happy, but rather increase your discontent and misery, if they are not accompanied by those outward circumstances, and that inward state of mind, which God alone can order and bestow.

We ought to be willing to leave it with our heavenly Father, to whom our prayer is addressed, to determine for us what is "a competent portion of the good things of this life." "They that will be rich," says the apostle; that is, they who are bent at all hazards on accumulating wealth, and will never rest unless they obtain it, "fall into temptation and a snare, and into many foolish and hateful lusts, which drown men in destruction and perdition." Considering how much is said in the New Testament of the danger to which wealth exposes the immortal soul of its possessor, we may well wonder at the general eagerness with which it is pursued. Persevering industry and constant economy are duties; and if in the use of these, riches, without an over anxiety for attaining them, come into our possession, we may hope that by the grace of God we may be preserved from abusing them to our own destruction. Yet however obtained, riches always bring with them a weighty and fearful responsibility for their proper use and employment: so that, as a matter of choice, the prayer of Agar should be ours—"Give me neither poverty nor riches—feed me with food convenient for me." This is in perfect accordance with the petition before us—"Give us this day our daily bread." "Bread, says Scott, in commenting on these words—Bread is one principal part of the things which are needful for the body, and is often put for the whole: by the use of this word we are taught to ask only things that are necessary, without craving superfluities; and to refer it to our heavenly Father to determine what things are necessary, according to our station in life, our families, and various other circumstances. All Christians, whether rich or poor, are taught to ask this provision from God; for all depend upon him for it, should receive it as his gift, give him thanks for it, and use it to his glory; whether it come from their estates, commerce, husbandry, professions, labour, or skill, or from the liberality of other men. We are taught to ask it for the day (perhaps with reference to the manna which Israel received fresh every day) and this instructs us to beware of covetousness, to be moderate and contented with a slender provision, and to trust God from day to day" —And thus the poet,

"This day be bread and peace my lot;
All else beneath the sun,
Thou know'st if best bestowed or not,
And let thy will be done."*

* Pope's *universal prayer*—a composition framed on the infidel notion that the "Great First Cause," may be worshipped with equal acceptance by Jews, under the appellation of "Jehovah;" by heathen, under that of "Jove," or Jupiter;" and by Christians, under that of "Lord." Yet this monstrous absurdity does not prevent this composition from containing, like the other moral writings of this eminent poet, many just thoughts, expressed with unrivalled propriety and beauty.

"A little that a righteous man hath, says the Psalmist, is better than the riches of many wicked." To "enjoy God's blessing" with what we possess, is essential to real happiness; and having this, we cannot be miserable, be our providential allotment what it may —"The blessing of the Lord it maketh rich, and he addeth no sorrow with it." Be it your chief concern, therefore, my beloved youth, in all your efforts to obtain wealth, or to rise to distinction, to act in such a manner as that you may humbly hope that the blessing of God will constantly attend you; and endeavour, "having food and raiment to be therewith content." "Seek ye first the kingdom of God and his righteousness, and all these things [of a worldly kind, and necessary for your happiness] shall be added unto you." I conclude what I have to offer on this petition, with the excellent statement of the duties it involves, as given in our larger Catechisms— "We pray in this petition for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of the outward blessings of this life, and have the same continued and blessed unto us in our holy and comfortable use of them, and contentment in them: and be kept from all things that are contrary to our temporal support and comfort."

(*To be continued.*)

THE TRUE IMPORT OF THE TENTH COMMANDMENT.

As all the precepts of the Decalogue are *spiritual* in their import, extending not only to the outward action, but to the inward temper and desires of the soul, it becomes a point of some importance in Theology, to show, if we can, wherein the tenth commandment differs from the seventh and the eighth, and in its *principle* from all the rest.

Pictet's remarks on the point in question, which we translate from his Christian Theology, are the following:—

"To place this matter in its proper light, it must be observed—

That in regard to every action we should distinguish the *exterior action;* the *resolution** to act, on which it depends; and the *motions of the mind* (mouvemens) which precede that resolution. God, in the other commandments, forbids the exterior actions which are bad, and the resolutions on which they depend; but in the tenth commandment, he condemns the *motions of the mind* which precede that resolution.

We ought farther to consider, that there are *three sorts* of mental motions, or of *thoughts*, which precede the resolution to sin. There are thoughts which are no sooner in the mind than they are repelled with horror. Such thoughts make no durable impression on the soul: and *these* first thoughts are not sinful.

There are *others* which make a longer stay in the soul, and which give it a degree of pleasure, although they are eventually rejected; these are the mental motions which the law condemns in the tenth commandment.

There are yet *others*, which abide in the soul, and which obtain the consent of the will. These are the thoughts which the law condemns in the other commandments."

The author subsequently proves and illustrates the justice of these remarks, both from reason and

* By *resolution*, the author appears to mean the full consent and choice of the mind, or will, in regard to the prohibited evil, although it should never result in an overt act.

scripture. His principal scripture proof is the apostle's declaration, Rom. vii. 7—"I had not known sin, but by the law; for I had not known *lust* [*concupiscence* in the margin] except the law had said, Thou shalt not covet"—Ουκ επιθυμησεις. The result is, the tenth commandment forbids *all dallying with temptation*—as sinful in itself, and contrary to the law of God; although compliance with the temptation, even in choice, be ultimately refused.

ON THE USES OF HOLY CONFIDENCE.

From the London Evangelical Magazine we select the three edifying articles which follow:—

Some serious persons seem to think that to walk in darkness and distress, or hang in doubt and suspense, is a more safe state than to rejoice in hope of the glory of God. But are mental clouds and storms better than sunshine and serenity? We dare not admit such a paradox. Paul speaks of strong consolation, and most Christians are in circumstances which not seldom require it. The stewards of Christ's household must not keep back the rich provisions of their Master's country, through fear of their causing a surfeit.

But who are they that have a right to this strong consolation? I reply, those who have fled for refuge to lay hold of the hope set before them in the gospel. Are they persuaded that the divine promises are all true? And do they know that they have passed from death unto life? Why, then, should they not be *always* confident? It is culpable to be so morbidly apprehensive of the abuses of assurance as to lose sight of its many and important uses. Some of these it may not be improper here to specify.

1. A high and holy confidence is of singular use to the Christian, under those afflictions which come immediately from the hand of God.

Sorrow, sickness, and bereavement, may fall very heavily upon a good man, but while he can say the strokes inflicted are painful, but they are all from a Father's hand; he knoweth the way which I take, and when he hath tried me I shall come forth as gold—the troubled passions subside into a calm of patient acquiescence. A weak cordial will not revive and sustain the spirit in a time of anguish and depression. When ready to faint we want strong consolation, and the covenant of grace gives it. In such a season it is our true interest, as well as duty, to take the boon and be thankful. If we refuse to drink either the cup of grief or the cup of comfort, when put into our hand by the best Friend, what is it but dishonouring God, and wronging our own souls?

2. A high and holy confidence is of great use to arm and equip the Christian to meet opposition and reproach in the cause of his Lord and Saviour. The believer is a pilgrim travelling through a wilderness full of briers and thorns—a mariner, steering over a sea replete with rocks, and rough with storms. And will he prosecute his journey or his voyage the worse because he knows that he has an unerring guide, an experienced pilot, a correct chart, and an anchor both sure and steadfast? In our age the rage of intolerance is certainly gone down; but the people of God must expect, in one form or another, the enmity of the world, and the hostility of hell. Now, we venture to assert that nothing can raise the spirit of Christian heroism to such a pitch as a steadfast trust in the great and precious promises of the gospel, joined with a lively sense of our personal interest in them. "Who shall separate us from the

love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, in Christ Jesus our Lord."

3. A high and holy confidence is of eminent use to prepare the Christian for active and arduous duties of every kind.

It has been often said, and still oftener insinuated, that men cannot be free from all doubt concerning both the truth of the gospel, and their own part in the salvation of Christ, without being necessarily led, or at least peculiarly tempted, to indulge in sloth and supineness. The objection, however, implies palpable ignorance of the nature and design of true religion. It is not a system of pains and penalties; and we affirm that love and gratitude, not terror and dismay, are the main springs of Christian obedience. Indulge sloth and supineness! Look to the first and best age of Christianity—to the conduct and spirit of apostles, and martyrs, and confessors. Did the world ever before or since witness such ardent charity and zeal, such fearless magnanimity and courage, such vigorous and self-denying exertions in the service of God? And we know that it was their *lively hope* of immortal bliss which nerved their souls so nobly to act and to suffer in the name of Jesus. If high confidence had a tendency to produce sloth, would Paul have said to the Hebrews, "We desire that every one of you do show the same diligence to the full assurance of hope unto the end?" Would Peter have called his brethren to employ every means and every effort to make their calling and election sure? In giving such exhortations as these, the apostles were so far from wishing to damp the energies, and diminish the labours of the saints, that their chief aim was to stimulate and increase them. But look even to our own times. It is an axiom in philosophy that like causes produce like effects. Let an appeal be made to examples. Are not those men who have the most firm and unfaltering trust in God, the most rich measure of the grace of Christ, the most clear evidence of the love and power of the Holy Spirit, the prime agents in every good work? Every competent and candid judge must admit it. There may, indeed, be a confidence which is high, but not holy; it is the compound of pride, presumption, ignorance, and delusion, which distinguishes the fanatic or the formalist. But the Christian is never to let down his hope, or lay aside his proof armour, because there are vain pretenders to religion. We cannot spare or part with the strong consolations of the gospel; they are necessary in every age, in every dark reverse, in every painful privation, in every hard conflict, in every great undertaking, in every generous and hallowed enterprise. The Christian who has the largest sense of divine love will he the most anxious to keep his garments unspotted from the world, and to follow that holiness without which no man can see the Lord. J. T.

LETTER TO A FRIEND ON THE DEATH OF HIS WIFE.

I do, indeed, my dear Sir, sympathize with you under your late distressing bereavement, and pray that it may be sanctified to you, and to all concerned. But, in order that it may be so, it is necessary that you take a scriptural

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view of the design of our heavenly Father in all such dispensations. God afflicteth not willingly, nor grieveth the children of men; but whom he loveth he chasteneth, and scourgeth every son whom he receiveth. Instead, therefore, of sinking under this heavy stroke, look upon it as a token of God's love to your soul; and seek, by earnest prayer, that the end for which it has been inflicted may be accomplished.

I have no doubt that your beloved * * * * was all you represent her to have been, beautiful, amiable, and affectionate, and that you looked forward to many years of happiness in her endearing society. But I fear, my dear friend, that she was your idol. I fear that she occupied that place in your heart which your God and Saviour should have occupied; and that he, in mercy to your soul, found it needful to remove her, in order that he might teach you to seek your supreme delight in him, and cease to love the creature more than the Creator. Let this view of the matter lead you to cherish your infant with a chastened affection. Beware of entertaining towards her an idolatrous fondness, lest she also be removed to a better world, and you be left a second time to mourn the hiding of a heavenly Parent's countenance.

In reviewing this painful dispensation of Providence, it is a source of much consolation that your beloved partner had been educated in the fear of God, and manifested a respect for the ordinances of religion. I do not, however, like a passage in your brother's letter, in which he says, that if any one ever deserved eternal happiness, she did. I trust, my dear Sir, that your departed wife rested her own hopes on a better foundation; that she looked for salvation only through the atonement of Christ, and anticipated a heavenly inheritance, not as the reward of her own virtuous life, but as the purchase of his redeeming blood. If such were her faith and confidence, she is not lost, but gone before you to an eternity of bliss; and, if you would rejoin her there, you must seek, like her, an interest in the Saviour, and endeavour, by a humble, and consistent, and holy life, to prove to others that you have set your face toward Sion. But while you thus, in obedience to the exhortation of the apostle, add to your faith virtue, and all the various graces of the Christian character, never forget, my dear friend, that in Christ alone can you find acceptance with God, and that through Christ alone can you ever enter heaven. In ourselves we possess nothing whereby we can obtain God's favour; of ourselves we can do nothing whereby we can purchase his forgiveness; but, thanks be to God, that what we could not do for ourselves, Christ has accomplished for us, by finishing transgression, making an end of sin, and bringing in an everlasting righteousness.

Above all, my dear Sir, remember that what you now suffer is the consequence of sin. If man had not sinned, death never would have found a place in this world, nor defaced one feature of its loveliness. From sin spring disease, and pain, and sorrow, and separation. The blood of Christ, however, washes away the guilt of all who believe in his name; and though still liable to suffering and bereavement here, they have a well-grounded assurance that hereafter they shall experience neither. "They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." I am, &c.

H. E.

AN ORIGINAL LETTER OF THE REV. JAMES HERVEY,

Author of the Meditations, &c. Addressed to Miss Palmer, of Bodmin, Cornwall.

Dear Madam—I remember when I had the pleasure of your company at Bideford, you complained of afflicting and evil thoughts; I hope these temptations are much abated, and wish they may entirely leave you. But, in case they should continue, perhaps the following considerations may, by the divine blessing, be of some use, and administer consolation to you. 1st. We should look upon them as intended to show us our own weakness, and convince us of our extreme need of prayer. These are stubborn maladies which no human remedy can reach. None but the great Father of spirits, and Physician of souls, is able to rectify these disorders; to Him, therefore, we should earnestly apply; we are to seek for ease under these troubles, and for deliverance from these burdens, on our bended knees. Fly, therefore, to God. The more these encroach, so much the more give yourself unto prayer. Often pour out your soul before your heavenly Father, who seeth in secret. God, through Jesus Christ, has an ear ever open to hear the complaints of his people. He has an heart infinitely compassionate to pity them, and he alone has a hand almighty to save them. 2d. Hence we should see our extreme need of Christ and his merits. Naturally we see nothing of this great truth. Those especially who have led a life not scandalously sinful are apt to think too highly of themselves; but hence we may perceive that however unblameable our outward conduct may have been, our hearts are deceitful and desperately wicked. Those that have made some endeavours to please God, and keep his holy laws, are too apt to rely on their own imaginary good deeds, and think to recommend themselves to the divine favour by something of their own. But such temptations stain the pride of such high conceits; they convince us that all we do is polluted, that the inward corruption taints all our performances, and leaves us not a single lamb in our own fold without blemish. For such creatures, what refuge is left but to fly to Christ? To him, therefore, let us fly, weary as we are, and he will refresh us. Let us go to *him* with all our unworthiness, and he will pardon us—go to *him* with all our indigence, and he will enrich us. These temptations, however afflictive at present, will be matter of joy in the end, *if* they are the means of bringing you to Christ, and to rely on his all-sufficient merits and powerful intercession. I would, therefore, use this method of comforting my soul in all these distresses, and of strengthening it in all these conflicts—"Though my thoughts are vile in me, yet, blessed be God's free grace, they are also hateful to me. It is of the Lord's tender mercy that they are not my delight, but my burthen. I look upon this as a token for good, and a sweet pledge that he will, ere long, free me from the bondage under which he himself has taught me to groan. Though my thoughts are vile, yet Jesus, my glorious Saviour, has died for their atonement. Be they ever so foolish and base, yet the blood of that slaughtered Lamb is able to make satisfaction for them—to make satisfaction even to the very uttermost. That blood is sufficient to take away the sins of the whole world; how much more to expiate all my guilt! Though my temptations often recur, often vex me, yet they do not assault me so incessantly as Christ makes intercesssion for me. He ever lives to be my Advocate. He pleads my cause with a never-ceasing importunity before the

throne of God. He never forgets, never disregards, the interests of my poor afflicted soul; and surely his intercession will prevail on my behalf. Since Christ prays for me, my faith shall not fail; I cannot sink with such a prop." Thus, Madam, think with yourself; let such thoughts become habitual to your mind, and from such thoughts may you receive abundant comfort, and assure yourself that the Lord Jesus yearns with bowels of everlasting and infinite compassion over all that seek him. The fondest mother, or most indulgent father, cannot pity their own children so as the Lord Jesus pities those that, from the depths of affliction, cry unto him. To his tender care I beg leave to commit you. May he keep you as the apple of his eye, and be your support in every trouble! May his most precious merits be the joy of your heart, and your portion for ever!

I am, Madam, your humble servant, and sincere friend,

JAMES HERVEY.

Weston, February 21st, 1746.

THE DUTY OF ZION'S WATCHMEN.

Under the above title, we have before us "*A Sermon, delivered in the Church of Chartiers, on the 16th day of April*, 1833, before the Presbytery of Ohio; by JOHN M'MILLAN, D. D.

Dr. M'Millan, so far as our knowledge extends, is the oldest minister in the Presbyterian Church. In a note at the end of the sermon, we are informed that he was in his 81st year when this discourse was delivered, and in the 59th of his ministry. He is, in the Presbyterian Church, the apostle of the West—the founder and father of her institutions and establishments there—*there* where he has spent the whole of his long, laborious, and useful ministerial life. He has but very recently ceased preaching regularly to the people of his pastoral charge; and we are glad to know that he is still able to preach occasionally. His warning voice, in the discourse which we notice, ought to be heard with solemn regard; not only by his younger brethren of the presbytery to whom it was immediately addressed, but by every minister of the Presbyterian Church to whom it may reach. The text of this sermon is Isaiah lxii. 6, 7—"*I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*" After an appropriate introduction, the preacher says—

"Faithful preaching and intercessory prayer: or faithful watchmen and prayerful hearers, are evidences of God's favour to the church, and means of obtaining promised blessings for her.

"In treating on this doctrine, I shall endeavour,

"1. To describe the duty and character of a faithful watchman.

"2. Speak a little of the blessings for which we should pray, as mentioned in our text.

"3. Illustrate the nature of intercessory prayer, and its power as a mean, to obtain promised blessings for the church, and then conclude with some practical improvement."

We cannot quote largely from this plain and powerful, and perhaps valedictory address, of an aged, faithful, and, in all respects venerable minister of the gospel of Christ. We shall give one paragraph from the body of the discourse, and the whole of the conclusion—The selected paragraph is fitted to penetrate the heart of every member of our church; especially of those who are at any time called to act as members of its judicatories, from the church Ses-

sion to the General Assembly; and if such warning and counsel as are here given are not regarded, our church is undone. The two concluding sentences ought to be specially noted—The paragraph to which we refer is as follows—

"But how are the watchmen to give warning when the danger threatens the common interests of the church? If the danger ariseth from professed friends within her walls, but real enemies in doctrine or practice, they ought to be treated according to the wholesome rules of the society, which should be observed with steadiness and fidelity, for the peace and purity of the church. Nothing tends more to sink the respectability and weaken the authority of any judicature, civil or ecclesiastic, than to pay little or no respect to the execution of their own laws. What a tarnish to the glory of the church, what a stroke to her interests, should her watchmen twist and turn into every shape, to screen culprits from due censure, and break through necessary regulations for preserving the purity of the church? This will destroy government, weaken confidence, create suspicions, and open the sluices for an inundation of schism and every abomination into the church. How injurious to Christianity, how reproachful to the ministerial character, should ministers of the gospel, like some wanton destroyers, twist and use every sophistical colouring, to evade the force of the law, or the true design of it. At the present day, I believe that the church is in greater danger from those who style themselves peace men, than from all the errors that abound in her, for these generally cast their weight into the scale of the errorists, and thereby not only countenance and encourage them in their errors, but weaken the hands of those who are labouring for the peace and purity of the church. And it is my serious opinion that our church will never have peace and purity in union, until it is purged by discipline of the false doctrines which defile it, and the false measures which distract it."

* * * * * * *

In conclusion, the preacher says:

"I shall now proceed to make some practical improvement of this subject, and here, for brevity's sake, I shall address myself in general to my brethren in the ministry, and those who are candidates for that office, and expect shortly to be set apart to it.

I. We may hence see what an important trust is committed to the ministers of Christ, and how difficult in the execution. We are to watch over the heritage of the Lord, and give him no rest day nor night, till he establish, and make his church a praise in the earth. When we consider the malice of earth and hell against it, the subtility of the old serpent, long practised in his diabolical arts, with his many stratagems to take the unwary: the subtility and malice of the enemies he raiseth up against the church, both within and without her walls: the weakness and simplicity of many of the honest citizens of Zion, with the infirmities and inadvertencies of the watchmen themselves: all these things considered, with many others coincident with them, may we not cry out in the language of the apostle, who is sufficient for these things? What man —what prophet, what apostle is sufficient for them? Not all the united force of all that ever stood, or ever will stand guard on Zion's walls, is sufficient for them: no, not though they were assisted by all the power and skill of angels. Verily, if the Lord build not the house, the builders build in vain. If the Lord keep not the city, the watchmen watch in vain. And in our time and situation our work is more difficult, than in many times

and places. The large strides which infidelity has been taking of late years; the more than common abounding of gross and whimsical errors; the profanity and dissipation of many both in public and private life; the formality and security of professors of religion in general; the scattered situation of the watchmen, with the different customs and prejudices of the people among whom they are scattered; the removal of many precious sons of Zion, and few of equal eminence to fill up their places; the watchfulness of enemies to take advantage of our weakness, with the running to and fro of erroneous and designing teachers, all make it an hour of temptation among us. Blessed shall he be that keepeth the word of Christ's patience, that he may keep him from this hour.

2. All these considerations may serve as motives to quicken us to a careful watch in our several posts. To which I shall briefly add a few more.

(1.) However weak and indifferent we are, the Shepherd of Israel never slumbers nor sleeps, and he has promised his presence with his ministers to the end of the world. Let us, therefore, not faint by the way, or be discouraged, but go on in the name of the Lord, and in his strength we shall do all things.

(2.) If we do not awake up, the enemy will take advantage of our slumbers to sow tares, and rejoice in the opportunity, as if the day was all his own.

(3.) The church, for whose safety we are appointed to watch, was loved with an everlasting love, and for her sake heaven emptied itself of its richest treasure: is it much then if we spend and be spent for her? Christ laid down his life for us, saith the apostle, and we ought to lay down our lives for the brethren, or hazard them for their sake. 1 John ix. 16.

(4.) The honour of Zion's King requires it. In no one thing is the glory of God so much interested as in the scheme of redemption by Christ. When God commits a dispensation of the gospel to us, he, in a sense, commits his glory into our hands: and O, shall it be tarnished by our neglect?

(5.) Heaven and hell are awake; heaven for the salvation, and hell for the destruction of the church; and shall her watchmen be dumb dogs, lying down, and loving to slumber? Shall angels fly for her relief, shall devils and wicked men continually plot her ruin? And shall not those who have been nourished at her breasts, and brought up upon her knees, be engaged for her salvation?

(6.) The account we must give to the Chief Shepherd at the great day should excite our watchfulness to save our own souls, and the souls of them that hear us. An awful reckoning it must be, if the blood of souls be found in our skirts. The gain of the whole world cannot countervail the loss of a single soul. If the watchman give not faithful warning, the wicked shall perish in his sin, but his blood, saith the Lord, will I require at the watchman's hand. If he be faithful, though the wicked perish, he saves his own soul. But if he gains the sinner, he saves a soul from death, and covers a multitude of sins. This single thought is sufficient to set all the ministers on earth a running, and put all the angels of heaven upon the wing, to pluck a brand from everlasting burnings, much more to save many.

(7.) The glorious rewards of faithfulness should have due weight upon our minds. Be faithful to the death, saith Christ to his ministers, and I will give thee a crown of life. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Every soul saved

by the instrumentality of a faithful minister, will be a jewel in his crown, and what is infinitely better, a jewel in the crown of Christ.

I shall only add one motive more to excite to faithfulness in the execution of our trust. God's remarkable goodness to us in this land in granting the gospel and its ordinances in a stated way, so quickly after its first settlement; his preservation of the church here from the inroads of the savage tribes; his watering it with the dews of divine influence, and causing it to bud and blossom, and bring forth fruit almost as soon as planted. All these things indicate a peculiar design of providence towards her, and call for peculiar engagedness from us. Above all, the promise of the eternal Father to his well beloved Son, to give him the heathen for his inheritance, and the utmost ends of the earth for a possession, raises our hopes that the Lord may have something peculiar in design for us. Are not these encouraging and quickening motives to our duty under all the evils we feel or fear? Many difficulties we have to encounter, which require much diligence, united with fidelity and wisdom. God tries us, and he will try and chasten us, but he will not leave his work unfinished. Are we to expect, what no other church ever knew, viz: that none of the witnesses of Christ should seal their testimony with their blood? seeing the nature of man is ever the same. Should no bloody Nero be found among us, no Judge Jeffries, no Bishop Laud, and none of their hounds to hunt up the sheep of Christ—Should this be the case, it would be a peculiarity indeed; and it may be so, for peculiar reasons known to infinite wisdom. But should we meet with a storm, God will complete his work; and perhaps a short work will he make of it. Yet, whatever may be the course of divine providence towards us, it is by no means improbable, that America in general, and this western part of it in particular, may be an asylum for many of the sons and daughters of Zion, when God will deluge Europe with blood, to make way for the glory of the latter days. Perhaps the purity of the gospel may remain with us, and this glorious sun may roll back to enlighten the eastern nations. Let us then be faithful and diligent to transmit the gospel uncorrupted down to the children yet unborn. And to all our other honest endeavours, let us add importunate believing prayer, that we may have a treasure laid up at the throne for an answer. Our forefathers laid up a treasure for us while on earth, the fruit of which we have reaped in our day; let us lay up a treasure in behalf of the generation to come.

3. In this exercise let me earnestly request your assistance, men and women, elders and people, and all who have a heart to pray, or who wish and look for the coming of Christ's kingdom. From such have often originated the means of the church's salvation, when they have been neglected by the watchmen. One remarkable instance of this I recollect—when the ark, the means and sign of God's presence, was sent back to Israel from the land of the Philistines, it turned aside to Bethshemesh, a chief city of Priests. And where should the ark find entertainment, if not among the Priests? But they, careless of their duty, and conscious of their guilt, were afraid of the ark of an holy God, which ought to have been their joy, their strength, and their glory; they reject it, and request the men of Kirjathjearim, a city of the wood, to take it to them. These plain country people receive it, and take care of it for many years. And when the Priests in David's time neglected to move the ark according to the directions given in the law,

and Uzziah was struck dead for touching it, David himself, as well as the ignorant or careless Priests, was afraid to receive it, and therefore committed it to the care of Obededom, a plain honest Levite. Obededom readily receives and takes care of the ark, and God blesseth his family for its sake.

We hope the Priests of the Lord will keep his charge. But should they neglect it, let our honest elders attend to theirs. Should they neglect their duty, let honest church members in common awaken up to theirs. But should they neglect the spiritual interests of Zion, let our pious matrons engage in the important cause. If you may not speak in the church, you may pray for her, and unite in praying societies, and with your prayers join pious counsels and instructions, as Priscilla instructed Apollos, and Eunice and Lois young Timothy, of whom Paul gives this honourable testimony, "I have no man like minded, who will naturally take care for your state." This has often succeeded for the church, when all the celebrated labours of the pulpit have failed. In a word, let all unite in praying societies, as the disciples who met at the house of Mary, and Simeon and Anna, and their select band. Let every one wrestle with God in their closets, let them unite for prayer in a congregational capacity, and give the Lord no rest, until he establish, and make his church a praise and a glory in the earth."

From the Christian Observer.

PRAYER.

When up to heaven's loftiest height
  The breath of prayer ascends,
If faith accompany its flight
  The God of heaven attends.

Whene'er a feeble, heartfelt sigh
  Arrests His gracious ear,
He listens to the plaintive cry,
  And wipes away the tear.

Cease, angel choir, your songs of praise:
  A breath disturbs the air:
A care-worn mortal seeks to raise
  The welcome sounds of prayer.

Hark, 'tis a weeping mourner's voice!
  His heart with sorrow bleeds:
Bid his o'erwhelming soul rejoice;
  Bear him the help he needs.

He weeps his dearest earthly friend,
  From sin and pain secure:
Bid him the road to heaven ascend,
  Where friendships still endure.

Temptations dreaded vex his peace:
  Assist him to withstand,
Until the God of grace release
  From Satan's cruel hand.

He dreads to pray, he cannot praise,
  And doubts his bosom tear:
God is a God of wondrous grace,
  And ever answers prayer.

T. G. H.

From the same.

LINES WRITTEN IN THE CHAMBER OF A DYING FRIEND.

Fly, gentle spirit, from a world of wo;
  From scenes of sin and sorrow haste away:
We would not keep thee lingering here below
  From realms unfading, and a brighter day.

But, as we wander on life's darksome road,
  May thy example guide our pilgrim feet,
And light us onward to that blest abode
  Where grief shall cease and friends again shall meet.

For thou hast fought of faith the goodly fight;
  And soon shalt rise, the soul's last conflict done,
And, glory beaming on thy raptured sight,
  Wave thine immortal palm in joy that *Heaven is won!*

W. L. N.

Miscellaneous.

MENTAL SCIENCE.

The Doctrine of Responsibility.

We have used this term for moral obligation and liability to answer for our conduct and character. Whether this be the best term to express our meaning is not very important to be ascertained. We care little for the name or term, provided the things be understood. It is doubtful whether a system of mental philosophy, unaided by revelation, could ever explain the doctrine of moral obligation so clearly, or enforce it so efficiently as to be serviceable in regulating human conduct. The truth is plain, that the mind of man is capable of knowing right and wrong; of approving or disapproving the objects and course of conduct; and acting under the influence of authority and inducement. It is further evident that man is a moral being and a moral agent, and hence prepared to be a subject of moral government. Beyond this, philosophy sheds at best but a dim light. It may infer some probable facts, but certainly it cannot teach. For example, it may infer from the well ascertained character of mind, its faculties and laws of action, that such a being must be under moral obligation to his Maker, that his attributes are the standard of this obligation, that this bond extends to the mind's whole history and action, that some existing relation must be the foundation of this bond or obligement, and that some ennobling end must be in prospect, to justify the relation and the obligation. But we need a revelation from Him who made and governs mind, to guide us in the satisfactory investigation of our moral relations and the obligations under which we act. And beyond all this, over the account which we must render to God and the final result of all human character and action, uncertainty hangs in gloomy shades; and no light but revelation can dispel it. Under the guidance of revelation, morals may be investigated as a science, and the facts ascertained, compared, arranged and defined in their relations. But without this guidance, our way is dark and uncertain. We have not pretended to investigate the doctrine of moral obligation or accountability, irrespective of the facts displayed in the revelation of God. Still we have not pursued this inquiry with a view to establish the doctrine on scriptural grounds, further than the recognition of such facts and philosophical principles as are necessary to the subject. So far as we have hitherto examined, the philosophy of the doctrine stands thus; obligation arises from the relations of moral beings, first to their Maker and moral Governor, and then to each other, all in appropriate subordination and harmonious influence. Those relations are estimated by the primary faculties and circumstances of moral beings, placed under the obligation, and by the character and perfections of *HIM* to whom they are related. The primary faculties are understanding, heart, and will. Men have understanding to know, a heart to feel, and a will to act. They are therefore intelligent, sensitive, and active beings —they are also moral and accountable beings. Moral, because they possess the faculties above enumerated, and principally because that faculty which feels, is a moral faculty. Accountable, because they have a faculty of know-

ing their duty, and especially because they have also a faculty of feeling a sense of obligation. They are capable of feeling and appreciating rewards and punishments: in these respects they are proper subjects of moral government. They have also a faculty of volition, which fits them to act under the influence of obligation. Thus, it will be perceived that men possess all the elements of mind, which qualify them to be placed under moral obligation and to render them accountable agents. But the mere possession of these faculties does not produce obligation, they must be considered in relation to their Maker and Sovereign, to estimate the responsibility. Here we approach the point where philosophy fails us. We are unable to estimate fully, or with any degree of certainty, the attributes and perfections of God, which, from the nature of the case, must be the standard of moral obligation. It is perfectly obvious that moral obligation must arise from the relations of moral beings; and if the attributes of one party be not known, the relations sustained to that party cannot be defined, however fully the attributes of the other party may be known. As our Maker and moral Governor, we must be responsible to God, but the moral perfections of God are necessary to be ascertained in order to estimate this obligation, because the standard of right must be found, not with the obliged, but with the obliging party and in his attributes. The relations must be modified by the attributes of both the parties, and out of those relations arise the moral obligation; but the standard must be in the attributes of him to whom the obligation is due. This philosophy may teach, but beyond this abstract proposition it cannot lead us. We are, therefore, under the necessity of seeking another guide, in endeavouring to ascertain the foundation and standard of moral obligation. The *foundation*, if we may so call that of which we directly predicate the obligation, is the *relation;* and the *standard* is the moral character of those attributes, to which the obliged party is related and bound. The question, therefore, now to be settled is, what is the moral character of those attributes, or what are the attributes of God, which are the standard of moral obligation? After this is answered, the relations may be defined with sufficient accuracy for the present investigation.

We have thought it necessary thus to state the doctrine immediately in connection with the inquiry now made, in bringing the radical principles of mental science to the test of revelation.

The attributes of God, as revealed in the Scriptures, may be classed under his infinity, wisdom, power, and holiness. He is infinite in wisdom or knowledge; infinite in power; infinite in holiness or goodness. The *holiness* of God, which is an attribute of his nature, infinite and unchangeable, must be the standard of right for the universe. Nothing else can be substituted in its place. Power cannot be the standard of right to moral beings. It may be necessary to secure an observance or enforcement of that which is appropriately the standard. But it needs no argument or illustration to show, that power may be wielded against right, and utterly subvert the principles of justice and goodness, if not guided by the attribute of holiness. Nor is it more needful to show that knowledge, though it be infinite, cannot be the standard of right. It may be indispensable to provide for the stability and influence of the legitimate rule of moral obligation. Holiness is the standard to be investigated. So it is announced in the revelation of God

"Be ye holy; for I am holy." 1 Pet. i. 16. See also Lev. xi. 44—45. Chap. xix. 2, and xx. 26.

Of this attribute, called holiness in God, we can form no conceptions, except as guided by the revelation which he has given us. It indicates the purity and rectitude of his nature, an essential attribute, constituting the glory and harmony of all his other perfections. It is that which the Psalmist celebrates as "the beauty of the Lord." Ps. xxvii. 4. Moses celebrates the same in his song, Exod. xv. 11—"Who is like thee, glorious in holiness, fearful in praises, doing wonders?" God is called "the Holy One of Israel," as if Holy were synonymous with the name Jehovah. When Isaiah saw, in vision, "the Lord sitting upon a throne, high and lifted up," he saw also "the seraphim—and one cried unto another, and said, Holy, Holy, Holy is the Lord of hosts; the whole earth is full of his glory"—Isaiah vi. 3. When John had his vision and saw the company of the redeemed, and heard them sing the song of Moses and the Lamb, one part of that song was, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy"—Rev. xv. 4. We cite these passages to show that the Scriptures represent God as infinitely, originally, and immutably holy in the perfections of his nature. There is not, in such like passages of Scripture, nor do we believe any where else in the Bible, an intimation of some extraneous standard, by which God's actions are ascertained to be holy and right. We once heard a preacher declare from his pulpit, that "holiness in God does not consist in any taste or attribute of his nature"—but in the same discussion said, "holiness in God consists in his doing right." We were then, and we still are puzzled to know what was the preacher's standard of right, or of estimating holiness in God.

We have heard much speculation on the foundation and standard of moral obligation—and have heard the nature of things, the greatest happiness of the universe, alleged as the standard; and we are not able now to remember the half which we have heard absurdly alleged on this subject. Time would be uselessly spent to name and refute the absurd theories which men have advocated and attempted to prove, first by philosophy, and then by the scriptures of truth. The compass of our inquiry leaves them all out of view at present, and brings us directly to the scriptures alone for intelligence on these two momentous inquiries—What is the *standard* of right or moral obligation? and what is the *foundation* of moral obligation? When these two questions are answered correctly, the whole subject is easy.

To ascertain the standard of right or holiness, take the following method. The scriptures represent the ultimate end or object of all God's manifestations and administration to be his own *glory*. "The Lord hath made all things for himself." Prov. xvi. 4. "For of him, and through him, and to him are all things: to whom be glory forever." Rom. xi. 36. "The heavens declare the glory of God." Ps. xix. 1. This sentiment of the Psalmist is recognised in Paul's Epistle to the Romans, i. 20, 21. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they *glorified* him not as God, neither were thankful." Thus the manifestation of God's glory is the object of creation; and the manifestation is so clearly made,

that heathens are without excuse. The same is true of God's providential government. His counsel stands, and he will do all his pleasure. "He hath prepared his throne in the heavens; and his kingdom ruleth over all." Ps. ciii. 19. "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Ps. cxxvi. 10. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all." 1 Chron. xxix. 11. These and such like declarations and ascriptions, which abound in the scriptures, show the glory of God to be the object of his governing providence. In addition we assert, without fear of contradiction, that in all that is said of the scheme of redemption, in its counsels, its development, and execution; in renewing, sanctifying, and saving men, the glory of God is the grand object which Jehovah has published to the universe and will confirm at last in the grand consummation. In this great object the redeemed and the angels of heaven will unite their song of celebration, and ascribe "glory to God in the highest."

Let it now be asked what is the glory of God, according to the scriptures of revelation? When Moses prayed that God would show him his glory, the reply was, "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." Exod. xxxiii. 19. From this answer it would seem that the goodness of God was his glory. The song of heaven would seem to teach that his holiness is his glory. Other parts of revelation denominate the manifestation of mercy, grace, and judgment, the glory of God. From the whole it is evident that the manifestation of God's attributes or perfections constitutes his glory. But it is also very evident, that the peculiar lustre of all God's perfections is his holiness. This is his glory. To publish, maintain, and illustrate the holiness of all his attributes, is the great object of creation, providence, and grace. This constitutes the loveliness of his character, in which he most delights, and to which he demands the homage of an intelligent universe.

A consideration of no small importance in this examination, is, that sin is every where represented as the opposite of holiness, in its nature and tendency. It is nowhere represented as opposite in its nature to knowledge or power. The most sinful being in the universe is represented as having great knowledge and mighty power, yea, "the Prince of the power of the air, who now worketh in the hearts of the children of disobedience." Now if sin, for which men are condemned, and for which alone they are worthy of punishment, be every where, in the scriptures, represented as opposite in its nature to holiness, is it not irresistibly certain that holiness is the standard of moral obligation? This argument is so plain and conclusive, and its premises are so obvious, that it needs no further illustration. The result of this brief sketch, which might be greatly enlarged, is conclusive that holiness is the standard by which moral obligation is to be estimated. All men are bound to be holy, because God is holy.

The way is now prepared to inquire after the *relations*, which are the *foundation* of moral obligation. We have said the relations, and consequently obligations, may be modified by certain things in the character of the parties. If God is holy, and man has capacities to be holy or sinful, man must be placed in a relation which binds

him to be like his Maker, in his moral character. We have formerly described the faculties of man, and shown that his beart is a moral faculty and constitutes him a moral being. But in order to constitute him a proper subject of moral government, he is made capable of knowing the rule, and capable of acting under its influence. In other words, he is an intelligent being, a sensitive and active being: and with faculties indicated by these expressions, he is a proper subject of government, of praise or blame, reward or punishment. This is the philosophy of the subject. Now what saith the scripture of man? In answer to this question we may refer to the scriptural proof, already stated in former articles, that man has a spiritual and immortal soul, or mind, possessing the faculties of understanding, feeling, and acting—*understanding* to know, *heart* to feel, and *will* to act. It will be at once perceived that one who has understanding, may be required to know; that one who has a heart, may be required to feel; and one who has a will, may be required to act. One thing more only is necessary to fit him for moral government; that is, liberty to act just as he *feels* pleased to act. Such is man—an intelligent, sensitive, active, free agent.

We have before shown the meaning and place of moral freedom; that it consists in the connexion between pleasure and choice; that it is unbroken and essential to moral obligation. All the commands of God imply both freedom and obligation. All the arguments addressed to men in the Scriptures, imply the very kind of freedom which we have described, all the promises and threatenings involve the same facts, and moral obligation cannot bind a man in that wherein he has no freedom. Such are some of the principal elements of mind and its condition, which are necessary to be adverted to as recognised in revelation, and modifying the relations under which man is placed.

It will now be very obvious that such an agent may sustain many relations to Him who made and governs him, and will call him to an account—to the laws and principles of God's government—and to those who are associated with him in action and in destiny. Some of those relations are fixed and unalterable; others are adventitious and temporary. But we have not room to point out all those relations—even if we had the time, and our readers would have patience to read them. A few, however, will be sufficient for the present purpose.

Men are *dependent* on God for their beiug and well being: and this expresses one relation which is essential to moral obligation. On this topic nothing can be more plain than that as creatures men must be dependent on their Creator; and this relation cannot be destroyed while they exist. But if this relation of dependence could be broken up, and men become independent of their Maker, it would be difficult for us to conceive how they could be under obligation to him. Obliterate the doctrine that men live, move and have their being in God, and the bond is sundered, which binds them to his service. The Scriptures abound with recognitions of obligation, based upon man's dependence. How often was Israel admonished to return unto God, who created them, and to the Lord, who preserved and delivered them? "Hear, O heavens, and give ear, O earth; I have nourished and brought up children and they have rebelled against me." In this relation God's preserving care, his providential favours, his continued goodness, his long suffering kindness and his gracious blessings, are often referred to, for the purpose of en-

forcing obligation. All the commands of God, given for the obedience of men; all the threatenings and denunciations of revelation against the disobedient; all the promises of good to the obedient and believing; all the persuasions of mercy; and, in short, the whole law and gospel, involve and explain obligation as necessarily connected with the relation of men's dependence on God.

Men sustain the relation of subjects to a Sovereign. God is the Sovereign of the universe, and men are subjects, in one province of his empire. We speak now of men as placed under a moral government; or, in other words, a government for the regulation of intelligent moral agents.

God governs, doubtless, the material and irrational universe; the planets, the elements, the irrational animals are all under his control. It is also true that there are laws by which he governs these things, an order in which he disposes of them; but this describes not the government of God over intelligent, moral agents. This sovereignty over minds is a government of laws with their penalties; and of influences consistent with his moral attributes, and with the moral agency of men. As a Sovereign, God has a perfect right to prescribe the rule of men's conduct, including every feeling, investigation and action, from the commencement to the close of life. He has a perfect right to estimate the character of obedience and disobedience, to annex the rewards and penalties, according to his own pleasure. As a Sovereign he forms and places men under such relations to himself and to one another as he sees fit. Nothing can be more certain, or more clearly revealed, than God's sovereign dominion over men, as subjects at his rightful disposal. The fact, in all its length and breadth, is spread over the whole face of the Scriptures; and there can be no doubt that it is easily recognised in the administration of God's government over men. It is needless to cite passages of Scripture to prove what cannot fail to be manifest, in every book and chapter from Genesis to Revelation. The modifications of this relation are also pointed out in the revelation of God to men. The fact, that God has given a revelation to men, establishes the truth that God is Sovereign and men are his subjects.

We have named two relations, which, when united and considered in all their various adjustments, present the case in its scriptural and proper light. Men are *dependent subjects* of God's moral government, and all the subordinate relations, included in this state, are included in the foundation of moral obligation. It is not necessary for our present purpose to trace all these subordinate relations, nor to argue the general question. A mere statement of the case will be sufficient. Throughout the whole Scriptures these relationships are recognised as the basis of obligation; and it is perfectly evident that where no relation exists there can be no obligation.

But this is rather a general view of the subject, in the fully recognised relationship of men, with all their faculties entirely developed. There remains a question of its application to the constitution of man's being. On this point not much need be said. We are prepared to affirm, on principles already established, that men are moral beings in the constitution of their nature, antecedent to all agency, or moral action. The relation is of a dependent moral being to a moral Governor. Obligation supposes something to be done, or acted; and whether it has been done or not, is not the question to be asked in order to settle

the idea of responsibility. Moral obligation arises from the relations of moral beings; and demands a conformity of the one party to the standard furnished by the other party. This demand is modified according to various circumstances of capacity, objects and intelligence. If we suppose the case of an infant, who is without any knowledge of God, or of any fellow creature, and one who has never had a single volition, that is right or wrong, we may illustrate the thought. This infant is a moral being, because it possesses a soul in its nature capacitated to apprehend, feel and choose. No matter how small the point of time may be supposed to be between the giving existence to the soul and the soul's appropriate action. The thought is this, the relations, out of which moral obligation arises, are between the mind and its Maker, or the mind and whatever else may be supposed to claim obligation. They are not primarily relations between actions and God, but between agents and God, and between them as moral beings, dependent subjects of God's government.

We have now only room to state a few things on the *measure* of this obligation. We mean something a little different from standard by measure. Moral obligation may be proved to exist by the relations out of which it arises, and by the character of the perfections to which the relations are sustained; and this is the standard, but the extent may be conceived to be modified by some other considerations. Although standard and measure generally signify the same thing; in this case there is a difference—more, perhaps, in the loose and hasty conceptions of men than in the facts.

It is alleged by some, that *knowledge* is the measure of obligation. We have heard the idea expressed as a maxim, that "knowledge is necessary to the existence of sin." It is also incorporated in the definition, which some men give of sin: it is, say they, "a voluntary transgression of a *known* law." To this doctrine we object. There are sins of ignorance, and opposition of feeling to holiness is sin, whether any law is known or not. The susceptibility or adaptation to be pleased with sin, or to be opposed to holiness, is sinful. Sinning implies action, but sinfulness does not necessarily imply exercise. Knowledge is not therefore the measure of responsibility, although it may increase it, and aggravate sin.

It is also alleged by many that *power* is always the measure of responsibility. In order to make this appear, much is said and written. All the subtilties of philosophy are employed to distinguish between the different kinds of ability; and after all, the application is deceptive and unsatisfactory. We think the case is plain, that a recognition of ability is appropriate and necessary where that identical ability is to be employed in the fulfilment of obligation. But physical power is not employed in the emotions of love, hatred, joy, sorrow and humility. It would be out of place, therefore, to say that men have physical power to love God; and the same of all emotions. On this subject the Scriptures connect power with obligation in many things, but in other things leave it out entirely. Habits of sin are represented as taking away the ability to do good. Jer. xiii. 23. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." A man may have an ability to do evil, but none to do good, and yet not be freed from obligation to do good. This is also the fact in the case of fallen spirits, "reserved in everlasting chains, under darkness unto the judgment of the great day."

Paul complained of his inability to do the good he would, and being brought into captivity to the law of sin, not as an excuse, but as a penitent lamentation over his sin. Rom. vii. 7—23. The general principle is stated in strong terms, in Gal. v. 17. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." By the *flesh* here none can doubt, from the explanation contained in the 19, 20 and 21st verses of the connexion, that the apostle intended a corrupt principle of action, which disabled men from doing good. The same apostle magnifies the love of God in the following remarkable words, Rom. v. 6. "For when we were without *strength*, in due time Christ died for the ungodly." Again the same inability is repeated Rom. viii. 7. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." And Christ said "no man can come unto me, except the Father, which hath sent me, draw him." John, vi. 44. These and such like passages of Scripture are not intended to release men from obligation to be holy, and yet assert their inability in themselves to become so. The result, therefore, is, that men are under obligation to be what they are unable in themselves to become. And we think the whole scheme of salvation by Jesus Christ, and more especially the mission of the Holy Ghost, show the fact, in all its sad and condemning details. If men have ability to fulfil the whole demands of God's law, there is no necessity for the influence of the Holy Ghost.

On the whole, it is safe to abide by the law of God as the measure of obligation. Speculation can never settle the question, or make it binding if it were settled. There must be authority to settle a question of so much importance; and that authority can be found no where else, but in the revealed will of God. Still it may be asked, how it is with the pagans, who have no revealed law? We answer, those without law are a law to themselves; and God has not left himself without a witness to them, so that they are without excuse. Men are created to feel responsibility; they are so constituted that they are not only capable of feeling it, but that they cannot possibly avoid a sense of obligation. They may pervert it, mistake and misapply it; but escape from it they can never. It accords with the constitution of their being, as possessing faculties to understand, feel and choose: and not to feel any sentiment of moral obligation would be violating the principles of their nature, and prove them to have no sense of right or wrong. Talk as long as we may on this point, there is no setting aside this fact; men have a sense of right and wrong, and along with it moral obligation. F.

GERMAN UNIVERSITIES.

The following statement, published sometime since by Professor Robinson of the Andover Theological Seminary, will afford gratifying information to a portion of our readers.

"The universities of Germany were all founded by the governments of the countries in which they are respectively situated; but up to the time of the Reformation all such foundations, with their rights and privileges, had to receive the confirmation of the Popes. That of Wirtemburg, in 1502, was the first that was confirmed by the Emperor of Germany, and not by the Pope; although the assent of the latter was afterwards applied for.

"At the present day, all the uni-

versities are immediately and entirely dependent on the respective governments within whose bounds they fall. All the professors, and instructers of every kind, are appointed, and generally speaking, their salaries paid, directly by the government; which supports also, or directs, the whole expense of the university, of the erection and repair of buildings, and of the increase of the library and scientifick collection. The writer has not sufficient information to enable him to state with precision what sums are annually appropriated to the support of the several universities, nor even of the larger ones. He only knows that the Prussian government pays annually, on account of each of the universities of Halle and Bonn, the sum of 80,000 rix dollars. The government of Wirtemburg appropriate annually to the university of Tubingen the sum of 80,000 florins. This is exclusive of the expense of a particular institution in the university for the support of Protestant and Catholick theological students; the annual cost of which is from 90,000 to 100,000 florins. The universities do not exist as independent associations, under charters granted by the government; but stand immediately under their control, are regulated by them, and may at any moment be abolished by a decree of the same power which called them into existence.

"*Berlin University.*—This university, although it went into operation only in 1810, has already taken the first rank among the literary institutions of Germany. Situated in the midst of a large and splendid capital, amid a population of 220,000 souls, and supported by the whole influence of a powerful court and government, it has of course had comparatively few obstacles to struggle with. It is located in an immense building, formerly the palace of Prince Henry, the brother of the great Frederick, in the midst of the most fashionable and splendid part of the city. The building is sufficiently large to accommodate the collections in anatomy, natural history, &c., besides furnishing lecture-rooms for the use of all the professors in their turn. This edifice gives a strong impression of convenience and utility; and it was a thought of thrilling interest, when, sitting among three or four hundred pupils, who were drinking in the instructions and the pure spirit of the Gospel from the lips of Neander, to compare its present destination with its former character, when the voice of mirth and revelry resounded through its halls, 'and the harp and the viol, the tabret and pipe, and wine were in the feasts; but they regarded not the work of the Lord."

"It has ever been a favourite endeavour of the King of Prussia, to collect in his university at Berlin the ablest men of the whole country. In this he has not been unsuccessful. The faculties of law and of medicine at present decidedly take rank of all others in Germany; while the philosophical one is in no degree inferior to any other. The theological faculty is abler, and more fully attended, than any other, except at Halle. This arises, in general, not from the greater ability of the professors at Halle—except so far as Hebrew literature is concerned, where Gesenius incontrovertibly takes the first rank—but from two other causes: viz. first, that a very great proportion of the theological students are poor, and Halle is in itself a cheaper place than Berlin, besides having a multitude of stipends and free tables; and, secondly, that Halle is the favourite resort of almost all the followers of Rationalism, who at the present day constitute a very large class among the theological students. Berlin, both as a city and a university, has a decided preponde-

rance to Evangelical Religion, and may be regarded as one of the strong holds of faith and true piety in Germany.

"The theological department contains the names of Strauss, the most popular and eloquent of the court preachers, who lectures on *Homiletics*, or practical theology; Marheinecke, who teaches *Dogmatics*, or systematic theology, and who is a disciple of Hegel, and verges towards Pantheism; Schleiermacher, a man of great simplicity of manners, and one of the deepest thinkers of the day, who wanders at will over the whole field of theology. He has a system of his own, and has many followers. He seems to stand between the Rationalist and the Evangelical party, being, however, more distant from the former than from the latter. It was related to the writer, by Harms of Kiel, that he himself, and several of his acquaintances, had been brought off from Rationalism by the logic of Schleiermacher; but, not being able to rest in the position which he had taken, they had gone forward to embrace the Evangelical doctrines. Neander is the first ecclesiastical historian of the age, and one of the best, if not quite the best, exegetical lecturer on the New Testament in Germany. His great work on the History of the Church is advancing, but with slow progress. Hengstenberg is still quite a young man, and early distinguished himself as an Arabic scholar at Bonn, where he was the editor of the Moallakat of Amrulkeis. At present he is engaged in a work entitled 'Christology of the Old Testament,' which treats of the predictions respecting the Messiah under the ancient dispensation. The first volume was published in 1829. He is also the editor of the *Evangelische Kirchenzeitung*, a work which has done good, although it is generally regarded as too intolerant in its spirit. As a jurist, the name of Von Savigny stands pre-eminent in Germany. In the medical faculty are the names of Von Graefe, Hufeland, Busch, and others. In the various departments of the philosophical faculty, are Hegel, the present prince of metaphysical philosophers in the north of Germany; Encke, the astronomer, who read lectures as a member of the Academy of Sciences; Von Raumer, the historian; Charles Ritter, the celebrated geographer, a pious and most amiable man; Bekker, the indefatigable editor of Greek and Roman classics; Bockh, the Greek philologist, and editor of Pindar; Zumpt, the Latin grammarian; Bopp, the Sanscrit scholar; and a host of others. The whole number of the instructers is usually more than a hundred. The number of students at Berlin, in the winter of 1829–30, was somewhat over 1800.

"*Halle University.*—Halle has claims of peculiar interest in the history of theology, from the circumstance that it was founded, in part at least, through the influence of the pious Spener, in 1694. The first occasion of its foundation was the secession of the jurist Thomasius from Leipsic, with a great number of his pupils, to whom he continued to deliver lectures at Halle. Spener's influence occasioned the appointment of Breithaupt, Anton, and that man of God, Francke, as the first theological professors. Halle, therefore, became the seat of all Francke's exertions, and of that school of piety and deep religious feeling which forms an era in the history of the German churches. Nor was there any want of learning, strictly so called. Francke, with all his active duties, was a distinguished Biblical scholar, for his day; while the name of Thomasius ranks high in the history of German jurisprudence; and the two brothers, I. H. and C. B. Michaelis, as also Cella-

rius, were not certainly inferior men. The tone of piety, however, begun to give way with Baumgarten: and at length the foundations of faith in a Divine Revelation were undermined by Semler. Nesselt, and some others, still regarded themselves as orthodox; and within these few years their contemporary, the venerable Knapp, has closed a long life of unobtrusive but consistent piety. He stood, however, alone; while Rationalism, through the exertions of Wegscheider, the countenance of Gesenius, and the indifference of Niemeyer, had obtained firm footing, and seduced the understandings of the great body of the students.

"The translation of Professor Tholuck from Berlin to Halle, as the successor of Knapp, gave the first occasion for open hostilities. The theological faculty, or at least the principal members of it, protested against his coming, as being notoriously of different views and feelings from themselves, and as having already pronounced sentence against them before a public assembly in London. He came nevertheless; and the amiableness of his manners, combined with his uncommon and unquestionable talents and learning, served in no long time to wear away the violent prejudices which had existed against him. The year, from the Spring of 1828 to that of 1829, he spent in Rome; and then returned to his duties with increased vigour and influence. The difficulties which occurred in Halle the last winter, although neither occasioned nor promoted by himself, turned again for a time the popular current against him; but the excitement has probably ere this time subsided, and we may securely trust that God will here, as every where, overrule all apparent evil for good. In person, Professor Tholuck is slender and feeble —his conversation is uncommonly engaging and full of thought— and although not yet thirty-two years old, he possesses a greater personal influence and reputation than any other theologian of Germany. To an American Christian, who travels on this part of the Continent, Tholuck is undoubtedly the most interesting person whose acquaintance he will make.

"Gesenius is already so well known in this country, that a short notice of him may suffice here. He is also an instance of great precocity of learning; the first edition of his Hebrew Lexicon having been published before the age of twenty-four, his larger Hebrew Grammar at twenty-seven, and his Commentary on Isaiah, which placed him in the first rank of Biblical critics, before thirty-two. His manners have more of the gentleman and man of the world, than is usual with German professors; and a stranger, who should meet him in society, would never suspect that he was a laborious and eminently distinguished philologist; much less the first Hebrew scholar of the age. He has now been several years employed upon his *Thesaurus* of the Hebrew language, and has in the mean time published three editions of his Manual Hebrew Lexicon, the first of which was translated several years since by Mr. Gibbs. He is now occupied with an edition of the Manual Lexicon in Latin, which is to be completed in the coming Spring; and is at the same time making preparations for the more rapid completion of the Thesaurus, the first part of which is already published. Thilo, the son-in-law of Knapp, is highly esteemed as a lecturer on ecclesiastical history and exegesis of the New Testament. Wegscheider is sufficiently known, as the standard-bearer of Rationalism in its lowest forms. The number of students has been increasing for se-

veral years. In 1829, there were 1330; among whom were 944 students of theology, 239 of law, 58 of medicine, and 89 in the philosophical faculty."

EPISCOPAL EULOGIES ON SIR WALTER SCOTT.

The following paper is taken from the *Christian Observer* of August last. We republish it, because, although originally intended as a rebuke to mitred clergymen in the Established Church of England, its scope is as applicable to clergymen in the United States, as in Britain. We have personally known at least one clergyman, who was deeply and lastingly injured, by reading with enthusiastick admiration, the fictions of this admired writer; and we doubt not there are many others—clergymen and laymen, women as well as men, and these not a few—on whom the Waverley Novels have had a most pernicious influence.

To the Editor of the Christian Observer.

I impute it to your having already so often warned your readers against the Waverley Novels, that you appear to have thought yourself absolved, as a guardian of Christian morals, from noticing in either of your last two numbers the public meeting lately held to promote the Abbotsford Subscription, at which no fewer than three Right Reverend Prelates were present, and vied with each other in their eulogies upon the author of Waverley. The Lord Bishop of Exeter adverted to his honourable and noble conduct in regard to the liquidation of his debts; and this, it will be cheerfully admitted, was a just theme of panegyric. But the Bishops of Llandaff and Gloucester were seduced by their literary predilections to tread upon more unsafe ground; not merely eulogising the deceased author for his amiable character, his honourable feelings, and his splendid genius; but for what is a very different and far more important matter, the practical application of his talents. Both these Prelates seem to have felt, in accordance with their Christian profession, that genius is of itself no subject of eulogy; that it is a blessing or a curse, to its possessor and to the world, according as it is well or ill applied; and that, consequently, in order to make out a powerful claim to public gratitude, it must be shown not only that Sir Walter Scott possessed pre-eminent talents, the splendour of which no man denies, but that he employed them in a manner becoming his moral responsibility before God. Thus we find the Bishop of Llandaff saying, in the report of his speech (and none of the three Prelates, up to this hour, has denied the reporter's correctness), that "one circumstance there was on which he would make a passing remark; and that was, the fact, that a man whose works had been written so fast, and were so diversified and voluminous, as those of Sir Walter Scott, had never penned, or at least published, one sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion; it was a remark in which, he believed, all who had read, and derived instruction as well as delight, from those works, would entirely concur." The Bishop of Gloucester, in like manner, is reported to have said, that "he could not refrain from expressing his sense of the gratitude due to the above lamented individual, by every friend to *morality and religion*, for the manner in which he had treated, with reference to *those two objects*, every subject which had come under his pen. What a contrast did he in his works present to his predecessors in the art of novel writing,

and what a strength of moral purpose was observable throughout the whole of his voluminous writings. He had, in fact, converted that species of writing, from a mere idle waste of time, into a source of moral and entertaining instruction; and by his historical fictions had excited a curiosity in the minds of his youthful readers, by which they were induced to inquire into the history, laws, and literature of their native, and of all other countries, whose annals were illumined by the almost magical influence of his pen."

Now I feel constrained to differ from both these Right Reverend speakers in almost every one of their statements. Even as regards a knowledge of the annals of past days, the "historical fictions" of the Waverley Novels, far from being beneficial, have done much prejudice to veracious history, by giving the most false and delusive representations of persons and events. The object of the talented writer was to dress up entertaining stories, and not to pioneer the way for youth to delve into real history. So far from it, the study of his pages is a serious impediment to the study of actual facts; for the mind of the reader, having become prepossessed with plausible fiction, does not easily divest itself of the prejudice, so as to allow it to search out historical truth. Of the author's incorrect exhibitions of history, I need not adduce a more flagrant instance than the irreligious and profane caricatures which he has given of men of whom, with all their faults, "the world was not worthy;" men to whom religion was the first and dearest subject of thought and feeling; men of prayer; men whose Bible was their constant study, and who learned there those doctrines, and those very phrases, which Sir Walter Scott has held up to the laugh and scorn of an ungodly world. How little the highly gifted writer thought of the moralities of veracity, may be learned from his deliberate and oft-repeated denial of the authorship of his novels, continued during many years, and justified by him as necessary self-defence against public curiosity. If a man could thus systematically lie, and defend lying, where convenient, in private life, there is not much trust to be placed upon his accuracy in historical novels, wherever a good story might be made by means of colouring or perversion. He somewhere tells the world, that when he could not recollect a motto suited to his purpose, he invented one, subscribing to it the name of Pope, or Dryden, or any other author that suited his fancy. I see no moral distinction between this literary fraud and the forgeries of Chatterton or Ireland, except that the latter were ashamed of their guilt, while the former treated his as a good jest. I do not mean that Sir Walter Scott would wilfully falsify facts in a regular history, like that of the Life of Bonaparte, or his Tales of a Grandfather; but assuredly there is nothing to lead us to suppose that he felt any scruples in saying what was picturesque, rather than what was true, in his novels. Persons fancy they are improved in their knowledge of history because they gain a smattering of past matters in these pseudo-historical tales; but the plain state of the case is, that they judge of the history by the novel, and not of the novel by the history; and the portraits which they place in their cabinet as authenticated originals, are often, and always may be, merely fancy paintings. The reader may nearly as well imagine that he has a fair acquaintance with Pope or Dryden because he has read a forged citation, as that he has a just notion of historical events or personages because he has read of them in the Waverley fictions.—

In another respect, also, Sir Walter Scott has done great harm to the truth of history, by giving popularity to a species of writing, now to be constantly seen in the pages of some of the magazines and Annuals, in which an historical personage or event is introduced in a manner that involves truth and fiction in an inextricable maze. It were easy to point out many instances in which well-disguised tales of imagination and pretended "passages in the life" of some remarkable man, have been taken for granted as historical facts; and they are likely enough to go down to posterity as such, and to be believed with as much reverence as the conductors of the Morning Watch have shown to the tales entitled "Passages in the Diary of a Physician," in quoting them as undeniable facts corroborating their absurd notions of miracles and I know not what. Sir Walter Scott would have been the first to ridicule, in no sparing terms, the idea that he was a conservator of history, and not a writer of novels.

But besides the gratitude due from the readers of history, both the Right Reverend Prelates add that a similar debt is due from the friends of "religion and morality." This the Bishops affirm, not upon a slight inspection, but upon an intimate acquaintance with "the whole of his voluminous writings." How it is that two Bishops and pastors of Christ's flock should, in these busy and alarmingly critical times, have found leisure to peruse "the whole" of the Waverley Novels with such diligent attention as to be able to attest, in the strongest terms, that "not *one sentence* could be represented as in the slightest degree prejudicial to the interests of morality and religion," is a private concern, not necessary to the discussion of the public question, and only publicly alluded to because publicly avowed. Their Lordships were solemnly admonished in their capacity of priests, and have solemnly admonished others as bishops, and "clearly determined, by God's grace," to "give themselves wholly to the office whereunto it hath pleased God to call them," so that, continues the Ordination Service, "you will apply yourselves wholly to this one thing, and draw all your cares and *studies* this way." There is much more said in the Ordination Service about pastoral "studies;" our Reformers doubtless knowing that trifling reading was one of the most specious snares to a clergyman, for this, among other reasons, that he may hold commerce with idle books without the scandal and the injury to his character which would attend most other frivolous pursuits. "Consider how studious," says the Bishop, addressing the candidates for the priesthood, "ye ought to be in reading and learning the Scriptures," "and how ye ought to forsake and set aside, as much as you may, all worldly cares and *studies*." The reason of these solemn injunctions is traced to the awful responsibility of the sacred office: "Have always printed in your remembrance how great a treasure is committed to your charge; for they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve is his Spouse and his Body. And if it should happen that the same church, or any member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment which will ensue. Wherefore consider," &c.

How forcibly these exhortations to eschew all vain, frivolous, and otherwise than religiously edifying, reading, apply to the bishops of Christ's flock—even more, if

possible, than to less exalted ministers—needs not to be pointed out. At the same time, both justice and charity require that we should not hastily condemn an ordinary elder, much less a father in the church: and as it may be that the two Right Reverend Prelates, in perusing every "sentence" of the "voluminous" Waverley tales, were studying for others, and not for themselves; as monitors, and not novel readers; as men anxious to know what are the peculiar dangers and temptations of the passing day, that they may the better repel them, and drive away error from the flock;—and as, moreover, after this diligent perusal, both of them concur in the opinion that the whole series does not contain one "sentence which could seriously be represented as in the slightest degree prejudicial to the interests of morality and religion;" that, on the contrary, they are a source of "moral" as well as "entertaining" instruction; it may be candidly imputed to a conscientious opinion, and not to a dereliction of duty, that the two Prelates were thus employed, viewing their reading as a course of self-denial, and neither considering their time ill-spent nor their example dangerous.

But then comes the question, Are these novels really worthy of these Episcopal eulogies? The present writer cannot claim the merit of having read every sentence in these voluminous works, nor even one-half or one-fourth of the series—in fact, to speak the truth, he has only read here and there a single tale or volume, during the many years of their being before the public; and these only when specially urged to do so by friends who seriously asked his opinion of them, and requested him to peruse a few volumes, in order to correct what they considered a harsh and mistaken judgment. But though he cannot, therefore, compete with those who have read the whole, or the greater part, yet, if the portion which has fallen in his way appeared to him very exceptionable, he violates no canon, either of charity or sound criticism, in arguing from these parts to the whole. There is a great difference in this matter between warning and recommending. A father might feel unwilling to recommend a story-book to his children unless he had read the whole of it; but he might find even in dipping into a few pages sufficient to induce him to prohibit it. If we taste poison the moment we raise the cup to our lips, there is no need to quaff the whole potion in order to prove that it is deleterious. These remarks are offered, because it has been said that Sir Walter Scott's novels have been condemned too hastily and superficially by religious men, who probably have not read one in ten of them: as if a man could not truly aver that he saw another rob an orchard, because he was not acquainted with his whole life and conversation; which knowledge, doubtless, would have been necessary if he had been requested to sign a general testimonial to his character, but was superfluous in attesting a specific fact.

Now the writer of these lines, and many other persons who have looked into considerable portions of the Waverley Novels, but who would not think it right, without a strong call of duty, to devote the many weeks and months requisite for the perusal of the whole of them, have come to a conclusion directly the reverse of that of the Bishops of Llandaff and Gloucester. They have discovered in these tales a mournful absence of any thing like a moral, such as we do not find in the writings of most of the virtuous Heathens themselves, who usually kept in view some supposed good instruction in the midst of their amusement. Sir Walter Scott does not pretend

to do this. He would not, indeed, wilfully deprave society, and his novels stand in honourable contrast to many of the licentious books which disgrace reading-rooms and circulating libraries; but, still, they do not propose to themselves to be ethical treatises; and if they amuse, and do no harm, that morally is the highest praise to which they can aspire.

But they *do* harm. They profane the name of God; they expose religion to contempt, by mixing it up with cant, selfishness, weakness of mind, and hypocrisy; they burlesque Scripture, so that no person familiar with these novels can read the word of God, or hear it read in church or in the family, without being constantly reminded of some ludicrous association. This baneful habit, it is feared, runs throughout the series; for though Old Mortality is the most conspicuous example which has come under the eye of the present writer, yet he sees in other volumes, and in the extracts from them given in the newspapers and magazines, an habitual trifling with Holy Scripture, as if its only value were to make jests upon. Were there no offence but this in the whole set, this were surely sufficient to contradict the assertion that they contain nothing which is even "in the slightest degree" prejudicial to the interests of morality or religion, and that the lamented author deserves the "gratitude of every friend to morality and religion for the manner in which he has treated, with reference to these two objects, every subject which came under his pen." If this be true, great indeed is his praise: his works ought to be found in every school and family library: they might even with advantage be deposited, like the chained Bibles, for popular perusal in our churches: and, above all, the Society for promoting Christian Knowledge, ought long since to have purchased the copy-right, for the sake of diffusing them more widely, at a cheap rate among the people.

These observations have exceeded their intended limit, otherwise a few specimens of particular characters, stories, incidents, dialogues, and remarks, should have accompanied them, in order to guard the public against the evils which may arise from the authoritative statement of the two Right Reverend Prelates, who, as men of candour and literary habits, would surely not object to an opinion so publicly and deliberately given being publicly brought to the test of truth; though with that just respect and moderation of language which the station and character of the deponents fairly claim. The present writer would, however, much prefer that some other person, better qualified than himself, should take up the question, and show, point by point, the evil tendency of these popular productions. The task might lately have seemed superfluous, at least for the sake of most religious persons, who had come to a tolerably well-defined conclusion upon it; but as two Bishops have so deliberately given a contrary opinion, the question is again thrown open, and the young and unstable may be led away into an injurious course of reading, by the deference which they will justly pay to the responsible averments of two Christian Prelates. If various readers of your pages would briefly state what has occurred to themselves in the way of serious objection to these publications, the result of the whole, it is conceived, would be very valuable, without the necessity of any one individual undertaking the ungrateful and unedifying task of perusing the voluminous series. The present writer would readily add his humble quota of remarks; and the religious part of the community would

have the whole question fairly before them, and be able to judge of its bearings.

MONITOR.

The following extract from "The American Quarterly Observer" is a fit article to be read in connexion with the preceding.

POETRY AND FICTION.

To clear English literature of the drinking influence that pervades it, would be an immense task. Sir Walter Scott is answerable to a heavy charge against him, on the score of the immoral influence of his works from this sole cause.—There are scenes in his novels, which might make the mouth of a hermit water; drinking scenes in great number, where the approbation of the writer to the wassailing and merriment cannot be disguised, and cannot but be exceedingly injurious. To take one of the least reprehensible of his works, Ivanhoe; there is in that volume an admired drinking scene between Richard of England and the feasting friar in the hermitage in merry Sherwood forest, which few of his readers perhaps ever thought of condemning, but whose whole power (and it is very great) goes directly to put "spare temperance" to the blush, and contradict her "holy dictate," and render all her suggestions ridiculous; it tends to make the idea of a drinking frolick a pleasant, and not an immoral thing. Some of these novels, that are exerting a wide and powerful influence over the world, are the very books, which of all others the wild dissipated youth every where would keep open on his table, to give a greater zest to his wine cups and his box of Spanish cigars. The charm of Scott's works, and their excellence in some respects, make this immoral influence most bitterly to be regretted, and sternly to be condemned. If it exists in his works, how much more does it in similar works of minds utterly inferior. What libraries of novels and licentious rhymes have swarmed from the press, composed, most likely, under the inspiration of ardent spirit, and of an influence directly calculated to make the drunkard's appetite burn higher. It is happy that there are not many works concocted, like Byron's Don Juan, from the dregs of Holland gin; it is a curse to the world that there is one. Byron is only one among gifted minds, that, had they not been destroyed by intemperance, would now have been living to bless, at least not to corrupt and curse the world. In the biographies of such men, for instance, in the life of Byron by his brother drinker, it makes one indignant to witness the levity with which this vice is treated, the excuses that are made for it, the veil and pleasant colouring with which its hideous features are disguised.

Burns was a victim of the use of ardent spirit; and multitudes there were of the high and the noble, who would drink with him, and hang upon the wit inspired by the destroying cup, who afterwards left him to perish. In the poetry of Burns, there is much that ardent spirit has rendered grossly immoral; nor has the immorality of his works, nor that of any other licentious genius in the English language, ever been reproved with any thing like the severity it deserves. On the contrary, it is always palliated. And because the biography of men who have perverted into the devil's aid the powers of mind bestowed upon them, has usually devolved upon beings of a kindred spirit, the curse of their depravity has been perpetuated, with scarcely a restraining influence, from generation to generation. What condemnation is too severe, applied

to an apology like the following, for the immoralities of Burns, written by a Scottish lady and incorporated with similar criticism in the life of that poet. "His poetical pieces blend with alternate happiness of description the frolick spirit of the flowing bowl, or melt the heart to the tender and impassioned sentiments in which beauty always taught bim to pour forth his own. But who would wisb to reprove the feelings he has consecrated with such lively touches of nature? And where is the rugged moralist, who will persuade us so far to chill the genial current of the soul, as to regret that Ovid ever celebrated his Corinna, or that Anacreon sung beneath his vine?" Such language as this, about "the genial current of the soul," (the love of strong drink and debauchery,) reminds us of the affectionate concern of the drunkard, for the reputation of *the good creature*, in his view so cruelly slandered.

Musicians, poets, painters, and statesmen, have fallen victims to this vice, and mainly because all the habits of society have been such as to encourage it. Musick, painting, and poetry, have all been brought under contribution to foster the appetite of the drunkard. The celebrated pictures of Teniers, withdraw the mind's notice from the immorality of their subject, just in proportion to the exquisite humour, originality, and minuteness, with which the scene is delineated. The power of the artist makes the delighted spectator, though ever so temperate, almost wish, for a moment, to be one even of the drinking company on the canvas.

In some of the German and English drinking songs, musick and poetry have been allied in so exquisite a manner, that they would, without any other temptation, be enough to beguile any young and susceptible being into this dreadful vice. Think now of influences like these, passing through society in the pleasantest shapes in which the soul is accustomed to receive her moral impressions! Even if each were very small in itself, combined together their power would be very great.—The temperance reformation will never be victorious, till such sources of the evil as these are utterly cut off. And let it be remembered, that this reformation aims to turn that whole amount of talent and genius, that hitherto in the midst of these influences, has swept onwards in a tide of moral ruin, like a channel where it shall be preserved for the wbole world's good, and diffused in streams of benevolence. As in all other ways put together there has not been a greater waste of intellect than by this single vice, so in no other way can there be such a saving of the world's intellect as in the promotion of this temperance reformation.

RECANTATION OF A ROMAN CATHOLICK PRIEST.

The following article has recently appeared in a Philadelpbia paper, entitled "The World." In accordance with the wisbes of the writer, we readily contribute to its publicity, by giving it a place in our columns.

The Recantation of a Clergyman withdrawing Himself from the Ministry and Communion of the Roman Catholick Church.

The salvation of my own soul, and a sincere desire for the salvation of my fellow beings, prompt me, first, to break tbe fetters of prejudice, and, having broken them, to fly to the rescue of my fellow captives who are still under the trammels of Popery. By the grace of God, my efforts may op-

pose an insuperable barrier to the future devastations of Popery in our happy land. Many already have been captivated by the alluring representations of the heralds of Romanism. The exterior of this deadly sepulchre may appear to some, white and unspotted as the truth itself; but he who has penetrated into its dark recesses is appalled at the hideous spectres that are presented to his view, and struck with horror at the victims who lay immolated at the shrine of her soul-destroying system. Dead men's bones, and worse than dead men's bones, their immortal souls, lie in heaps of ruin. The very air of this pestiferous region paralyzes the soul, and deprives her of the activity that is necessary for her escape. The doors of infallibility being closed upon her, she is left to grope her way, hoodwinked by blind obedience, in a labyrinth where every step leads her farther from the light of truth, till, at length, exhausted, she sinks, the unhappy devotee of a blind attachment, or the victim of despair. Eternal praises unto the thrice illuminating mercy of God my Saviour, the mighty power of grace at length broke the bolts of my confinement and set the prisoner free. Enjoying now the freedom with which Christ has made me free, I shall take the liberty of vindicating his glorious cause, by exposing the horrors of Popery to the publick view.

And first, I thus publickly, in the sight of heaven and earth, withdraw myself from the Roman ministry, and from all communion with her church.

It has now been about two years since I left the exercise of the ministry. During the two years previous to my leaving it, I exercised my functions in a parish on the river Raisin, in Michigan territory. The people under my charge were almost wholly French, or, rather, Canadians. I found them, on my arrival amongst them, not only destitute of religion, but a scandal even to human nature. Obedience, however, placed me amongst them, and I began my work. I laboured with unremitting assiduity to convince them of the necessity of regeneration in order for salvation: this was a doctrine they did not comprehend; or, at least, they thought they could be saved without it: Provided they could get the priest to pardon their sins all was well. "*He who hears you* (i. e. the priests) *hears me.*" So firmly persuaded are they that in hearing their priest they hear Christ himself, that, provided they get absolution, they are satisfied. Hence it was that all my efforts and all my prayers for their conversion, were ineffectual. My admonitions, at length, became so insupportable to them, that they resolved to get rid of me, seeing I was a continual opposer of what they considered the innocent diversions of life, and of the liberties which Christians may lawfully enjoy. The innocent diversions were horse-racing, hunting, fiddling, and card-playing, on the Sabbath: and their Christian liberty was the receiving of the Supper of the Lord when I judged them more fit companions for bacchanalians. At one time their fury was so violent that they threatened to pull down the house in which I lived. Finding, however, that their threats were ineffectual, they had recourse to slander. Here they succeeded—although my character was unspotted, and they knew it well, yet the most distant rumour of some foul calumnies are of such a blasting influence, that its effects are productive of consequences that nothing can prevent. This was the fatal stab to my authority: here the miserable group of my opposing champions beat their reveille: this was the standard around which they rallied; the fort from which they shot their poisoned arrows at me. That

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I should fall was their determination. Death I feared not, and they knew it. To destroy my reputation, dearer to me than life, was, therefore, their last resource. Like the fell savage who attacks his sleeping victim in the dark, so did they attack my character. Thanks be unto the Lord, the storm which raged has blown me from the moorings where infallibility had chained me to destruction, and wafted me out into the wide expanse of gospel truth, where I can ride in safety. Jesus now directs me on my course, the bright and Morning Star; not the infallibility of Popes and councils. The Word of God is my rule of conduct; not, the Pope says this, nor, the Pope says that. The spirit of His love explains this rule; not the spirit of the Beast. My Father, Abba, is in heaven; not at Rome, in gold and purple, and precious stones. He sits upon a throne of justice, love, and mercy; not upon a *scarlet coloured beast* dyed *in the blood of saints.* The homage that we give him is the homage of the heart; not like the servile kissing of the Pope's bespangled foot. We worship God, not man, nor saints, nor bones. We fear his wrath alone, and stand unmoved at all the roaring of the bulls of Rome. Our hearts, consumed with love, feel not the fiery rage of papal faggots, which, indeed, destroy the body, but waft the soul to God. I shall soon blow the trumpet of alarm, and with St. John cry out, "*Come out of her, my people, and be not partakers of her sins.*" The prophets who have been wont to cry out to their people, "*peace, peace, when there is no peace,*" will soon raise their voice against me, as the Ephesians did against St. Paul, by whose words of truth their traffic in the sale of image-gods was so much endangered. However, I am well fortified against them, by letters written to me by the late Bishop of Cincinnati, and by his vicar, after my relinquishing the pastoral charge at Raisin, and by the Protestant clergy and laity of the same place, and by letters of recommendation of the most flattering description from every place in which I have lived.

After having retired from the exercise of the ministry, my mind was not yet at rest; for, although I had been initiated into many of the mysteries of Popery, still the overwhelming doctrine of infallibility had so subverted my judgment, that reason and conscience sank under the pressure. Although the corruption of the Roman church, and of her ministry, shocked my better judgment, and lacerated every faculty of my soul, the shackles of infallibility held me its captive. I had recourse to prayer; darkness, however, still hovered over my determinations, and I resolved to resume the ministry. I wrote my intentions to a clergyman, bewailing, as I thought, my rashness in leaving what I had been taught to believe was the only ark of safety, the Roman Catholic Church. Having written the letter expressive of my resolution to return into the ministry, I began to hesitate again, and my conscience to reproach me with the admonition of our blessed Lord, "*Having been washed, will you return again to wallowing in the mire?*" In the agitation of my feelings, and, groping along, as it were, in more than Egyptian darkness, I once more had recourse to prayer. I prayed not, as I had heretofore prayed, according to the formality prescribed by Councils, or by Popes, of repeating Paters, Aves, Credos, Confiteors, &c., but from the emotions of my feelings. It was my heart that now prayed, and the Great Searcher of hearts vouchsafed to incline his ear unto me. My soul, now left to the genial influence of the Divine Spirit, spontaneously ascended to the object of her love, and rested

in him alone. In the effulgence of his smiling countenance, I beheld the mists and horrors with which Popery is surrounded, and, shuddering at the sight, firmly resolved to renounce it. With this view I have made a long and tedious journey from the West, and am come to Philadelphia, for the express purpose of publishing, by subscription, a small work, in which I shall set the subject of Popery in its genuine light. I shall descant upon her doctrine with candour and impartiality, and exhibit to an enlightened public its baneful influence on society. I will prove that she has not one mark to distinguish her as the Church of Christ, but that, on the contrary, she has every mark characteristic of the Beast so particularly described by St. John in the Revelation. It shall be shown that her doctrine is in opposition to itself, contrary to truth, and demoralizing in its effects. Her great bulwark of defence, infallibility, shall be prostrated in the dust; this sacrilegious doctrine is the great vortex in which she swallows up every argument advanced against her, and is the fatal whirlpool in which the conscience of her subjects makes inevitable shipwreck.

May the great Jehovah, to whom alone belongs infallibility, direct the work I have begun; may it redound to his honour and glory; break the iron chain of Papal despotism, and set her captives free.

SAMUEL B. SMITH.

P. S. The writer respectfully requests the Editors of the religious papers, in different parts of the Union, to give the above an insertion.

OBITUARY.

The following obituary article is from "The Torch Light," a newspaper printed at Hagarstown, Maryland. A young minister of the gospel of higher promise than Mr. Fullerton, so far as our knowledge extends, he has not left in the Presbyterian Church. A more particular memorial of a man of such excellence, we should be glad to publish in the pages of the Christian Advocate; and if offered, it will be inserted, with thanks to the writer.

DEATH OF THE REV. MR. FULLERTON.

Hagarstown, September 19.

Died, on Tuesday last, of Pulmonary Consumption, in the thirty-second year of his age, and the ninth of his ministry; the Rev. MATTHEW LIND FULLERTON, Pastor of the Presbyterian Church in this place.

Mr. F. was a native of Greencastle, Pa., son of David Fullerton, Esq., and grandson of the Rev. Matthew Lind, first pastor of the Associate Reformed Church in that village. He entered the ministry in the year 1824, having received his Theological education at the Princeton Seminary. In 1824, he was installed Pastor of the Presbyterian Church in Hagarstown, as successor to the Rev. J. Lind, deceased, his maternal uncle. About eighteen months ago, Mr. Fullerton first felt the approaches of his malady, which continued gradually to undermine his health, and which soon arrested his ministerial labours. He was induced to try the effect of a residence in the West Indies, during the last winter—but all was in vain; in the month of May he returned to his anxious friends, in a condition which forbid the hope of a recovery. We hardly know how to record a suitable tribute to the memory of a man of such various excellencies of character, as were possessed by Mr. F. Not only will the people of his charge, by whom he was beloved with a sincere and heartfelt affec-

tion, experience a loss—the church of Christ, of which he was a highly gifted ambassador, will mourn his removal. He was an able champion for evangelical truth; he was an animated, powerful and eloquent preacher of Righteousness, and "a burning and shining light" among the ministers of reconciliation. The power which he exerted in our society was conspicuous and commanding; and was a presage of more enlarged usefulness as he ripened in years: it becomes us, however, to bow in submission to the purposes of the great Head of the Church, who calls and disposes of, at will, those who labour in his own vineyard. The course of Mr. Fullerton, although short, was bright: already when a mere youth, his praise had been in the churches. His ripening talents, the enthusiasm of his heart, were dedicated to the good of his charge, and their advancement in pure and undefiled religion. If it be cause of sorrow, that a bond of union, which all of them wished to be lasting, has been thus early severed, it is a source of gratulation still, that they have had in his ministry the beginning of his strength, and the freshest impulses of his mind. While our much lamented pastor was, as an instrument, training others for that high career which, beginning on earth, terminates in heaven, he was himself disciplined in the school of affliction. He bore all with exemplary patience, as an example to his flock. Many tender ties have been broken by this painful event—and many hearts are saddened, which can only be soothed by the balm of Christian consolation.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D. D., Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 422.)

The second error of Dr. Miller which we proposed to notice is, the exaggerated representation he gives—not through design, but misapprehension—of the want of literary qualifications in those whom the *New Side* presbyteries licensed to preach the gospel, and afterwards ordained as evangelists and pastors. In pages 7 and 8 of his first letter, he represents them as having

"a disposition to license almost any young man who offered himself, however great a novice he might be, and however defective in literary acquirements, provided he appeared pious."

He states that, with a view to prevent this evil, the Synod in 1734 passed an act, directing that

"young men be first examined respecting their literature, by a commission of Synod, and obtain a testimony of their approbation, before they can be taken on trial by any presbytery. This act, however, though regularly adopted by the Synod, was not duly regarded by all the presbyteries; and especially in one signal instance, adapted by its circumstances to create general attention and deep interest, was openly set at defiance and disobeyed, by those ministers who had distinguished themselves by opposing strict Presbyterial order."

Again, in page 10, he says—

"The *New Side* were plainly wrong, in frequently violating that ecclesiastical order which they had stipulated to observe, in undervaluing literary qualifications for the gospel ministry; and in giving countenance for a time to some real extravagancies and disorders which attended the revival of religion. That the *New Side* men were sensible of having carried to an extreme their comparative disregard of literary qualifications, and of mature theo-

logical study, was made evident by their strennous and successful efforts, a few years after they became organized as a party, to retrace their steps, and to establish the college of *New Jersey*."

We apprehend that we have already shown satisfactorily, that the *New Side* men were as strict Presbyterians as their opponents. They did indeed disregard the order of Synod which required that all candidates for licensure should be previously examined by a commission of Synod; but against this order they had from the first solemnly protested, both in their presbyterial and individual character: and considering this, it seems harsh to pronounce that they "violated that ecclesiastical order which they had stipulated to observe;" especially when it is further considered that the Synod were compelled to admit, and did expressly admit, that every presbytery was competent to judge of the qualifications of those whom it licensed or ordained, provided the Westminster Formularies were adopted. We shall presently show by a quotation, that the presbytery of New Brunswick seriously deliberated on the question, whether they were, in the circumstances of the case, obliged *in conscience* to abide by the Synodical order. In fixing the date of the act which was transgressed, Professor Miller has also committed an error of four years—This act was passed, not in 1734, but in 1738; or rather it was in the latter year, that the first measures on this subject were taken, which were not to go into full effect, as was expressly stated, till one additional year should elapse.

But the main point in which we think Professor M. in error, is that already intimated; namely, a representation exceeding the truth, of the want of literary qualifications in those whom the New Side presbyteries licensed and ordained —They did not manifest "a disposition to license almost any young man, however great a novice he might be, and however defective in literary acquirements, provided he appeared pious:" nor did they ever "undervalue literary qualifications for the gospel ministry." The one "*signal instance*" to which Professor M. refers, we doubt not was that of Mr. John Rowland. This certainly was the most signal instance left on record; since it led to the conflict which ensued in regard to this subject, and was deeply influential in producing, ultimately, a division of the Synod. We shall insert the whole of the proceedings of the Presbytery of New Brunswick in relation to this case, as they appear on the records of the Presbytery now before us.

"At a meeting of the Presbytery of New Brunswick, according to the appointment of the Synod, the first time after its being erected into a distinct Presbytery from that of New York, August 8th, 1738, at 3 o'clock, post meridiem, at New Brunswick. * * * * * * Signified to the Presbytery that Mr. John Rowland desired to be received upon trial in order to his being licensed to preach the gospel; the Presbytery thereon entered upon a serious consideration of the act of last Synod, appointing that young men be first examined by a committee of Synod, and obtain a testimony of their approbation, before they are taken upon trial by any Presbytery belonging to the same; and after much reasoning upon the case, the Presbytery came to the unanimous conclusion, viz. That they are not, in point of conscience, restrained by said act from using the liberty and power which Presbyteries have all along hitherto enjoyed; but that it was their duty to take the said Mr. Rowland upon trial, for which conclusion they conceive they have several weighty and sufficient reasons—The Presbytery entered upon his examination, as to his knowledge in the several parts of learning, and his experience of a work of saving grace in his soul, which he sustained to their satisfaction: after which they ordered him to compose a discourse in Latin upon that subject—Num Scriptura sacra sit divinæ auctoritatis: and a sermon upon Psalm cxxxvii. 5; both to be delivered at the next meeting of the Presbytery, which is to be on the last Tuesday of this instant, upon that account, at New Brunswick." [The Presbytery did not meet till September 1st.]

"Mr. Rowland having delivered his

exegesis and sermon upon the subjects proposed, we could not but highly approve of them; and do further appoint, that he prepare a sermon upon Rom. iii. 24, to be delivered publickly at the next meeting of the Presbytery, which is to be the 7th instant, at Freehold." * * * * * *

"At a meeting of the Presbytery according to appointment at Freehold, Sept. 7th, 1738 * * * * * Mr. Rowland opened the Presbytery by a trial sermon, upon Rom. iii. 24. * * * * * The Presbytery came to consider of Mr. Rowland's sermon, and do unanimously approve of it: and now he having gone through all the used full parts of trial, and declared the Westminster Confession of Faith to be the confession of his faith, the Presbytery does freely grant him full license and liberty to preach the gospel of Christ."

If any credit is due to these minutes, the trials of Mr. Rowland for licensure were the same that had been usual in Presbyteries generally, till the period when they took place; and the Presbytery declare their entire satisfaction with the manner in which they were passed. Nor does it appear that he was afterwards regarded as a man of inferior endowments of any kind; although the Synod refused to enroll him among their members, because he was licensed in opposition to their rule. We learned in early life from one who had heard him preach, that he was a most powerful speaker, and instrumental of much good, especially in alarming those who were at ease in their sins; and this estimate of his character is also favoured by what appears on the records of the Presbytery, relative to the appointments which were made him, for a number of years in succession.

We have carefully examined the minutes of the Presbytery of New Brunswick, from the time of its formation in 1738 till it became a member of the Synod of New York, in 1745, and have noted the names of every man whom they licensed during this period—They are as follows—John Rowland, James M'Crea, William Robinson, Samuel Finley, Charles M'Knight, Saml. Sacket, Charles Beatty, William Dean, Daniel Lawrence, and Andrew Hunter. Not one of these was "a novice," nor according to the rate of attainments then usually made by candidates for the gospel ministry, "defective in literary acquirements." Samuel Finley was probably a better scholar than any man in the old Synod, with the exception of Francis Allison and Alexander M'Dowell, and but little, if at all, inferior to them. Most of the others left a reputation for excellence in ministerial qualifications and usefulness, which was fresh and fragrant in the first years of our own ministerial life; and of not one of them did we ever hear a disreputable account or anecdote—for we reckon as nothing a low and slanderous pamphlet which was published with intent to ridicule some of them. Not having access to the minutes of New Castle Presbytery, (the only other *New Side* Presbytery before the formation of the Synod of New York, in 1745,) we cannot note the names of their licentiates during the seven years to which our attention is now confined. Shortly after this period, however, it was the privilege of this Presbytery to license Samuel Davies and John Rodgers, no "novices" surely. As an eloquent and successful preacher, President Davies has had no rival in the American church.

We have been particular in examining the evidence of precipitate licensures previously to the formation of the Synod of New York, because this is the period during which the most flagrant instances of such licensure have always been represented as having taken place. After the Synod was formed, the allegation of deficient literature in candidates for the ministry was still continued, but the charge was general and indefinite, and therefore little worthy

of regard. If any inference relative to the comparative regard shown to literature in the rival Synods, were drawn from the manner in which their records were kept, it would be decisively in favour of the *New Side*. Their records appear in decent volumes, in a fair hand, and in tolerably accurate and methodical statement; while those of the *Old Side* are glaringly deficient in nearly all these particulars, and in some parts are shamefully careless and slovenly, inaccurate and scarcely legible.

We have seen that the members of the first Presbytery that was organized in our country were foreigners, with the exception of one Congregationalist from New England. They were all men of learning, according to the estimate of the times in which they lived. But there probably was not a single grammar school at that time, in the whole region in which they performed their ecclesiastical duties. As early as 1710, a Welchman, by the name of David Evans, was put under the care of a committee of the Presbytery, to be prepared for licensure—After being instructed by this committee for two or three years he was licensed; and probably with less literary attainments than any individual whom the New Side Presbyteries ever sent forth to preach the gospel. The first regular grammar school of which we have any account, was that established at Neshamony, by William Tennent, Sen. (afterwards known by the name of the Log College,) about the time (1717) that the original Presbytery became large enough to be divided, and to take the form of a Synod. From that period till 1738, the year when the rule was formed which required all candidates to be examined by a committee of Synod, Mr. Tennent's establishment had been the *literary fountain*, at which theological students imbibed the classical and other knowledge by which they were prepared for Presbyterial trials. In the mean time, Francis Allison, afterwards Dr. Allison, arrived from Ireland—He appears to have arrived in 1735, but his name first appears on the Synodical records in 1737. He was eminently a classical scholar—a graduate of the University of Glasgow. He doubtless wished to raise the scale of literary qualifications in candidates for the gospel ministry—observing how inferior they were to those he had been familiar with in Scotland and Ireland. He established a school under his own supervision, and obtained for it Synodical countenance and patronage; and we have little doubt, although the records do not show it, that he was the projector and penman of the rule so offensive to the New Brunswick Presbytery. *Here*, we have not a doubt, was the radical cause of the conflict which ensued, and the acrimony which attended it. The Tennents and their particular friends, viewed this new rule of Synod as implying dissatisfaction with the manner in which preparation for the gospel ministry had long been made in the Log College; and they were indignant at the unjust imputation which they thought was cast upon them and their favourite institution, by this new measure. Personal rivalry also, as literary instructers, between the Tennents and Dr. Allison, we fear, had its influence in embittering the controversy. The result was, that the Tennents and their supporters determined to go on as they had long been accustomed to do—not in licensing novices, which they had never done, but without insisting on raising the demand for literary qualifications, when the cry for preachers of the gospel was loud, general and importunate. After a while, however, they probably did raise their standard

of literary attainments. The school at Fog's Manor, under Samuel Blair, (a scholar of the elder Tennent,) that at West Nottingham under Mr., afterwards Dr. Finley; and that at Elizabethtown, under Mr. Dickinson, out of which grew the college of New Jersey, produced scholars of no inferior order. On the other side, the school at New London, under Dr. Allison, afterwards transferred to Newark, Delaware, and put under the care of Mr. M'Dowell, (Dr. Allison being removed to Philadelphia, as Rector of an Academy, and afterwards Vice Provost of the College there,) endeavoured to carry into full effect the rule of the Synod, which aimed to increase the literary qualifications of ministers of the gospel in the Presbyterian church. That the candidates for licensure who came out of these latter establishments were *generally* better scholars than those that proceeded from the rival schools of the *New Side* Presbyteries, must, we think, be admitted; but its admission by no means implies that the literary attainments of the pupils of the latter were low and mean. Such was not the fact; nor did the efforts made to establish the college of New Jersey imply this fact. That institution was established with a view to *facilitate* education, as well as to *improve* it. To improve it was indeed an object; for in none of the private schools that have been mentioned, could a full course of liberal education be obtained: and doubtless it was gratifying to the *New Side* clergy to be able to raise the qualifications of their candidates for the ministry, not only to a full equality with that of their rivals, but to a superiority over them. But after a careful investigation of the subject, we verily believe that at no one period did the *New Side* Presbyters license men of as slender literary acquirements as are now made by many who receive licensure in the Presbyterian church,* and some of whom we have personally known as students of the Theological Seminary at Princeton. We have never advocated or favoured the introduction of men into the ministry without literature—literature, to a considerable extent, of a solid kind—but there is more reason to insist strenuously on its possession now, than there was in the early periods of our church: and we regard it as among the many reforms which the state of our church most loudly calls for, that effectual measures be taken to prevent the introduction of the veriest sciolists into the sacred office of the gospel ministry. Let us employ our zeal in correcting present evils, rather than in censuring those of less magnitude in the infant age of our church.

From a long digression, we now return to state, that the great schism we have been contemplating, resulted in favour of strict Presbyterianism. We have already had occasion to remark, that it became necessary for both Synods to satisfy the publick that they had not abandoned either the creed or the form of government of the Presbyterian church, and that, in this respect, the opposite parties acted as sentinels on each other. We think there is reason to believe that the Synod of New York, which contained a greater number of those who had received a congregational education than that of Philadelphia, was, from the circumstance we have mentioned, as well as from the intercourse which they found it necessary to cultivate with the Dutch church in this country, and with the General Assem-

* We were told by a member of the last General Assembly, that in the region from which he came, it is very common to license men to preach, whose whole training for the gospel ministry, both literary and theological, is completed in the space of three years—sometimes in less.

bly of the Church of Scotland, rendered more strict and vigilant than they might otherwise have been, in the observance of the Presbyterian code. But beside this, Dickinson, Pemberton, and Burr—men of most estimable character and of superior talents, but from education and principle of strong Congregational leanings—were, at the time of the union, no longer to be consulted, by those with whom they had been associated, and by whom they were deservedly regarded with reverence. President Dickinson, the champion of Congregationalism, died in less than two years and a half after the formation of the Synod of New York; Mr. Pemberton had been removed to Boston several years before the union of the Synods, and Mr. Burr deceased a few months before it was consummated. Several of the violent partizans on both sides had also been removed by death; and as is stated in the articles of union, a large majority of both Synods had come into the ministry since the lamented division had taken place. It is pleasant, however, to find that amidst the ravages of death, the two leaders of the opposite parties, Gilbert Tennent and Francis Allison, had been preserved, not only to lay aside their personal animosities, but each to use his whole influence in the Synod to which he belonged, to promote the union, and to effect a cordial, as well as a formal reconciliation. They both preached on the occasion, and seemed to vie with each other in recommending peace and fraternal concord. In regard to Presbyterianism, however, they had no differences to adjust—as their attachment to it had been always strong and unqualified.

Three articles of the plan of union on which the Synods came together and agreed to act in future, are inserted in the General Assembly's Digest. We think it may be gratifying and useful to many of our readers to see the whole plan. We insert it, therefore, with only one remark; namely, that the ambiguity and obscurity of "the adopting act" is totally excluded; and an unqualified declaration of adherence to the Westminster Confession, Catechisms, Form of Government, and Directory for Worship, is made indispensable to all candidates for the gospel ministry, at the time of their licensure.

"*The Plan of Union agreed upon between the Synods of New York and Philadelphia, at their Meeting at Philadelphia, May 29th,* 1758.

"The Synods of New York and Philadelphia, taking into serious consideration the present divided state of the Presbyterian Church in this land, and being deeply sensible, that the division of the Church tends to weaken its interests, to dishonour religion, and consequently its glorious author; to render government and discipline ineffectual, and finally to dissolve its very frame; and being desirous to pursue such measures as may most tend to the glory of God, and the establishment and edification of his people, do judge it to be our indispensable duty to study the things that make for peace, and to endeavour the healing of that breach, which has for some time subsisted among us, that so its hurtful consequences may not extend to posterity; that all occasion of reproach upon our society may be removed; and that we may carry on the great designs of religion to better advantage, than we can do in a divided state: and since both Synods continue to profess the same principles of faith, and adhere to the same form of worship, government, and discipline, there is the greater reason to endeavour the compromising those differences which were agitated, many years ago, with too great warmth and animosity, and unite in one body.

"For which end, and that no jealousies or grounds of alienation, may remain, and also to prevent future breaches of like nature, we agree to unite and do unite in one body under the name of the Synod of New York and Philadelphia, on the following plan:—

"1. Both Synods having always approved and received the Westminster Confession of Faith, larger and shorter catechisms, as an orthodox and excellent system of Christian doctrine, founded on the word of God, we do still receive the same as the confession of our faith, and

also adhare to the plan of worship, government, and discipline, contained in the Westminster Diractory; strictly enjoining it on all our membars and probationers for the ministry, that they preach and teach according to the form of sound words in said confession and catechisms, and evoid and oppose errors contrary thereto.

"2. That when any matter is determined by a major vota, every member shall either actively concur with, or passively suhmit to, snch determination; or, if his conscience permit him to do neither, ha shall, after sufficient liberty modestly to reason snd remonstrate, peaceahly withdraw from onr communion, without attempting to make any schism: Provided always, that this shall be understood to extend only to such determinations, as tha body shall judge indispensahle in doctrine or Preshyterian government.

"3. That eny membar or membars, for the exoneration of his or thoir conscience before God, have a right to protest against any act or procedure of our highest jndicature, becanse there is no fnrther appeal to enother for redress; and to require that such protestation he recorded in their minntes. And as such a protest is a solemn appeal from the har of said jndicature, no member is liahle to prosecution on the aconnt of his protesting: Provided elways, that it shall he deemed irregular and nnlawful to enter a protestation against any member or membars, or to protest facts or accnsations, instead of proving them, unless a fair trial be refused, even hy the highest jndicature. And it is agreed, that protestations are only to be entered against the pnblick aets, judgments, or determinations of the jndicature with which the protestor's conscience is offended.

"4. As the protestation, entered in the Synod of Philadelphia, A. D. 1741, has been epprehended to hava heen spproved and received hy an act of said Synod, and on that aecount was jndged a snfficient obstacle to an nnion, the said Synod declare, that they never judicially adopted the said protestation, nor do account it a Synodical act; hut that it is to be considered as the act of those only who suhscribed it, and therefore cannot in its nature be a valid objection to the nnion of the two Synods; especially considering that a very great majority of both Synods have become members since the said protestation was entered.

"5. That it shall be esteemed and treated as a censnrable evil, to accuse eny mamber of heterodoxy, insufficiency, or immorality, in a calumnisting manner, or otherwise, than hy privato brotherly edmonition, or hy a regular process, according to our known rnles of judiciel trisl in cases of scandal. And it shall be considered in the same view, if any presbytery appoint snpplies within the bounds of another preshytery, without their concurrence; or if eny membar officiate in another's congregation, without asking and ohtaining his consent, or tha session's, in case the minister be absent. Yet it shall be esteemed unhrotherly for any one, in ordinary circumstances, to refuse his consent to a regular member, when it is requested.

"6. That no presbytery shall license or ordain to the work of the ministry, any candidate, nntil he give them competant satisfaction as to his learning, and experimental aeqnaintance with raligion, and skill in divinity and cases of conscience; and declare his acceptance of the Westminster Confession and Catechisms, as the confession of his faith, and promise snbjection to the Preshyterian plan of government in the Westminster Directory.

"7. The Synods declare it is their earnest desire, that a complate nnion may be obtained as soon as possible, and agree that the nnited Synod shall model the several presbyteries in such manner as shall appear to them most expedient: Provided neverthaless, that presbyteries, where an alteration does not appear to be for edification, continne in their present form. As to divided congregations, it is agreed, that such as have settled ministers on both sides, be allowad to continue as they are; that where those of one side have a settled minister, the other heing vacant, may join with the settled minister, if a majority choose so to do: that when both sides are vacant, they shall be at liberty to nnite together.

"8. As the late religious appearances occasioned mnch speculation and debate, the members of the New York Synod, in order to prevent any misapprehensions, declara their adherence to their former sentiments in favour of them, that a blessed work of God's holy Spirit in the conversion of numbers, was then carried on: and for the satisfaction of all concerned, this united Synod agree in declaring, that as all mankind are naturally dead in trespasses and sins, an entire change of heart and life is necessary to make them meet for the service and enjoyment of God; that such a changa can be only effected hy the powerful operations of the divine Spirit; that when sinners are made sensible of their lost condition, and absolute inahility to recover themselves; are enlightened in the knowledge of Christ and convinced of his ability and willingness to savo; and npon gospel encouragements do choose him for their Saviour; and renonncing their own righteonsness in point of merit, depand upon his imputed righteousness for their jnstification before God, and on his wisdom snd strength for gnidance and snpport: when upon these

apprehensions and exercises, their souls are comforted, notwithstanding all their past guilt, and rejoice in God, through Jesus Christ; when they hate and bewail their sins of heart and life; delight in the laws of God without exception; reverently and diligently attend his ordinances; become humble and self-denied; and make it the business of their lives to please and glorify God, and to do good to their fellow-men: this is to be acknowledged as a gracious work of God, even though it should be attended with unusual bodily commotions, or some more exceptionable circumstances, by means of infirmity, temptations, or remaining corruptions: and wherever religious appearances are attended with the good effects abovementioned, we desire to rejoice in and thank God for them.

"But on the other hand, when persons seeming to be under a religious concern, imagine that they have visions of the humane nature of Jesus Christ; or hear voices, or see external lights, or have fainting and convulsion-like fits, and on the account of these, judge themselves to be truly converted, though they have not the scriptural characters of a work of God above described, we believe such persons are under a dangerous delusion. And we testify our utter disapprobation of such a delusion, wherever it attends any religious appearances, in any church or time.

"Now as both Synods are agreed in their sentiments concerning the nature of a work of grace, and declare their desire and purpose to promote it, different judgments respecting particular matters of fact, ought not to prevent their union; especially as many of the present members have entered into the ministry, since the time of the aforesaid religious appearances.

"Upon the whole, as the design of our union is the advancement of the Mediator's kingdom; and as the wise and faithful discharge of the ministerial function is the principal appointed mean for that glorious end, we judge that this is a proper occasion to manifest our sincere intention, unitedly to exert ourselves to fulfil the ministry we have received of the Lord Jesus: accordingly, we unanimously declare our serious and fixed resolution, by divine aid, to take heed to ourselves, that our hearts be upright, our discourse edifying, and our lives exemplary for purity and godliness—to take heed to our doctrine, that it be not only orthodox, but evangelical and spiritual, tending to awaken the secure to a suitable concern for their salvation, and to instruct and encourage sincere Christians; thus commending ourselves to every man's conscience in the sight of God; to cultivate peace and harmony among ourselves, and strengthen each other's hands in promoting the knowledge of divine truth, and diffusing the savour of piety among our people.

"Finally, we earnestly recommend it to all under our care, that instead of indulging a contentious disposition, they would love each other with a pure heart fervently, as brethren who profess subjection to the same Lord, adhere to the same faith, worship, and government, and entertain the same hope of glory; and we desire that they would improve the present union for their mutual edification; combine to strengthen the common interests of religion; and go hand in hand in the path of life; which we pray the God of all grace would please to effect, for Christ's sake. Amen."

(To be continued.)

Literary and Philosophical Intelligence, etc.

On the Metals known to the Aborigines of North America. By Jacob Green, M. D. Professor of Chemistry in Jefferson Medical College.

The following particulars, respecting certain metallic substances discovered in the ancient graves of our aborigines, have been collected together, with a hope that they may throw an additional ray of light on the dark history of that mysterious race, which once inhabited along the banks of our great western rivers.

It is commonly supposed that those nations who obtained their sustenance by agriculture, were the first to devote much attention to the mechanick arts, and that they were therefore the first to discover the processes of metallurgy. Those who wander from place to place and live by hunting and fishing, might readily substitute for metals, sharpened flints and shells, thorns, and the bones of fish and other animals. Whether the people who constructed the fortifications and mounds of the west, had already passed, in the usual order of civilization, from the hunting to the pastoral state of society, or were just abandoning the pursuits of the chase for the employments of agriculture, are points foreign to this communication; its object, as just stated, being merely to show that

they were acquainted with some rude processes of metallurgy.

According to all antiquity, sacred and profane, gold, silver, and copper, were the first metals used by man. These facts are exactly what our present knowledge of mineralogy would lead us to expect—for we even now find these metals so pure in nature, that there is no necessity of resorting to melting and refining furnaces in order to render them malleable. We know nothing with certainty of the methods resorted to by the ancient metallurgists, but we have always supposed that the metals used in the first ages of the world were derived from the native substance, accidentally discovered near the surface of the ground, and not by extraction from the ores.

There are several instances mentioned in which small ornaments of *gold* have been found in our ancient tombs. The following fact will be sufficient for our purpose. Dr. Hildreth, in the Archæologia Americana, informs us that in a mound in Ross county, near Chillicothe, a piece of gold was discovered lying in the palm of a skeleton's hand.

The quantity of native gold now obtained from several districts of the United States, renders it highly probable that this metal was not uncommon among the aborigines. Plates of native gold, beaten out into thin foil, are frequently attached to the mummies in the tombs of the ancient inhabitants of Mexico. These plates are a native alloy of gold and silver, the silver being in such excess as to obscure the lustre of the gold altogether. On analyzing one of these plates, now in the Philadelphia Museum, I found it about fifteen carets fine—no copper could be detected in the alloy. This is the kind of gold, I suppose, known to the ancient North Americans.

The next metal to be noticed is silver. Near the mouth of the Muskingum, there are a number of old fortifications. Among the many curious articles found on digging in that place, there were several pieces of silver. This silver had been hammered out into thin plates, one of which was six inches long and two inches broad. It weighed one ounce. I might notice several other instances in which silver has been discovered in our tomuli. In all these cases the metal was no doubt in its native state. Large masses of silver are now met with in Mexico, and smaller portions frequently occur in some of the northern states.

Our third substance is copper. It is known to almost every one, that no metal was more common in ancient times than copper. It often occurs in loose, insulated masses. Not far from Lake Superior there is a large mass of this kind, weighing more than 2000 pounds, from which I have seen some rude utensils and ornaments fabricated by our present race of Indians. Near Somerville, in New Jersey, a lump of native copper, of about 100 pounds weight, was ploughed up a few years since, and I have some specimens obtained from that rich locality, weighing nearly two pounds. From these and other instances which could be specified, it might be expected that copper would often occur in our ancient mounds. Two or three examples, however, will be sufficient.

Dr. Drake, in his picture of Cincinnati, while noticing the articles dug from the ancient works in the Miami country, enumerates among them "a handful of copper beads, a small oval piece of sheet copper with two perforations, a large oblong piece of the same metal, with longitudinal grooves and ridges. Several copper articles, each consisting of two sets of circular concavo-convex plates." Dr. Hildreth, of Marietta, has given us an account of some curious ornaments of copper, taken from the ancient works near that place. The skeleton with which the copper was found, had entirely mouldered away, except a portion of the forehead and skull, which were in contact with the copper: "These bones were deeply tinged with green, and appear to have been preserved by the salts of copper." In the Philadelphia Museum, I have examined a rod of copper, dug out of a mound on the St John's river, by Mr. Peale and others; it is about twelve inches in length, is pointed at the ends, and seems much harder than pure copper. When copper supplied the place of iron, the Egyptians had a process of rendering it exceedingly hard. It is also well known that the Peruvians and Mexicans tempered their axes and instruments of war, which were all of this metal, so as to make them a good substitute for iron; and from the appearance of the copper rod found by Mr. Peale, I have no doubt that our aborigines were acquainted with the same art. That they possessed considerable skill in moulding and working copper is evident, not only from their beads, rings, arrow-heads, and pipes, some of which are said to have been *soldered*, but ornaments of this metal have been found overlaid or plated with silver. These operations certainly imply very considerable advancement in the art of metallurgy. *See* Atwater's Antiquities, &c. p. 158.

Besides gold, silver and copper, our Aborigines were also acquainted, in some degree, with iron and lead. Every one knows that the art of working iron is more difficult, and of a later date, than that of the other metals just mentioned. It was, however, of very remote antiquity, though it was confined to particular places. Even

as late as the Trojan war, so high a value was set upon it, that a ball of iron was one of the prizes offered by Achilles at the funeral ceremonies in honour of Patroclus. Native iron is not very uncommon, and is usually more malleable and tenacious than the forged metal. The iron mentioned by most ancient writers, and that found in our ancient graves was no doubt the native mineral. In the cabinet of the New York Lyceum, I lately examined a large mass of native iron from Red River, in Louisiana. Its weight exceeds 3000 pounds, it can be easily cut, and is very malleable. At a red heat, fragments of it might readily be beaten into knives and spear heads.

The occurrence of iron in our mounds, manufactured into various utensils, cannot be doubted. Dr. Hildreth states "that a piece of iron ore, which has the appearance of being partially melted, or vitrified, was found in the ancient works on the Muskingum, and that this ore was about the specifick gravity of pure iron." It must therefore have been native iron. Mr. Atwater, in the Archæologia Americana, mentions several instances in which fragments of iron blades have been found almost wholly converted into oxida. Those ferruginous balls sometimes discovered in the mounds, have been strangely supposed by many to have been cannon balls of iron; but they are merely globular masses of pyrites, or the deuto-sulphuret. They often occur in the alluvial earth, in the western states. I have seen these balls more than a foot in diameter, and so perfectly spherical as to appear very much like the work of art.

The last metal to be noticed is lead. The lead ores of Missouri are so exceedingly rich and abundant, that the vast commercial demands for this metal, might there be supplied for some thousands of years. Though native lead is of very rare occurrence, and is perhaps only found in volcanick regions, there is no ore more readily reduced; indeed, this operation is now constantly performed by the Indians, to obtain balls for their rifles, and for the purpose of ornamenting their tomahawks and pipes. The occurrence of lead, however, in the ruins of our tumuli, is not very common. Dr. Drake, in describing the articles taken from a mound in the city of Cincinnati, mentions "a mass of lead ore," and further remarks that "lumps of lead ore, or galena, have been found in other tumuli." A similar statement is made by Col. Sargent, in the American Philosophical Transactions, vol. iv. p. 205.

From the above particulars it follows, that although we cannot boast much of the skill of our aborigines, in the refinements of metallurgy, still they were undoubtedly familiar with some of the uses of gold, silver, copper, iron, and lead; and possessed vastly more knowledge on these subjects than the barbarous tribes who inhabited the same regions two or three centuries since.

Broom Corn.—Broom Corn is cultivated in the Hadley Meadows, and about that town extensively this year. Last season but little of it was raised, in consequence of the reduction of prices occasioned by an excess of it being planted the preceding year. The stock of brush now on hand is light and the market not glutted, scarcely supplied, and the crop this year will yield well and good prices be sustained. Mr. Shipman, of Hadley, is one of the most extensive, if not the largest broom manufacturer in New England. His factory is spacious, and not less than 50,000 corn brooms, we suspect, are annually made and sold by him. Making brooms is a striking illustration of the value of a suitable systematic division of labour. The handles are made by one set of men; the brush prepared by another; tied on by a third; the trimming performed by a fourth, and painting or staining the handle and putting on the finishing touch, administered by a fifth. In this manner, a broom, which if all the component parts successively were made by one man, would cost from seventy-five cents to a dollar, is now afforded, in consequence of the proper subdivision of labour, at less than one-sixth part of that sum.

Singular.—In Mr. Flint's Indian Wars of the West, he relates the following singular circumstances:—"On the side of a mountain in Tennessee, are the marks of the footsteps of men and horses in the limestone, in great numbers, and as though they were the tracks of an army. Some of the tracks show as if the army had slipped in miry clay. All have the appearance of being an actual impression in soft clay, which afterwards hardened to stone, retaining a perfect impression. Characters of great freshness of colouring, are marked upon many of the high bluffs, that impend the western rivers. Inscriptions of this sort are found in Missouri, on the Illinois, and in various other places. A remarkable tract of a human foot was found in a solid block of limestone, on the bank of the Mississippi, at St. Louis. The most ancient traditions of the West do not touch the origin of these mounds or characters."

Medical Force of Paris.—It appears from a late return, made by the Prefecture of the Seine, that there are at present 1652 medical practitioners practising in Paris. Of these, 879 are Doctors of Medicine of the new school; 36 Doctors of Surgery of the same; 209 Officers de Sante; 256 Midwives; 9 Physicians of the

old school; 18 Physicians of other faculties than those of Paris; 14 Officers de Sante, with certificates instead of diplomas; 12 Midwives of the same class; 19 Foreign Physicians, authorized to practise; and 300 Practitioners who have no qualification. The last item is certainly curious—nearly a fifth part of the *corps medicals* of Paris unqualified!—and this when we consider that the profession in France is so immediately under the care and cognizance of government!

Manufacturing.—It appears from an ingenious statement, that there are in the United States 795 Cotton Mills, moving a capital of $40,714,984, and manufacturing yearly 77,714,316 pounds of cotton, or 214,882 bales. The number of spindles 1,246,903; looms 33,506; yards of cloth made 230,461,900; hands, females 38,927; males 18,479; total 57,406; pounds of starch used 1,641,253; barrels of flour for sizing 17,245; cords of wood burnt 46,519; tons of coal 24,420; charcoal 9,205 bushels;—gallons of oil used 300,338; hand weavers 4,760; *total dependents* 119,626; annual value of cotton manufactures $26,000,000; aggregate of wages paid $10,294,445.

Religious Intelligence.

The American Board of Commissioners for Foreign Missions met, agreeably to adjournment of the preceding year, in Philadelphia, Sept. 18th ult., at 10 o'clock A. M., and was opened with prayer by Rev. C. C. Cuyler, D. D. The sittings of the Board, in conformity with arrangements made for the purpose and previously advertised, were held in the Seventh Presbyterian Church.

Twenty-nine corporate members, and twenty-five honorary members, were present during this annual meeting. On the first evening after the convention of the Board, a sermon was preached to a large and attentive audience, in the First Reformed Dutch Church in Crown Street, by the Rev. Wm. M'Murray, D. D., from 2 Cor. x. 4.

A long and deeply interesting annual report from the Prudential Committee, was read, on the first and second days of the meeting, by the three Corresponding Secretaries, the Rev. Dr. B. B. Wisner, and Rev. Messrs. Rufus Anderson, and David Green—each Secretary reading a part—probably the part that had been written by himself—the report, as usual, was ordered to be printed.

On the second day of the meeting, the annual election of officers took place—All the officers of the preceding year were re-elected; viz. Hon. John Cotton Smith, L. L. D., *President;* Hon. Stephen Van Rensselaer, L. L. D., *Vice President;* Rev. Benjamin B. Wisner, D. D., and Rev. Messrs. Rufus Anderson, and David Green, *Corresponding Secretaries;* Rev. Calvin Chapin, D. D., *Recording Secretary*, and Henry Hill, Esq., *Treasurer—Prudential Committee*, Hon. Wm. Reed, Rev. Leonard Woods, D. D., Samuel Hubbard, L. L. D., Rev. Warren Fay, D. D., Rev. B. B. Wisner, D. D., Hon. Samuel T. Armstrong, and Charles Stoddard, John Tappan, and Wm. J. Hubbard, Esq's., *Auditors.* On the evening of the same day, a large missionary meeting was held in the church in which the Board transacted their business. At this meeting, after prayer by the Rev. C. C. Cuyler, D. D., and reading a part of the annual report by Rev. Dr. Wisner, several resolutions were moved, discussed, and adopted—The objects of the resolutions were explained and advocated in five addresses, delivered by Rev. John Gosman, D. D., William Maxwell, Esq., Rev. Gardiner Spring, D. D., Ashbel Green, D. D., and Benjamin H. Rice, D. D. The meeting was closed with pronouncing the apostolical benediction by the Rev. President Day, D. D. L. L. D.

The third and last day of the

sittings of the Board was wholly spent in devising, proposing, and discussing a variety of measures and resolutions, to promote the interests and influence of tbe Board, and to advance the great and sacred cause of Foreign Missions; and the meeting was finally closed with prayer and pronouncing the apostolic benediction, by tbe Rev. Ezra Stiles Ely, D. D.

We have not been able to obtain a correct copy of the resolutions proposed and adopted, in regard to a variety of topicks and measures, and tberefore have omited them altogether. They will doubtless soon appear in the Missionary Herald, as well as in the Annual Report, when we shall have an opportunity, if it appear expedient, to lay them before our readers.

The whole business of this meeting was transacted in the most desirable manner. The Hon. President fulfilled his functions with the intelligence, promptitude, and courtesy which distinguisb him in his official character; and in all the discussions which took place, some of them earnest and animated, no acrimony or severity of any kind appeared—all was kind and fraternal. One of the Secretaries said to us, that he had never seen a meeting of the Board in all respects so entirely satisfactory as the last—The next annual meeting is to be held at Utica, N. Y., on the second Wednesday of October.

WESTERN FOREIGN MISSIONARY SOCIETY.

We greatly rejoice to find that this Presbyterian institution is urging forward its operations with spirit, and with increasing encouragement from presbyteries, churches, and individuals. We have this day conversed with one of the missionaries, who is soon to go to our Western Indians, and to be entirely supported by the presbytery of Newton. Another missionary with whom we have also had an interview, is on his way to New York, and, with a brother missionary, expects to accompany Mr. Pinney to Africa in the course of the coming month—This latter missionary is to be sustained by the presbytery of Miami. The Rev. Mr. Swift, the Corresponding Secretary of the Western Society, is now in the city of New York, making arrangements for the ordination of the African missionaries, and for their subsequent embarkation for Liberia. In a letter from him just received, he says —"The prospect of funds and of friends here would be good; but there are a multitude of objects crowding in, in rapid succession, and it will be difficult to obtain a hearing"—This is indeed the difficulty—It must, however, be met, and the friends of tbe benevolent objects tbat solicit attention ought, we think, to make a selection of those which, in their judgment, have the first claim on them severally—and let other demands be postponed to a future day, with such small contributions only as may suffice to show the good will of the donors, without detracting materially from the more liberal patronage which they give to enterprises and efforts, that from their importance, their recent origin, their necessities, and their immediate connexion with the church to which the donors belong, claim a present preference. For ourselves, we can say with truth, that all tbe evangelical missions of the present day share in our cordial good wishes, and in our sincere prayers to God for their success; and we desire to see no other rivalry among them, than that which consists in striving who shall do the most good. We view them all as great missionary families, whose prosperity affords us lively pleasure, and to whom we would give all neighbourly assist-

ance. But the Presbyterian family is our own family—that to which we belong, for which we must provide, and for the prosperity of which, of course, our money and our efforts must chiefly be devoted. Let every other denomination act in the same manner, and we believe the most good will be done—the best result will be produced.

View of Publick Affairs.

It has several times occurred, during our editorial labours, that after we had industriously compiled our Chronicle of Publick Affairs for the month, an arrival from Europe has brought intelligence, which rendered a great part of our statement as much out of date as an old Almanack: and never has this been the fact more remarkably than at present. Our Chronicle was just sent to the printer, when we received the following—only time enough to substitute it, without a new arrangement, in the place of what we had written.*

LATEST FROM EUROPE.

New York, October 8.—The Packet Ship New York, Capt. Hoxie, arrived yesterday afternoon, having left Liverpool on the 4th ultimo, bringing us our regular files of papers up to that date from the place of sailing, and London to the 3d inclusive.

The King of Spain is not dead, as was reported; but his restoration to health is looked for by no one about his person. The cabinet of Madrid, at this juncture, presents a singular spectacle. The queen and her party anxiously watching the expiring monarch, to secure his throne for her daughter, and introduce, on his death, a more liberal system of government. Her opponents, with the minister, M. de Zea, at their head, fixing their hopes on Don Carlos, the priesthood, and the friends of absolute power. Mr. Addington, the British Ambassador, who was known to belong to the Tory party, having been recalled, has materially raised the hopes of the Queen's party, as it is believed the French Ambassador will, in consequence, be induced to adopt a more energetick language in favour of the Queen, and that the representatives of England and France will henceforward keep in check the diplomacy of Russia and Austria.

All the French troops have evacuated Greece; this measure was consequent upon the retreat of the Russian troops from Constantinople. The latter power, it would seem, has succeeded in acquiring an unbounded influence over the councils of the Grand Seignior.

From France there is nothing of importance. Marshal Soult has resumed the duties of Minister of War.

Prorogation of Parliament.—The British Parliament was prorogued on the 29th of August, by the King in person, who delivered the following speech:—

My Lords and Gentlemen,—In opening the present Parliament, I stated that never at any time had subjects of greater interest and magnitude called for your attention. The manner in which you have discharged the duties thus committed to you now demands my warmest regard, and enables me to close a session not more remarkable for its extended duration than for the patience and persevering industry which you have employed in many laborious inquiries, and in perfecting the various legislative measures which have been brought under your consideration. I continue to receive from my allies, and from all foreign sovereigns, assurances of their friendly disposition. I regret that I cannot yet announce to you the conclusion of a final and definite arrangement between Holland and Belgium; but the convention in conjunction with the King of the French, I concluded, in May last, with the King of the Netherlands, prevents a renewal of hostilities in the Low Countries; and thus affords a fresh security for the general continuance of peace. Events which have lately taken place in Portugal, have induced me to renew my diplomatick relations with that kingdom, and I have accredited a Minister to the court of her Most Faithful Majesty, Donna Maria.

* As the permanent preservation of the news of the day is not important, we have inserted a part on the third page of the cover.

You may rest assured I look with great anxiety to the moment when the Portuguese monarchy, so long united with this country by the ties of alliance, and by the closest bonds of interest, may be restored to a state of peace, and may regain its former prosperity. The hostilities which had disturbed the peace of Turkey have terminated, and you may be assured that my attention will be carefully directed to any event which may affect the present or the future independency of that empire. Your investigation, carefully prosecuted during the last session, has enabled you to renew the charter of the Bank of England, on terms which appear to be well calculated to sustain public credit, and to secure the usefulness of that important establishment.

The laborious inquiries carried on by committees of both houses of Parliament for several successive sessions, have also enabled you to bring the affairs of the East India Company to a satisfactory adjustment. I have the most confident expectation that the system of government thus established will prove to have been wisely formed for the improvement and happiness of the natives of India, and by the opening of the China trade a new field has been afforded for the activity and the enterprise of British commerce. The state of slavery in my colonial possessions has necessarily occupied a portion of your time and attention, commensurate with the magnitude and difficulty of the subject. Whilst your deliberations have been guided by the paramount consideration of justice and humanity, the interests of the colonial proprietors have not been overlooked. I trust that the future proceedings of the colonial legislatures, and the conduct of all classes in my colonies, may be such as to give full effect to the benevolent intentions of the legislature, and to satisfy the just expectations of my people. I observe with satisfaction that the amendment of the law has continued to occupy your attention, and that several important measures have been adopted, by some of which the title to property has been rendered more secure, and the conveyance of it more easy; while by others, the proceedings in courts, both of law and equity, have been made more expeditious and less costly.

"The establishment of the Court of Privy Council is another improvement, which, while it materially assists suitors at home, will, I trust, afford substantial relief to those in my colonial possessions. You may rest assured that there is no part of your labours which I regard with a deeper interest than that which does, by well considered amendments of the law, make justice easily accessible to all my subjects. With this view I have caused a commission to be issued for digesting in one body the enactments of criminal law, and inquiring how far and by what means the criminal process may be assimilated to the other branch of our jurisprudence. I have also directed commissions to be issued for investigating the state of the municipal corporations throughout the United Kingdom. The result of other inquiries will enable you to procure those means which may seem best fitted to place the internal government of corporate cities and towns on a solid foundation, in respect to their finances, their government, and their police. In the meantime, two important acts have been passed for giving constitutions, upon sound principles, to the royal and parliamentary burghs of Scotland, and your attention will hereafter be called to the expediency of extending similar advantages to the unincorporated towns of England, which have now acquired the right of returning members to Parliament. It was with the greatest pain that I felt myself compelled to call upon you for your additional powers to control and punish the disturbers of the peace in Ireland.

This call was answered, as I confidently anticipated, by your loyalty and firmness. I have not found it necessary, except in a very limited degree, to use the powers thus confined to me, and I have now the satisfaction of informing you that the spirit of insubordination and violence which had prevailed to so alarming an extent has in a great measure subsided. I look forward with anxiety to the time when the painful necessity of continuing those measures of great but unavoidable severity shall cease; and I have given my assent, with unqualified satisfaction, to the various salutary and remedial measures which, during the course of the present session, have been proposed to me for my acceptance.

The act which, in pursuance of my recommendation, you passed with respect to the temporalities of that branch of the united church which is established in Ireland, and for the immediate and total abolition of vestry assessments, and the act for the better regulation of juries, both as to their civil and criminal functions, afford the best proof that full reliance may be placed on the Parliament of the United Kingdom for the introduction of such beneficial improvements as may insure the welfare of all classes of my subjects, and thus effectually cement that legislative union which, with your support, it is my determination to maintain inviolate.

Gentlemen of the House of Commons,

I thank you for the supplies which you have granted for the services of the year. The estimates proposed to you by my direction were considerably lower than those of the former sessions, and you have wisely applied the reduction which has thus been

effected to the diminution of the public burdens. In the course of judicious economy, combined with the due regard to the exigencies of the state, I am persuaded that you will persevere, and thus confirm the title which you have acquired to general confidence, as the faithful guardians of the honour of the crown, and the true interests of the people.

My Lords and Gentlemen—

In returning to your respective homes you will carry with you the gratifying reflection that your labours have been sedulously employed for the benefit of your country. During the recess your attention will be equally directed to the same important object, and in this useful and honourable discharge both of your public and private duties, under the blessing of Divine Providence, I confidently rely for the encouragement and support of my people in that love of liberty, and in that spirit of industry and obedience to the law, and that moral worth which constitutes the safety and happiness of nations.

His Majesty having concluded his speech, the Lord Chancellor said, it is his Majesty's royal will and pleasure that this present Parliament be now prorogued, and this Parliament is accordingly prorogued until the 31st of October next.

On the 28th, the royal assent was given, by commission, to the following bills: East India Company's Charter, the Slavery Abolition, the Customs Regulations, the Grand Juries, (Ireland,) the Cholera Preventions, the Court of Chancery Regulation, the Sugar Duties, the Thames Tunnel, the Irish Wine, Spirits, and Beer, the Separatists' Affirmation, the Stage-Coach, the Lunatic Laws Amendment, the Fines and Recovery Abolition, the Seamens' Wages, the Prevention of Smuggling, the British Possessions, the British Vessels Registration, the Warehousing, the China Trade, the Slave Trade Convention, the Quakers and Moravian's Affirmation, the Bankruptcy Court, the Banker's Notes, the Sugar Refining Bill, and a number of local bills.

West India Commissioners.—Messrs. Lewis, Elwyn, and Henry Stephanson, Esqrs., are to be the three salaried commissioners for the distribution of the West India Compensation Fund, Mr. Papys, King's Counsel, and member for Malton, has accepted the honorary appointment of Chairman, and Mr. under Secretary Lefevre, with two other unpaid Commissioners, not yet named, will complete the Board. Great interest is making to obtain the new appointments of magistrates in the West India Islands, the salaries are £300 a year.

Austria.—A loan of £4,000,000 sterling has been negotiated for the Austrian government, by an eminent capitalist in London. The terms have not yet transpired, nor is it, we believe, intended to bring it into the market at present.

Paris, August 28.—The King set out on his excursion to Cherbourg on Monday. Queen Donna Maria, and suite, left Paris yesterday for Havre, where she will await a conveyance to Lisbon. The reported attachment of Donna Maria to the Duke of Leuchtenberg, now in Italy, has for some time been the subject of speculation. This subject has acquired the more interest in consequence of a letter from Toulon, of the 22d inst. which states that a telegraphic despatch was received that morning, directing the authorities to take every measure to prevent the young Duke of Leuchtenberg, son of the Prince Eugene Beauharnois, from entering the French territory, in execution of the laws of 1816 and 1830, which prohibit the entry of the French territory to all members of the family of Napoleon.

Spain.—There is no confirmation of the report given in a letter from Lisbon, of August 22d, received at Halifax, of the death of the King of Spain. The following is the latest account from Madrid, given in the London papers:

Madrid, Aug. 12.—The king is quite unable to move from his bed, unless it is to sit a few hours in his easy chair; but although he has lost the use of his limbs, his mental faculties remain unimpaired, and he sticks with immoveable obstinacy to all his notions and prejudices. His chief physician, M. Castello, has again insisted that bulletins should be published relative to the king's health; but M. Zea has persisted in not allowing this to be done. M. Zea's motives may be easily appreciated. Don Carlos is still in Portugal, and although the Spanish frigate Lealtad is gone to Vigo to wait for him there, and take him to Italy, it is believed that his friends have advised him by no means to think of moving so far out of reach for the present, and he will remain where he is, unless he comes nearer to the frontier.

The Augsburg Gazette says, that another conference between the Sovereigns will take place at Troppau, in September, at which the Emperor of Russia will be present.

Portugal.—The latest intelligence from Lisbon was to the 17th, and from Oporto to the 21st of August. These accounts say that the capital was in the most settled and tranquil state; commercial business, which for many months had been completely stagnated, was reviving daily; and public confidence in the new order of things very apparent. A strong proof of this was given, and continued to be given, by the daily sub-

THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXXI.

(*Concluded from page* 443.)

We now proceed to the fifth petition, which is—"And forgive us our debts, as we forgive our debtors"—in which, according to our Catechism, "we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because, by his grace, we are enabled, from the heart, to forgive others."

It ought to be particularly noticed that this petition is connected with that which immediately precedes it, by the copulative conjunction *and*—thus teaching us, that we ought to pray for the forgiveness of our sins as often as we ask for our daily bread; and that without the pardon of sin there is no true enjoyment of the common bounties of God's providence.

By the word *debts* in this petition, we are to understand *sins*. This is put beyond question by the very same petition being expressed in the gospel of Luke by the words "forgive us our sins:" and sins, whether of omission or commission, are, with great propriety denominated debts, inasmuch as punishment is their *due* from the justice of God. The apostle declares, "that the *wages* of sin is death." Now we ask the *forgiveness* of these debts, because "neither we nor any other creature can make the least satisfaction for them," as our Lord himself shows, in the parable contained in the eighteenth chapter of Matthew, in which he teaches and illustrates at length the doctrine and duty of forgiveness. The way in which we are to ask and expect forgiveness, is pointed out in the answer before us—we are told, that in the very language of the petition, when rightly understood and properly used, "We pray that God, for Christ's sake, would freely pardon all our sins."

It is the prerogative of God alone to forgive sin. In every sin, although a fellow creature be the immediate object of it, God is the party whom we should consider as chiefly offended—because of his Supreme Majesty, and because every sin is a transgression of his infinitely righteous and holy law. Hence we find that when David came to confess his great sin in the matter of Uriah, he says, addressing himself to Jehovah, "against thee, thee only have I

sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest." We are therefore to apply ourselves directly to God, and to ask of him, for Christ's sake, to "acquit us both from the guilt and punishment of sin;" that is, to extend to us his pardoning grace, "through the obedience and satisfaction of Christ, apprehended and applied by faith."* Christ having fully satisfied the divine law and justice in behalf of every believer, all his sins are blotted out for the merits' sake of his surety Saviour. The Saviour's righteousness, according to the express words of the holy oracle, is "unto and upon all them that believe," not only to cover and conceal all their offences, but to ensure to them the heavenly inheritance.

In my lecture on Justification, I have shown at some length, how sin is "*freely* pardoned," although it is done entirely on account of the imputed righteousness of Christ. Here, therefore, I shall only repeat what is said by Fisher on this point, in considering the answer before us. He remarks, that "God's accepting of Christ as our surety, and his fulfilling all righteousness in our room, were both of them acts of rich, free and sovereign grace. Therefore, though the pardon of our sins be of debt to Christ, yet it is free to us:" and he very pertinently refers to Ephes. i. 7, where it is said, speaking of Christ, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

The answer we consider, concludes by saying, that "we are the rather encouraged to ask" forgiveness of God, "because, by his grace, we are enabled, from the heart, to forgive others."

* Larger Catechism—See the answer to the 194th question.

If we examine the discourses and sayings of our blessed Lord, as recorded in the evangelists, we shall find there is scarcely a topick on which he speaks more frequently, or more at large, than on the duty of forgiving those who have offended or injured us. Let us, therefore, examine into the nature of this duty carefully—Let us consider what it does not, and what it does require.

1. It manifestly does not require, that a man who has been offended or injured, should be insensible that such is the fact. The very duty of forgiveness necessarily implies that we know and feel that we have something to forgive. We ought indeed to be careful not to estimate an injury beyond its real magnitude, nor to dwell and muse upon it, so as to inflame our minds, or fill them with angry or revengeful emotions. This is to be carefully avoided; yet we not only may, but ought to be, sensible of an offence or injury when it has plainly and palpably been offered or inflicted.

2. We are not required to withhold from the offending party the knowledge or information that we consider him as having done us wrong. On the contrary, it is a duty expressly enjoined by our Saviour, to go to an offending brother, and tell him his fault; at first privately, and then, if we do not obtain satisfaction, to take measures to have him censured and disciplined. But all this is to be done, not vindictively, but if possible, to "gain our brother;" or, failing in this, to prevent the injury which might arise from his example.

3. Neither are we required to place confidence in one who has given us unequivocal evidence of a disposition to injure us. We ought not to put ourselves in his power, so as to enable him to repeat or add to the injury he has done us. For this we have the warrant of

our Saviour's perfect example, who would "not commit himself" to his enemies, till he was fully prepared to terminate his mission by his death.

But 5. Our duty positively and indispensably requires us to be ready to be reconciled to an offender. We are not to repel, but to favour and facilitate any advance or overture of the injurious party, when he seems disposed to acknowledge his fault. We are to show that we are not hard to be appeased, not difficult to be won to forgiveness. We are not to require the offender to humble himself greatly, before we meet him for reconciliation. We are not to insist on greater concessions than are equitable; but rather to accept of less than might be exacted, if rigorous justice were done—provided always, that we have evidence of real regret for his wrong doing, and a disposition to be friendly, or not hostile, in time to come.

6. We are, from first to last, cordially to forgive the offender. We are to wish him no evil; we are to guard our hearts against all hatred, malice, and every vindictive feeling. We are to feel *benevolently*, to cherish unfeigned good will toward our bitterest enemy. We are to desire sincerely that he may lay aside his hostility, and become reconcilable. We are to pray earnestly that God may bring him to repentance, and for the sake of Christ, forgive him freely —forgive the injury he has done to us, and the much greater offence which he has committed against God, by his flagrant violation of the law of love, and the sacred principle of doing as he would be done by. Of all this, our adored Redeemer, you know, exhibited a most wonderful instance in his prayer for his murderers in his expiring moments: and there was a close imitation of this high example, in the first Christian martyr, Stephen. Happy they, who feel and exhibit the same *likeness* to their Redeemer which Stephen did, in performing a duty so contrary to the naturally proud and resentful human heart.

Yes, my young friends, I must here repeat, what was mentioned in a former lecture, that in praying God to "forgive us our debts as we forgive our debtors," the particle *as* must be considered as expressing *likeness* and not *equality*. Alas! all that we do is imperfect; and if God did not remit our sins, more purely, perfectly and freely, than we remit those of our offending brethren, we should never escape condemnation. Still, this is never to be made a plea, even for the imperfection of our forgiveness. We are to mourn the imperfection, and earnestly strive to avoid it. Then we shall have the "encouragement" mentioned in the answer before us—the encouragement which is derived from evidence that we have been made partakers of the renewing and sanctifying grace of God. For it is this alone, that will ever enable any one rightly to discharge the duty which has now been explained. A duty in which we make no atonement for our sins, and can plead no merit for its performance; but which, when properly performed, gives proof that we have, by divine grace, been embued with a portion of the spirit and mind of Christ; and consequently, may cheerfully hope that we shall be made partakers of all the benefits of his great salvation.

THE CASE OF THE POET COWPER.

No occurrence in the religious world, where only an individual was concerned, has, probably, in modern times, attracted more attention, created more interest, or produced more speculation, than the case of the poet Cowper. It

has embarrassed the pious, given occasion to the infidel to reproach all religion, and furnished a topick to the enemies of evangelical truth, to declaim against it, as the source of melancholy and all its attendant miseries. The subsequent article, extracted from the Eclectic Review for August last, combats the opinion of the last class of these objectors, and is calculated to solve the difficulties of the friends of practical and ardent piety. It notices three biographies, but our extract relates almost exclusively to Cowper. The whole article is deeply interesting, but we can with difficulty spare space enough for the portion we have taken, which contains the most of what the reviewers say in explanation of Cowper's malady, and the groundless charge against the Calvinistic doctrines, which the enemies of those doctrines have made, as having led to Cowper's despair at first, and cherished it afterwards.

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1. *The Life of* William Cowper, Esq. *Compiled from his Correspondence and other Authentic Sources of Information: containing Remarks on his Writings, and on the peculiarities of his interesting Character, never before published. By Thomas Taylor.* 8vo. *pp.* 368. *Price* 12*s*. *London*, 1833.
2. *Essays on the Lives of* Cowper, Newton, *and* Heber; *or an Examination of the Evidence of the Course of Nature being interrupted by the Divine Government.* 8vo. *pp.* 330. *London*, 1830.

The last named of these volumes may be adduced in proof that the first (the latest in order of publication) was not uncalled for. Not that the malignant perversion of understanding betrayed in the attempt to refer the disease of Cowper's mind to evangelical doctrine, as the exciting cause, is to be cured by the clearest demonstration of the utter fallacy of the notion, and its entire contrariety to the facts of the case. Enough had been written and published to undeceive any one who had through inadvertent mistake taken up this idea. Persons acquainted with the life of Cowper only through Hayley's memoirs, might, indeed, be led to suspect, that the Poet's religious notions had some share in tinging his mind with morbid melancholy. But the disclosures made in his own autobiographical memoir, and the publication of the most valuable part of his private correspondence, which Hayley had suppressed, by his kinsman, Dr. Johnson, preclude all *honest* mistake upon this point. The man who, after reading these, persists in ascribing Cowper's despondency and fearful sufferings in any measure to his religious opinions, discovers an infatuation scarcely less pitiable than the malady under which the Poet laboured; nay, in some respects, more so.

It is difficult to account, on any other principle than that of the blindness of heart produced by error, for the hatred of evangelical religion, the loathing of all that the Scriptures term spirituality of mind, which these essays on the lives of Cowper, Newton, and Heber exhibit, combined with so much appearance of outward respect for religion itself.

* * * * * * * * *

We have seen that Cowper suffered from religious melancholy, or from that which would be so called, before he had acquired any distinct knowledge of the Christian doctrine, or manifested in his conduct any settled religious principle. In plain terms, if religion had any share in making him either melancholy or mad in the first instance, it must have been the want of it. But now his inveterate melancholy is to be ascribed to "exaggerated estimates of human corruption," and "exagge-

rated expectations of divine grace." What was the fact? The idea with which Cowper's physical depression became at length inseparably combined, the impression in which his insanity was, as it were, concentrated, had no more connexion with his religious opinions, than had his school-boy fears, or his terror at the House of Lords. This is susceptible of the clearest demonstration. Any man without a grain of religion might have taken up the insane notion, but no religious man, not insane, could have conceived, that his Maker had commanded him to commit suicide, and then sentenced him to damnation for not obeying the command. Such was Cowper's hallucination; such the source, so far as it had any source in his opinions, of his despair. Now he did not hold a single theological tenet that was not directly at variance with this strange persuasion. And what is more, he was to a certain extent aware of this, but, like other patients, deemed himself an exception to all general rules. Sensible that the cause of his despondency must appear to his religious friends imaginary and irrational, he says, in a letter to Mr. Newton: "My friends think it necessary to the existence of Divine truth, that he who once had possession of it, should never finally lose it. *I admit the solidity of this reasoning in every case but my own.* And why not in my own? *For causes which to them it appears madness to allege*, but which rest upon my mind with a weight of immoveable conviction. If I am recoverable, why am I thus?" * In another very remarkable letter, adverting to the closely analogous case of the learned Simon Browne, who imagined that the thinking faculty within him was annihilated, Cowper uses this consistently insane language:

"I could, were it not a subject that would make us all melancholy, point out to you some essential differences between his state of mind and my own, which would prove mine to be by far the most deplorable of the two. I suppose no man would despair, if he did not apprehend something singular in the circumstances of his own story, something that discriminates it from that of every other man, and that induces despair as an inevitable consequence. You may encounter his unhappy persuasion with as many instances as you please, of persons who, like him, having renounced all hope, were yet restored; and may thence infer that he, like them, shall meet with a season of restoration; but it is in vain. Every such individual accounts himself as an exception to all rules, and therefore the blessed reverse that others have experienced, affords no ground of comfortable expectation to *him*."

Priv. Corresp. Vol. I. pp. 212, 13.

The letters from which these passages are taken, were written to Mr. Newton in 1782 and 1784, when the paroxysm of his disorder had settled down into that milder insanity which is always found incurable, the madness upon one idea. In a letter to Mr. Bull, of which Hayley has printed only part, he uses language still more unequivocally betraying the hallucination under which he laboured.

"Prove to me that I have a right to pray, and I will pray without ceasing; yes, and praise too, even in the belly of this hell, compared with which Jonah's was a palace, a temple of the living God. But let me add, there is no encouragement in the Scripture so comprehensive as to include my case, nor any consolation so effectual as to reach it. *I don't relate it to you, because you could not believe it.* You would agree with me if you could. *And yet, the sin by which I am excluded from the privileges I once enjoyed, you would account no sin. You would even tell me it was a duty.* This is strange,—*you will think me mad.* But I am not mad most noble Festus. I am only in despair."*

Once more, in a letter to Mr. Newton, dated Jan. 1787, just before a fresh paroxysm of nervous fever, which compelled him to suspend all his poetical labours during ten months, he uses language which

* Private Correspondence, vol. I. p. 309.

* See the entire letter in Ecl. Rev. 2d Series, Vol. VI. p. 337, where it was first printed.

implies an indistinct consciousness that his sufferings were to be ascribed to a physical cause.

"The mind of man is not a fountain, but a cistern; and mine, God knows, *a broken one*... Sally Perry's case has given us much concern. I have no doubt that it is distemper. But *distresses of mind that are occasioned by distemper, are the most difficult of all to deal with. They refuse all consolation: they will hear no reason.* God only, by his own immediate impressions, can remove them; *as, after an experience of thirteen years' misery, I can abundantly testify.*"

Priv. Corresp. Vol. II. pp. 94, 6.

Need we multiply extracts in illustration of the real nature of his distress? It is a melancholy subject, but the importance of placing Cowper's malady in a just light, arises not merely from the ignorant and malignant use that has been made of his case by the enemies of religion, but from its being no solitary and unprecedented one. We shall make no apology, therefore, for repeating the description given of it on a former occasion. Cowper's despair was a purely physical sensation. He had not been led into it by any mental process: it was not a conclusion at which he had arrived by the operation of either reason or conscience, for it was unconnected with any one tenet or principle which he held. It had fallen upon him as a visitation, and he struggled with it as with an incubus, half suspecting that it was a phantom that seemed to weigh him down, but still it was there; and he here argues from its continuance to its reality: "If I am recoverable, why am I thus?" The sensation was real: it could not be reasoned away, any more than can headache, or a fit of the stone. It was as clearly a case of hypochondriasis, as those instances in which the patient has fancied himself a tea-pot, or a sack of wool, or has imagined his thinking substance destroyed. Cowper's only seemed to be a more rational impression: that it was not really so, is evident from the specific nature of the idea on which he fixed, namely, that he was excluded from salvation for not having committed suicide. That this idea produced his melancholy, no one who deserves to be himself considered as rational, can maintain: it was his melancholy which produced the idea. Religion could not have given birth to it, nor could it have survived one moment the presence of distemper. The patient more than half suspected, at times, that disease was the cause of all his mental suffering; but he could not *know* it, the impossibility of discerning between what is delusive and what is real, constituting the very essence of the disease. That knowledge would have involved his being sane on the very point to which his irrationality was limited: he would then have been well. It is observable, that he never attempts to give a reason for his despair, but only assumes that its existence in his mind proved the truth of the impression which seemed to himself to cause it: in this, he argued as all hypochondriacs and maniacs do. But, in fancying himself crippled, and made useless, and turned out of service, he argued not irrationally; he was only mistaken; and it is pleasing to reflect, (as it has long since been to him a source of the purest joy and gratitude to know,) how greatly he was mistaken. All the mystery has long ago been explained to him. In the above letter, (Vol. I. p. 309,) he evidently alludes to his belief in the doctrine of Final Perseverance, (which, properly understood, is but the doctrine of Regeneration,) as flatly opposed, in every case but his own, to his mournful conclusion, or rather delusion. He does not doubt his having been truly made a partaker of spiritual life, but, with his own peculiar force of expression, intimates that his soul had been slain by the hand of God. Mr. Newton appears to have seen the total inu-

tility of combating this impression by argument, and to have attempted to dissuade his afflicted friend from suffering himself to dwell on the topic."*

We have referred to the access of nervous fever which Cowper suffered in January, 1787. From the dreadful condition of mind into which it plunged him, he emerged suddenly; "so suddenly," he says, "that Mrs. Unwin, having no notice of such a change herself, could give none to any body." He continued to dread the recurrence of that month; which had twice returned upon him, "accompanied with such horrors as he had no reason to suppose ever made part of the experience of any other man." Early in December, 1790, he had another short but severe attack of nervous fever, which was not succeeded, however, by the usual paroxysm of the mental depression under which he continued to suffer. This, although it admitted of comparatively lucid intervals, in which he had a glimmering of his real predicament as the subject of distemper, never entirely left him. In a letter to Mrs. King, dated July, 1790, he thus describes his state of mind.

"I have singularities of which, I believe, at present you know nothing; and which would fill you with wonder if you knew them. I will add, however, in justice to myself, that they would not lower me in your good opinion; *though, perhaps, they might tempt you to question the soundness of my upper story.* Almost twenty years have I been thus unhappily circumstanced; and the remedy is in the hand of God. That I make you this partial communication on the subject, conscious at the same time that you are well worthy to be entrusted with the whole, is merely because the recital would be too long for a letter, and painful both to me and to you. *But all this may vanish in a moment; and if it please God, it shall.* In the meantime, my dear madam, remember me in your prayers, and mention me at those times as one whom it has pleased God to afflict with *singular visitations.*" *Priv. Corresp.* Vol. II. pp. 223, 4.

In 1791, Cowper's spirits received a severe shock from Mrs. Unwin's being seized with a disorder which proved to be of a paralytic kind. A second attack, in May of the following year, which deprived her, in a very distressing degree, of the use of her limbs, her speech, and her faculties, threw her affectionate companion into a fresh "paroxysm of desperation." As she slowly, but imperfectly recovered her powers, Cowper's spirits were restored to tranquillity, but never entirely rallied. Nearly the whole of his time and attention were now devoted to Mrs. Unwin, whose infirmities gradually increased to a state of helpless imbecility. The depressing influence of the spectacle, and of the anxieties connected with it, upon Cowper's mind, became visible to his friends, and no doubt hastened the approach of the last calamitous attack of nervous disorder from which he never recovered. At the commencement of the year 1794, he was seized with so violent a return of his malady, that for a fortnight he refused food of every kind, except now and then a small piece of toasted bread, dipped in water or wine and water. Dr. Willis was called in; but medical skill was unavailing. In the year 1796, for a few weeks, he exhibited a slight abatement of the engrossing pressure of his distemper; and again, in the summer of 1797, sufficient to enable him to resume his literary tasks. But his shattered frame was no longer able to resist the repeated attacks of the disease; and in January, 1800, symptoms appeared which indicated the breaking up of his constitution. He expired on the 25th of April, without a struggle or a groan, but without having exhibited any return of unclouded reason. It would seem that his physical powers were too exhausted to admit of that transient illumination of the faculties which, in cases of

* Ecl. Rev. Vol. XXI. pp. 200, 1.

derangement, is generally the precursor of death. We cannot forbear to notice, however, the remarks of the Author of the Essays upon this circumstance.

"There was one comfort which Cowper's religious friends securely anticipated to him and themselves—that he would at least exhibit, not merely like Addison, how a Christian, but how a serious Christian could die. It was contrary to all precedent that a converted man should despair to the last. A something was to be wrought, as Cowper expresses it, within the curtains of the dying man, that neither the doctor nor nurse were to understand. This was almost necessary, we believe, to establish the reality of his former call. That the fears of death are commonly dispelled at the near approach of it, except in cases of a heavily-laden conscience, (and not excepting *all*, even of such cases,) and succeeded by a perfect serenity of mind, we are well aware. That such was not the case with Cowper, adds another and most striking proof that, in him, physical despondency was the least part of his sufferings.

"Had the calm which spoke peace to the death-bed of Addison and Johnson, been possible to the agonized mind of Cowper, we should have had a few minutes of tranquillity, perhaps of religious aspiration, brought forward triumphantly as a proof of the blessed consequences of those opinions which we have shown to have embittered his life. Had it been so, it would have been a weak support to opinions proved on other grounds to have been erroneous; but it was denied."

Essays, pp. 29—31.

Our animadversions upon this passage shall be very brief. First, it is utterly untrue, that Cowper's friends had securely anticipated for him a different exit. They cherished, as long as it was reasonable, the hope of his ultimate recovery; but the nature of his distemper was too well known to them, to allow of their supposing that any thing but death would completely set free his spirit from its bondage. Secondly, that physical despondency really formed *the whole* of his sufferings, must be evident to every person of common sense; and must be admitted by this writer himself, unless he means to say that Cowper was *not* suffering under distemper; that he was perfectly sane; and that his horrors were those of a heavily-laden conscience under the fangs of remorse. Thirdly, that a converted man should despair *at all*, who has committed no crime to render his character equivocal, and assurance perilous, is so contrary to precedent, and so much at variance with sound reason as enlightened by Scripture, that, in every such case, the presence of physical disease may be suspected; and if labouring under disease to the last, his despairing to the last is not a circumstance to excite surprise. Once more, the experience of the most eminent saints in their dying moments is so various, depending so much on the physical accompaniments of dissolution, that no well-informed Christian would adduce the degree of tranquillity and assurance enjoyed by a person in his last moments as either a test of the correctness of his opinions, or a proof of the elevation of his piety. In a word, the whole passage upon which we have commented, is a melancholy display of that very rashness and ignorance which are charged upon the holders of evangelical sentiment.

We have dwelt so long upon the nature of Cowper's affecting malady, that we cannot extend this article by adverting to the more pleasing features of the biographical portrait; but must refer our readers for these to Mr. Taylor's volume, which, if not every thing that we could wish for in a biography of Cowper, is a very judicious, instructive, and interesting performance. We have elsewhere endeavoured to show that, rightly viewed, the exemplary character of Cowper's piety, and the beauty of his example, are by no means destroyed, or even diminished, by the hallucination under which he laboured. The influence of religion on his mind was never suspended, even at the time that he

religiously forbore to pray. The piety that shines through his despondency, the filial submission with which he utters the mournful complaint, Why hast thou forsaken me? indicate that, through all the bewilderment of reason, his heart was singularly right with God. In the depth of his unutterable anguish, "he sinned not, nor charged God foolishly." He does not, indeed, say with Job, "If he slay me, yet will I trust in him;" because the idea which overspread and eclipsed his reason, forbade that exercise of trust. But, wild and irrational as was the supposition, the surrender of soul was not less implicit, the resignation not less real and exemplary, which led him in effect to say, Though he damn me, yet will I justify him.* "There is," he said, "a mystery in my destruction, and in time it shall be explained."

Viewed, indeed, as the experience of a person in the possession of unclouded reason, and having at the same time a distinct knowledge and cordial belief of evangelical truth, we admit, that the case of Cowper would present a dark enigma, a moral contradiction. False views of religion may, it is true, generate despondency; and it is equally true, that despondency may gender false views of religion. Nor is it in every case easy to determine, which is cause and which is effect; the manner in which mind and body reciprocally act upon each other, being often so inscrutable as to baffle the attempt to distinguish between physical and mental causes. Yet, if it be difficult to discriminate between bodily and mental depression, there is a distinct line to be traced between rational and irrational. When a rich man becomes possessed with despondency shaping itself into the fear of want, or under the imagination of actual distress, the obvious nature of his delusion shows at once that his causeless depression is disease. Now where the despondency puts on a religious form, its real nature may be ascertained in like manner, by inquiring into the actual character and circumstances of the sufferer. Where there is palpable illusion, there is disease. False impressions may proceed from ignorance and misapprehension; and such impressions will yield to moral treatment. But if the notions are not merely inaccurate, but illusive,—if the mind is found to have shaped out for itself the ideal object of its desponding apprehensions,—there can be no ground for hesitation in pronouncing the depression to be bodily distemper. There are morbid states of mind which do not rise to that height of nervous disorder that produces hallucination, but which still indicate an unhealthy state of body. There is such a thing as the religious vapours, for which the Pharmacopœia prescribes suitable remedies. But no one who knows what melancholy is, will confound that terrible visitation with any self-inflicted or fantastic complaints.

Of those subjects of what is called religious melancholy or religious madness, who come under medical treatment, the greater part, it is, we believe, undeniable, are such as would previously be termed irreligious persons. The religious anxiety has commenced with the mental aberration, and has disappeared on restoration to health. In such cases, though the apprehension of Divine anger may not seem unreasonable, it is as really an illusion as if the despondency put on the most extravagant form. In fact, where religious anxiety or excitement has had any

* Cowper may be considered as having almost realized, in his insanity, the impossible condition which President Edwards makes the first distinguishing mark of "gracious affection."

share in *producing* mental aberration, this will generally put on the form of irreligious profaneness, or something contradictory of the previous state of mind. In Cowper's case, the religious despondency which preceded his becoming religious, seemed to himself, even on the retrospect, not irrational, because it was justified by his real moral condition as an unconverted man. Yet, it evidently originated in distemper, not in the convictions of conscience, and partook essentially of the character of an illusive impression. The religious despondency which attacked him *after* his conversion, was equally the effect of disease, and was shown to be so by its contradicting his own principles, and by allying itself to an idea perfectly irrational, and which he half suspected, at times, to be an illusion.

But is there no difficulty, it may be asked, connected with the abandonment of a pious man to such a state of mental darkness and suffering, especially when protracted to the hour of death? No greater difficulty, we conceive, when viewed as the result of physical disease, than in a good man's being suffered to linger under a torturing complaint, or to be laid aside by paralysis, or to be the victim of brutal violence, of persecution, or of fatal accident. We know of no promise that ensures a pious man against insanity, although we believe the physical influence of true religion to be the very best preservative against those exciting causes which are likely to develop a predisposition to mental disease. The history of Job is written to caution us against falling into the errors of his friends in so judging "by feeble sense." It is true, that *he* emerged from his complicated and unparalleled afflictions; but in the cases of diseases incurable except by miracle, what reason is there to expect an extraordinary interposition of Divine power, in anticipation of the blessed cure which death will effect, when the spirit "drops its chains with glad surprise?" If Cowper was permitted to expire in apparent mental darkness, let it not be regarded as either militating against the Divine goodness, or as indicating the Divine displeasure against the sufferer, should any one under similar circumstances be allowed to close his days under the pressure of distemper, and to give no sign in death.

From those who have given no unequivocal sign of conversion to God in life, it may indeed be most anxiously desired, that a parting sign of penitence and faith should be obtained in some brief interval of mental sanity. But neither the truth of religion itself, nor the evidence of the individual's piety, depends upon the circumstances of a death-bed. Besides, the case of Cowper proves that, under a mental eclipse, there may be ample room for the manifestation of character, for the exercise of religious principle, for a discipline strictly probationary. The imagination may be disordered, while the affections preserve their integrity, the conscience its tenderness, the principles their steadiness. Cowper remarked of himself, that "a convert made in Bedlam is more likely to be a stumbling-block to others, than to advance their faith; but, if it have that effect upon any, it is owing to their reasoning amiss; since he who can ascribe an amendment of life and manners, and a reformation of the heart itself, to madness, is guilty of an absurdity that, in any other case, would fasten the imputation of madness upon himself." The same remark will apply to the manifestation of religious feelings and principles in a person suffering under mental disease: it may be a stumbling-block, rather than an edifying spectacle, to those who reason superficially. But, to Him who "seeth not as man seeth,"

the hypochondriac or melancholic sufferer may be exhibiting all the undoubted marks of religious sincerity, while to others he is as one talking in his sleep. He is, in fact, labouring under a dream, a waking night-mare; and the analogy between the phenomena of sleep and some forms of mental disease, is so remarkably close as to deserve, we think, more attention than it has hitherto received from the pathologist. But this is a subject upon which we must not enter.

There is but one more remark we have to offer upon the case of Cowper; and that is, that, although deprived, by his constitutional infirmity, of religious comfort, he was singularly happy in being supplied with all the alleviations of his trial which he could derive from the tender care, and sympathy, and society of affectionate and accomplished friends, the solace of literary employment and literary fame, the consciousness of doing good, and freedom from pecuniary anxiety: in fact, as he expressed it, he was "denied no comfort compatible with the total absence of the chief of all,"—that of which his distemper deprived him. In the circumstances of his history, it is delightful to trace the marks of a watchful Superintendence infinitely gracious, that made a hedge about him, securing his life against that enemy with whom he was so ill fitted to contend,—that supplied him at all times with the means of an honourable competency,—and when he was menaced with poverty, sent the timely relief of the royal bounty. No, he was never for a moment forsaken by Him in whom, with the grasp of blindness, he trusted,—like a child clinging to its mother in the dark. And there are others besides Cowper, who, when they emerge from the darkness and delusion of distemper, on whichsoever side of the river it may be, will be able to recognise in their own case, the special kindness of the Providence which watched over them, and tempered all their sufferings. Then also will they receive an answer to the question now so mournfully reiterated, "Why am I thus?"

We are happy to find that Mr. Taylor's volume, though not long published, has nearly passed through a second edition, and that a third is in preparation for the press. We again commend it to our readers as the most complete memoir of Cowper that has yet appeared, containing a very copious selection from his letters, so as to make the poet to a great extent his own biographer. Mr. Taylor displays much unaffected good sense and modesty, claiming only the merit of a compiler; but biographical compilation is no easy task.

From the London Christian Observer.

SEE A CHRISTIAN DIE.

Angels, as you wing your way,
From the realms of endless day,
Deign to grace our lower sky:
Come, and wonder;
Come, and see a Christian die.

Ye who tempt the heirs of glory,
Ye who hate redemption's story,
See your leader vanquish'd lie:
Come and wonder;
Come, and see a Christian die.

Ye who mock at revelation,
Ye who scorn your soul's salvation,
Try its truth this touchstone by:
Come, and wonder;
Come, and see a Christian die.

Ye who search creation o'er,
To exhaust kind nature's store,
See a balm all yours outvie:
Come, and wonder;
Come, and see a Christian die.

Ye who still unwearied pore
On the page of classic lore,
Feast your mind, and feast your eye:
Come, and wonder;
Come, and see a Christian die.

Kinsmen, do you love your friend?
To his death-bed hither wend:
Hear the dying Christian cry,
Come, and welcome;
Welcome, friends, to see me die.

Ere the silver cord be broken,
Ere the last farewell be spoken,
Ere the spirit soar on high,
Come, and wonder;
Come, and see a Christian die.

Blessed Jesus! while we live,
All that's needful freely give;
When we on a death-bed lie,
Come, and teach us,
Teach us, Saviour, how to die.

E. D.

Miscellaneous.

BIOGRAPHICAL AND OBITUARY NOTICE OF WM. WILBERFORCE, ESQ.

Two months since, shortly after the death of Mr. Wilberforce was announced in this country, we prepared a notice of his death, with some remarks on his character, for insertion in our Chronicle of Puhlick Affairs. But, with other matter, it was then excluded, as it was again the last month, for want of space. We cannot consent that our Miscellany should contain no special notice of such a distinguished Christian, philanthropist, and statesman, as Wm. Wilherforce—second, in all these traits of character, we verily think, to no man of his age: and we rejoice that we are enabled, in consequence of delay, to lay before our readers a fuller account of this great and good man, than we could have done when we first heard of his death.

The following article first appeared in the London *Christian Advocate*—From that periodical it was copied into the *Christian Observer* for Septemher, with some introductory remarks hy the editor of that excellent work. These remarks we omit; the rather, hecause an intimation accompanies them, that something farther will appear in that publication on this suhject, from which we may hereafter make extracts. We cannot however omit an incident, known perhaps only to the writer. We had it from the lips of the late venerable Doctor Witherspoon himself, that when he was last in London, in the year 1783, Mr. Wilherforce took an opportunity to tell him, that his treatise on Regeneration, had been greatly blessed tohim, (Mr. Wilberforce,) in his religious inquiries, with reference to his personal religion, or the spiritual state of his own soul. We were therefore not surprised, in reading Mr. W.'s great religious work, "THE PRACTICAL VIEW," mentioned in the present article, to find Witherspoon's treatise of Regeneration specially recommended, along with other excellent works on the suhject of religion.

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The loss of private friends is too ahsorbing an event to he immediately instructive. It is too long before the wounded feelings of the survivors will permit that calm retrospect, which first teaches resignation, and then guides the thoughts to eternity. The vivid recollection of features that we loved and last beheld convulsed in the agony of approaching dissolution; the memory of recent kindness, of domestic enjoyment, gone, perhaps never to return; the fond, endearing associations of a long, united home, now for the first time severed and dispersed; all combine to raise painful and tumultuous emotions, inconsistent with that tone of deep and solemn interest, with which we contemplate the loss of our public men.

Few, indeed, could be mentioned whose names are more calculated to elevate the mind to a devotional, as well as an affectionate temperament, than Mr. Wilberforce's. He was intimately con-

nected, in the remembrance of every man, with all that is great and good. He was a bright star in that galaxy of talent, that shed a lustre over our political world at the end of the last century. He shone with brilliancy in our senate, even when men were dazzled with the splendour of Pitt and Fox. He was the ornament of society when Burke was in the meridian of his glory, and Sheridan in his zenith, and Canning in the spring of his radiant career. But honours like these were the least that distinguished the course of this venerated man. He achieved for himself a triumph far more illustrious, even for its earthly value, than all that eloquence, or learning, or wit, can obtain for their possessors. At a time when religious sincerity was not understood in the higher walks of life, and piety was stigmatized in aristocratic circles with scarcely less reproach than in the days of the Second Charles; when the heat of politics and the rage of party almost excluded Christianity from sight, and banished her professors from fashionable life; Mr. Wilberforce, with a courage and a consistency worthy of an apostle, exerted himself, by his writings and his example, to work a moral reform in the sphere in which he moved: and his exertions were crowned with success. He established around him a circle of pious men, which has gradually but constantly been extending itself, till it has at length included within it many, as we hope, of our distinguished characters in every class of life, political, literary and scientific. With many shades of difference in opinion, and even perhaps in principle, there is undoubtedly a large body of men now existing, who take a prominent part in every scheme of benevolence or religious instruction, and who have acquired for our country a reputation for charitable and pious exertions, beyond that of any other nation in the world. We attribute the merit of this, under the blessing of God, more to the example and influence of Mr. Wilberforce, than to any other secondary cause. While others have given to him that meed of praise which is justly his due, for his great exertions in the cause of the enslaved negro, we have always considered this to be his highest honour, and one which will shed a glory on his name, when the existence of colonial slavery is a mere matter of historical research.

We have endeavoured to glean a few facts of the biography of this celebrated man, to satisfy the anxious wishes of our readers.

His ancestors for many years were successfully engaged in trade at Hull. His great-great-grandfather was a Mr. William Wilberforce, who was one of the governors of Beverley, in the year 1670. The grandson of this gentleman married Sarah, the daughter of Mr. John Thornton, about the year 1711; and hence, we believe, originated that intimate connexion with the Thornton family which continued to the end of Mr. Wilberforce's life. There were two sons and two daughters, the issue of this marriage. William, the elder son, died without issue in the year 1780. Robert, the younger, married Miss Elizabeth Bird; the aunt, as we believe, of the present Bishops of Winchester and Chester. The late Mr. Wilberforce was the only son of Mr. Robert Wilberforce. There were two daughters, Elizabeth and Sarah; the former died unmarried; the latter was twice married, first to the Rev. —— Clarke, and then to Mr. Stephen, the late Master in Chancery.

Mr. Wilberforce was born at Hull, in the year 1759, in a house in High street, now the property of Mr. Henwood. He went to St. John's College, Cambridge, as a

fellow commoner, at the usual age, and there formed an intimacy with Mr. Pitt, which remained unbroken to his death. Mr. Wilberforce did not obtain academical honours: and, in fact, such honours were rarely sought at that time by those who wore a fellow commoner's gown: but he was distinguished as a man of elegant attainments and acknowledged classical taste. Dr. Milner, the late president of Queen's College in the same University, was another intimate of Mr. Wilberforce, and accompanied him and Mr. Pitt in a tour to Nice. We believe Miss Sarah Wilberforce was also of the party. This little event deserves particular mention, even in this hasty memorial of him; for he has often been heard to acknowledge that his first serious impressions of religion were derived from his conversations with Dr. Milner, during the journey. Milner was a man worthy of the proud distinction* of having thus led Mr. Wilberforce's mind into paths of pleasantness and peace.

Mr. Wilberforce was chosen as the representative of his native town as soon as he attained his majority. We first find his name in the parliamentary journals in the year 1781, as one of the commissioners for administering the oaths to members. We believe he represented Hull for two, if not three parliaments. He does not appear to have taken an active part in the business of the house till 1783, when he seconded an address of thanks on the peace. The next occasion on which he came forward was in opposition to Mr. Fox's India bill, in 1783. We have never seen any report of his speech; we have heard it mentioned in terms of approbation, but as marked with more asperity of style than generally characterized his oratory. It cannot but be interesting at the present time, to find that in 1785 Mr. Wilberforce spoke in favour of a reform in parliament, when that subject was brought forward by Mr. Pitt. The plan then suggested was infinitely short of that which has since been carried into effect. Mr. Pitt proposed to suppress thirty-six decayed boroughs; to distribute their members among the counties; and to establish a fund of one million for the purchase of the franchise of other boroughs, to be transferred to unrepresented towns. It is worthy of remark, that Mr. Fox, who avowed himself favourable to the principle of reform, but resisted the plan of purchasing it, complained of Mr. Wilberforce for not taking the "most conciliatory mode" of acquiring strength in the cause, and for "reproaching characters of the greatest weight in parliament."

"In the following year Mr. Wilberforce succeeded in carrying through the Commons a Bill for amending the Criminal Law. It was crude and imperfect in its form, and opposed by Lord Loughborough in the Upper House, principally for this reason. It was rejected without a division. Its principal object was to give certainty to punishment; but, if we may judge from Lord Loughborough's comments upon it, it reflected more credit upon Mr. Wilberforce's benevolent feelings than upon his legal skill; nor is this improbable; Mr. Wilberforce was not a man to subject his enlarged views to the trammels of special-pleading precaution. It is not, indeed, likely that he was qualified by any professional study for that petty dexterity which is necessary to adapt legislation to the correction of abuses strictly legal.

It is instructive to observe the early parliamentary career of this great man. If there was a being

* Dr. Milner would not have approved this phrase.

gifted with more than human kindness, it was Mr. Wilberforce. His tone, his manners, his look were all conciliatory, even to persuasive tenderness: yet we have already seen him reproved for undue severity by Fox, and we next find him tutored in meekness by Pitt! In 1786, in a debate on the commercial relations with France, Burke had provoked Mr. Wilberforce into some acrimony of retort, when Mr. Pitt checked him for his imprudence, telling him "it was as far beyond his powers as his wishes, to contend with such an opponent as Burke in abuse and personality."

We have not space to follow in detail the parliamentary history of Mr. Wilberforce. We must hasten on to that great question, to which he devoted his best powers and his best days: the abolition of the slave-trade. It was in 1788 that Mr. Wilberforce first gave notice of his purpose to draw the attention of the legislature to the subject; but indisposition prevented him from executing it; and on the 9th of May, in that year, Mr. Pitt undertook the duty for him. A resolution passed the house, that it would proceed in the next session, to consider the state of the slave-trade, and the measures it might be proper to adopt with respect to it. Even at that early period of his life, so well acknowledged were his talents and his character, that both Pitt and Fox expressed their conviction that the question could not be confided to abler hands. Before the house proceeded with the inquiry, Sir William Dolben, the member for the University of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege: but, in its passage through both houses, evidence at great length was examined, proving all the horrors of the system. We have been much struck in the perusal of the debates, by the identity of tone and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically, not only of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogised the tender legislation of Jamaica; the Duke Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!

On the 12th of May, 1789, Mr. Wilberforce again brought the question before the house, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling for further evidence was successfully practised by his opponents, and the further consideration of the matter was adjourned to the following session. Sir William Dolben's act, however, for the regulation of the trade, was passed.

In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, and on this occasion, before a select committee, nothing effectual was done, and the question was again postponed. In the following year another committee above stairs was appointed to prosecute the examination of witnesses; and on the 18th of April, Mr. Wilberforce again opened the debate with a copious and energetick argument. Pitt, Fox, William Smith and other members, came forward to support him; but in vain; slave-traders in 1791 were not more accessible to the voice of reason, or the cry of humanity, or the re-

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proach of conscience, than slave-owners of 1833; and his motion was lost by a majority of seventy-five.

But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose: and by principle he triumphed. On the 3d of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian advocates recommended, then as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivation of the slaves: Mr. Vaughan recommended schools for education: Colonel Thornton predicted the ruin of our shipping: and Mr. Dundas had the merit of first proposing "gradual measures!" The ruse succeeded, and *gradualism* was carried by a majority of sixty-eight. Another attempt was made on the twenty-seventh day of April, to alter the period of abolition, fixed by Mr. Dundas for the first of January, 1800, to the first of January, 1793. This was lost by a majority of 49; but a compromise was subsequently effected, limiting the time to the first of January, 1796. The Bill, however, did not pass the Lords. There, of course, further evidence was required!

In 1794, Mr. Wilberforce limited his exertions to the introduction of a bill to prohibit the supply of slaves to foreign colonies. It passed the Lower House, but was also thrown out in the Lords, by a majority of 45 to 4. Is it that Peers, like the geese of Rome, have more intellect than others to perceive approaching danger? or too much strength of mind to be unseasonably affected by the sufferings of their fellow-subjects.*

In 1795, Mr. Wilberforce moved an amendment on the Address. His object was to promote a specific relation with France; and, at a later period of the session, he made another motion to the same effect; but we purposely refrain from entering upon this topic.

Nothing could long divert him from the theme of abolition; and, even in the midst of these busy times, he made an opportunity of again calling to it the attention of the legislature. On the 26th of February, he moved for leave to bring in his bill. Mr. Dundas moved an amendment, for postponing the motion for six months, and it was carried by a majority of seventeen. On the 18th of February, 1796, Mr. Wilberforce again brought the question forward; but on this occasion he failed, by a majority of four in favour of postponement; and he was defeated by the same majority in 1798, although in the intervening year an address to the crown, praying for its interposition with the colonial legislatures to encourage the native population of the islands, had been carried. The same had success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr. Canning.

We believe that it was not till 1804, that Mr. Wilberforce renewed his attempts to awaken the Parliament to their duty; in that year, on the 30th of May, he moved that the house should resolve itself into committee, and he prefaced his motion with one of the most impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in

* The eloquent writer would, probably, upon reflection, have expressed himself differently. The fact is too painful for sarcasm.

the cause. His bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and, on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, in 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He introduced it with a high eulogium upon him. "No man," he observed, "either from his talents, eloquence, zeal in the cause, or the estimation in which he was held in that house and in the country, could be better qualified for the task." Bitter experience has since proved how little either talents or eloquence, zeal or public estimation, have to do with the success of public measures that have no better foundation than humanity and justice, even when backed by popular opinion. Mr. Wilberforce rightly calculated on the superior influence of ministerial power. The bill, under the auspices of Government, passed the lower house by a majority of 114 to 15; and through the efforts of Lord Grenville, was, at length, triumphant in the Lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamation on re-entering the house after his success; and the country re-echoed the applause from shore to shore. In the following year, his return for Yorkshire, which county he had represented in several successive Parliaments, was warmly contested; but such was the ardour with which the friends of humanity espoused his interest, that their subscriptions far exceeded the expense of his election, although more than 100,000*l.* We do not recollect the exact sum; but we believe that money to more than double that amount was subscribed.

He remained in Parliament for many years, until he was nearly father of the House. About the year 1825, he retired altogether into domestic life, his increasing infirmities having latterly obliged him to relieve himself from the heavy burthen of the country business, by accepting a seat for the borough of Bramber, then in the nomination of Lord Calthorpe. Mr. Wilberforce frequently took an active part in public affairs, after the termination of his Abolition duties. On the arrival of the late Queen he exerted himself strenously to avert those revolting discussions which he too plainly saw must ensue; and he moved his well known address to her Majesty, entreating her to return to France—as we have heard whispered, in concurrence with the feelings of one of her legal advisers, who promised his influence to obtain her assent. That influence, if exerted, availed but little. Mr. Wilberforce, however, had the satisfaction of feeling that he had discharged an important duty to his conscience, as well as to his public character. Had he been accessible to the vanity of ordinary men, he must have felt flattered by the confidence reposed in him by the House on this occasion. His suggestion was received with almost reverential attention, and one and all seemed to regard him as the only man whose acknowledged address, and weight of character, afforded a hope of extrication from the painful dilemma in which they found themselves placed.

We do not recollect that Mr. Wilberforce ever personally introduced any measure of importance after the Abolition Bill had passed.

The general bias of his politics was towards the Tories; but a man more free from servile attachment to his party was never found in

Parliament. Though the intimate friend and constant supporter of Mr. Pitt, he never accepted or solicited either place or honour. We doubt if he ever asked a favour for himself, though he never refused his influence to support the applications of men who possessed fair claims on public justice. Few members attended with more assiduity in their places in Parliament. Though his frame was always weak, and his health indifferent, he rarely absented himself from public duty; he had, indeed, a higher motive to its discharge than most men. Though more destitute of self-importance than most men, he was sensible that he had gradually risen to a peculiar responsibility, which there were few, if any, to share with him. He was regarded by the religious world, as the protector, in the Lower House, of the public morals and religious rights. He was justly conscious that this was the highest trust confided to his care, and he was vigilant in proportion. He was never to be found sleeping when any question trenching on public decorum, or the interests of religion, came before the legislature. We believe that this high motive impelled him to a more frequent attendance than consisted with his physical strength. In his latter years he often availed himself of the too frequent opportunity given by a heavy speaker, to indulge himself with an hour's sleep in the back seats under the galleries; and this indulgence was cheerfully and respectfully conceded by the House. To have disturbed the slumber of Mr. W. would have been, with one consent, scouted, as a breach of privilege, for which no ordinary apology could have atoned.

We have scarcely reserved time or space for a few particulars of his private habits. He married Miss Barbara Spooner, the daughter of an opulent banker, at Birmingham, in the year 1797. We believe that it was about this time that he published his celebrated work on Christianity. It was his only work on religious or miscellaneous subjects; but it procured for him great celebrity, not less for the elegance of its style than the sterling value of its principles. It has passed through many editions, and is now a standard book in every library. For some years after his marriage, he resided at Bloomfield House, on Clapham Common, except during the Session, when he was generally at his town residence in Old Palace Yard.

He removed from Clapham to Kensington Gore, where he lived many years. For a short time he occupied another house at Brompton; but, on leaving public life, we think about the year 1825, he purchased an estate at Highwood-hill, about three miles from Barnet, where he remained till within two years of his death. His lady and his four sons have survived him. His eldest daughter died unmarried four years ago. His other daughter married the Rev. J. James, and died within twelve months of her marriage. Her loss deeply affected her venerable parent; but, faithful to that God who had never failed him throughout his arduous life, the morning of her decease found him in his usual seat at church, seeking at the altar that peace which the world cannot give. Mrs. James inherited too much of her father's beautiful mind, not to leave a wound in the parent's heart which never healed, during the short time he survived her.

We dare not to presume to describe the character of this illustrious servant of God. Nor is it necessary: every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for, in private or in public, the man was still the same. He had formed a little paradise around

him, and it attended him wherever he went. Tenderness, affectionate sympathy for the least want or suffering of his neighbour, characterized him at home or abroad. He was happy in himself, for he wished and he sought the happiness of all around him. The protection of the negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter corruscation of that light which radiated in all directions, and spread warmth and comfort on all within its rays. He lived for others—he died for himself, to enjoy, in all its fulness, the heaven which he had endeavoured to realise on earth, by following the footsteps of that Saviour on whose atonement he entirely rested for salvation.

In his domestic life, Mr. Wilberforce was playful and animated to a degree which few would have supposed, who had been accustomed to regard him only as the leader of the religious world. He was extremely fond of children, and would enter into their gambols with the gaiety of a school-boy. We need scarcely add, that he was the idol of his own. Their veneration, their filial attachment, bordered on enthusiasm; their hourly attendance on his wants, resembled the maternal anxiety of a widowed parent for an only child. Mr. Wilberforce was particularly happy in conversation: his memory was richly stored with classical allusion; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought, and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according with the sentiment they conveyed. Those who studied the character of his elocution in public, cannot fail to recognise the same distinguishing traits in all the speeches of his latter years.

We must not conclude even these lengthened remarks without noticing his religious habits. His attachment to the Established Church was deep and inviolable; but never was a churchman less tainted with the least approach to bigotry. His feelings were truly liberal. We recollect, on one occasion, that he received the Sacrament in a Dissenting chapel: a gentleman had expressed some doubt of the circumstance, and Mr. Wilberforce was asked if the report was true. "Yes, my dear," he answered in a tone that intimated surprise: "is it not the church of God?"

In person Mr. Wilberforce was not calculated to excite attention; but, when his countenance was animated by conversation, the expression of the features was very striking. An admirable likeness of him, though inferior as a work of art, was lately painted for Sir Robert Inglis, by an artist of the name of Richmond. It appeared in the late exhibition.

His remains are interred close to those of Pitt and Canning. It was not less honourable to the age than to his memory, to witness men of every rank, and every party, joining together to pay the last tribute of homage, to a man whose title to public gratitude was exclusively founded upon his private worth and disinterested services to mankind.

Oh! may I die the death of the righteous, and may my last end be like his!

For the Christian Advocate.

CHESTERFIELD AND THE APOSTLE PAUL.

Philip Dormer Stanhope, Earl of Chesterfield, was born in London, in 1694. After having finish-

ed his studies at Cambridge, he travelled through Europe, to acquire that ease of manner, and those worldly accomplishments which, through the whole of his life, he considered as the chief good. During the reign of George I. he entered the House of Commons, where he attracted general attention by the brilliancy of his eloquence. After the death of his father, he became a member of the House of Lords, and from thence he passed through a series of the most distinguished offices; he was ambassador to the Hague, minister of state, and Lord-lieutenant of Ireland. In 1748, he retired from political life, to terminate his days in happiness and repose; but he enjoyed neither of these in his retreat, as we shall presently see. After much suffering, he died in 1773, in the 79th year of his age.

Among the writings of Chesterfield, those which pourtray him the most exactly, and which show us the man in his most melancholy moments, are his letters to his son, concerning which his cotemporary, Johnson, remarked, "they teach the morals of a prostitute, and recommend the manners of a dancing-master." In his *Chronicles of the Kings of England*, he gives a burlesque imitation of the *Chronicles* of the Bible.

Now this man, celebrated by his birth and his talents; this man, whose name was famous for almost a century, through the whole of Europe; this man, towards the close of his life, made the following painful confession. "I have passed through the tedious monotony of business and pleasure; I have known all the enjoyments of the world, and acknowledge their vanity; there is not one which I could again desire to enjoy: in considering them as nothing, I esteem them at their true value: those who are ignorant of them, judge amiss; they see them only from without, and are dazzled; I have been behind the scenes, and have examined the half rotten cords which move the brilliant machine; I have seen and smelt the candles which illuminate the picture, regarded by the ignorant crowd with so much envy. When I reflect on all that I have heard, on all that I have seen, and on all that I have done, I can scarcely realize that all these worldly commotions and worldly pleasures have had a real existence. It sometimes seems to me, that I have taken opium, and afterwards to have dreamed all these things. Nothing could tempt me again to be intoxicated with this deceitful cup, and again dream this hollow and spiritless vision. Should I say that I have supported and still continue to support this miserable condition with that resignation and self-denial which is so much the boast of those who have run a career scarcely equal to mine, I should lie. I support this wretchedness because I *must*, and because I *cannot change it*. From henceforth all my endeavours will be to kill time, which has become my most implacable enemy. I have determined to occupy the rest of my journey by sleeping in my carriage."

The apostle Paul, who had passed his life in every kind of fatigue and painful labours; who had endured watching, hunger, thirst, cold and nakedness; who had been exposed to a thousand dangers, and to the most bitter trials; who had been shipwrecked, and passed years in chains; who had been beaten with rods, stoned and hunted as a criminal; who had suffered so much that he could say, "*I die daily*,"—This apostle, about the close of his life, addressed to his beloved Timothy these sublime words. "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; hence-

forth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing." (2 Tim. iv. 6—8.)

Why, dear reader, were the last words of Chesterfield so marked with melancholy and desolation? Why were those of St. Paul so full of peace and joy and hope? Chesterfield was a *philosopher*—Paul was a *Christian*—Paul was a faithful disciple of his Lord and Saviour, Jesus Christ.—Imitate not, I pray you; imitate not, the example of the English moralist; do not kill your time, nor sleep to the end of your journey; hut rather *watch* and *pray;* finish your course in the faith; and the Lord will give to you eternal life—to you and to all them also who love his appearance.—[Translated from the *Archives du Christianisme*, for Sept. 1833.]

THE PAGANISM OF POPERY.

It has often and justly been remarked, that a part of the Popish ritual has been derived from Pagan superstition. One instance of this kind we find mentioned by Pictêt in his Christian Theology (Book xii. Chap. 22), when showing that no kind of meat or drink is prohibited to Christians in the New Testament; but that every thing of this kind is an unauthorized restraint on Christian liberty. Having quoted, as directly in point, as unquestionahly it is, what the apostle says, 1 Tim. iv. 1—5, he remarks in a note, that "Some have thought* that the 'doctrine of devils,' mentioned in this passage by the apostle, points to the opinion of certain Gentiles touching *their Demons;* and who thought that Demons ought to have a place in the Christian system. Among the Pagans, *Demons* were inferior deities, who had a middle place between their supreme Gods and men—This is taught by Plato in his Symposiacks. These Demons were nothing more than the souls of illustrious men, who after death, according to the pagan sentiment, became deified, as we learn from the representations of Hesiod and Plato: And they honoured these Demons by making images of them, and by erecting and adorning temples to their honour. Now, who sees not, that this is a very near approach to the Theology of those who helieve that angels and saints are our mediators, and who render them religious worship. It is believed that St. Paul here predicts what has actually taken place in the Roman Communion; for it must be admitted, that we find in that Communion, not only a prohibition of marriage, and of certain kinds of food, hut also an established worship of heatified spirits, who are regarded as Mediators between men and God: just as the Pagans believed that the souls of their heroes, whom they called Demons, performed the same office."

We shall just add, that Pictêt states, that "the authors of a New Testament, printed at Bourdeaux in the year 1686, have dared to insert these words—'*The Spirit* saith, that in the last times some *shall separate themselves from the Roman faith, yielding themselves to spirits of error, and to doctrines taught by devils, condemning the sacrament of marriage, and abstinence from aliments which God has created*'"—We have lately seen a long enumeration of translations of the Scriptures, made by Popish authors. We wonder if this Bourdeaux New Testament is one of them.

* The learned *Joseph Mede* is referred to as favouring this opinion.

The evil exposed in the following Dialogue, taken from the Vermont Chronicle, is one of a very insidious character; and as it seems to be diffusing itself widely in the Presbyterian Church, we request our readers to give to the subject of the Dialogue, and to all subjects of a kindred character, a very serious consideration.

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A DIALOGUE.

It often happens that members of a church, who are dissatisfied with their pastor, instead of going to him with their complaints and difficulties, make them known to some neighbouring minister, as if they would enlist his feelings in their grievances, and so be able to employ his influence in a party against their pastor. In a case of this kind, something like the following dialogue occurred between a deacon of one church, and a minister of a neighbouring parish, at an accidental interview.

Deac. I have been thinking, Rev. Sir, for some time, that I should like to talk with you about our minister, and see what you think we had better do. Things don't seem to go very well with us, and we have so many difficulties, that I do not know what we can do.

Min. What are your difficulties, or to whom do they relate?

Deac. They are mostly about our minister, because his preaching does not seem to have much effect. Hardly any thing is doing among us, and we feel as if we needed different kind of preaching.

Min. Is the dissatisfaction general among the members of the church, or is it only with a few individuals?

Deac. I do not know how extensive it is; I have spoken to several about it, who seem to feel as I do.

Min. I hope you are not trying to excite uneasiness among the brethren.

Deac. O no, Sir, I am always for peace, and busy to know if there are any difficulties, in order to have them healed.

Min. What is the difficulty with your minister? Does he preach false doctrine, or does not his life correspond with his preaching? Or is he worldly minded, and negligent of some of the important duties of his office?

Deac. I believe he preaches the truth, and he seems to be a good man, and always at his post; but somehow his preaching has not much influence upon us, and I reckon we want a different kind of a man to wake us up, and keep us prosperous.

Min. Does your minister hold occasional meetings on week-days, and have you the privilege of attending them?

Deac. He holds several meetings during the week, but many of them have got to be rather thin and rather cold, so that I have not been to them much lately. They were for a while very interesting. Every Christian was ready to take a part, and they were well attended.

Min. Did your minister *then* do more in these meetings than he does now? or was he more punctual to attend?

Deac. No Sir, he had hardly an opportunity to say any thing, there were so many ready to speak; but now he has it most all to do himself.

Min. Did your meetings grow cold as long as the brethren punctually attended, and were ready to take a part?

Deac. No Sir, but one after another of the brethren neglected them, and they dwindled away.

Min. And you have left them now, you say, and thus you have shown your willingness that they should grow cold and dwindle away. Why do you blame your minister for this?

Deac. I did not mean to blame him for this particularly; but his

labours are not generally interesting, and I have thought it would be as well to have him dismissed. We have heard him so much perhaps some other man would have more effect upon us.

Min. Does he not exhort you to be up and doing, and clearly point out your duty, urging you to be faithful in general and specific duties? May not the fault be in you? You know that good seed, even if it be well sown, will not bring forth much fruit on bad ground.

Deac. I do not know but I am out of the way some, but I wish to do what is for the best; and I think I should feel better if we had a different kind of a minister.

Min. Well, Deacon, I cannot stop long, but I must tell you, that I am afraid you are in a worse state yourself than you are aware of. Your minister may be out of the way. I do not wish to pass judgment upon him now. But having been labouring in the gospel many years, I want to tell you the result of some of my observation. I have always noticed, that those who felt much on the subject of religion—who in any way evinced much zeal and devotedness to the cause, were punctual in attendance on religious meetings. No trifling consideration would keep them away. They feel a responsibility about them, and make their calculations accordingly.—How can a minister make a good conference alone? And to whom must he look for help? Your neglect of meetings indicates something bad in your heart.

I have noticed also, that Christians who appear to be in a good state, are more apt to find fault with themselves than with their minister or their brethren, unless they are notoriously out of the way. As they grow cold and worldly, they begin to find fault with one another.

Your difficulties may arise from expecting of your minister what no minister can do. Christians grow and flourish, not by what is done for them, but by what they do themselves. It is the office of the minister to point out their duties and urge them to perform them; and in the performance of these duties they gain life and strength. If you give no heed to the admonition of your minister, if you will not perform the duties which he urges upon you, of course you will not be profited by his labours. The preaching of an angel from heaven would not profit you, if you persisted in the neglect of the manifest duties of your profession. I would advise you now to go home, and go to labouring in the vineyard of the Lord, as one who must give an account of himself to God—labour and pray for the salvation of your people, and see if your difficulties will not vanish away speedily. Farewell.

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 465.)

From the time when the discordant Synods were united (1757), till the formation of the General Assembly (1788), there was no such struggle between Congregationalism and Presbyterianism as to agitate the church at large, or to produce ardent or protracted controversy in the Supreme Judicatory. Presbyterianism was too dominant to admit of much opposition; although there were occasionally

some indications of reluctance to submit to its strictness, which we should willingly notice, if we had not already extended this part of our review far beyond our first intention. We must, however, not omit to remark on one occurrence; the first aspect of which would lead us to suppose that it would be likely to introduce the old leaven of Congregationalism into the Presbyterian church; and yet it appears to have had the directly opposite tendency—At the close of the sessions of the Synod, in the year 1766, we find this record—

"An overture was brought in to endeavour to obtain some correspondence between this Synod and the Consociated churches in Connecticut. A copy of a letter to them was also read and approved, and the Rev. Messrs. John Ewing, Patrick Alison and the Moderator, [Elihu Spencer] are desired to present this letter, and confer with our Brethren on this affair: And in case it shall seem meet to our Reverend Brethren to attend to this our proposal, so far as to appoint Commissioners from their body, we appoint the Rev. Dr. Alison, and the Rev. Messrs. Timothy Jones, Wm. Tennent, John Rodgers, Elisha Kent, John Smith, John Blair and Samuel Buel, to meet with them at such time and place as the Rev. Brethren of Connecticut shall agree—Mr. Rodgers is appointed to give the Committee notice of what the Associated Brethren will do relating to this affair."

In consequence of the foregoing overture, a Convention was formed, between "Delegates from the several Associations in Connecticut, and the Rev. Committee of the Synod of New York and Philadelphia," (so the Convention are styled in their first minute) which was continued for ten successive years, and appears to have been well attended by both the contracting parties. The first meeting took place at Elizabeth Town, N. J., and the subsequent meetings were held, alternately, one year within the bounds of the Synod, and the next within the Colony of Connecticut. The professed design of the Convention is stated in the minutes of the first meeting as follows—

"A Plan of Union humbly proposed to the Commissioners from the Consociated Churches in Connecticut and the United Synod of New York and Philadelphia, met at Elizabeth Town, Nov. 5th, 1766.

"1st. That a General Convention be formed of the Pastors of the Congregational, Consociated, and Presbyterian Churches in North America, consisting of Dalegates from each of their respective Bodies, to meet annually, or as often as it may be thought necessary. And that the first General Convention be held at New Haven, the day after their next publick Commencement, which will be the 10th day of Sept. 1767.

"2d. That this General Convention shall not be invested with, nor shall it at any time hereafter, assume any Power, Dominion, Jurisdiction, or Authority over the Churches or Pastors, or any Church or Pastor; *nor shall any counsel or advice be asked or given in this General Convention, relative to any internal Debates subsisting, or that may subsist, in any of these Bodies thus united.* And it is particularly agreed that the Congregational, Consociated and Presbyterian Churches shall subsist entire and independent of each other, notwithstanding this Union, retaining their peculiar Usages and Forms of Government, nor shall ever any attempt be made nor any authority, directly or indirectly, be used by this General Convention to change or assimilate the same.

"3dly. That the general design of this Convention be, to gain information of the Publick State of this United Cause and interest—to collect accounts relating thereto; to unite our endeavours and councils for spreading the Gospel and preserving the religious liberties of our Churches; to diffuse harmony and keep up a Correspondence throughout this United Body, and with our Friends abroad—to recommend, cultivate and preserve Loyalty and Allegiance to the King's Majesty—and also to address the King or the King's Ministers from time to time with assurances of the unshaken loyalty of the Pastors comprehended in this Union and the Churches under their care, and to vindicate them if unjustly aspersed.

"4th. That summary Accounts of all the Informations and Transactions in this General Convention be from time to time duly transmitted to all the Associations, Presbyteries, or any other bodies that shall accede to, or be included in this union.

"It is also agreed that Letters be wrote to the Rev. the Ministers of the Congregational and Presbyterian Churches of the

Massachusetts, New Hampshire and Rhode Island Governments, informing them what we have done at this General Convention, and inviting them in the warmest manner, to meet us by proper Delegates at New Haven, on the day agreed on.

"As also that letters of the same nature and tenor be wrote to the Rev. Brethren of the Dutch Reformed Churches in the Provinces of New York, New Jersey and Pennsylvania; and Mr. Bellamy, Mr. Beaty, and Mr. McWhorter are desired to prepare a draught of said letter to be brought in to-morrow morning—and inasmuch as there are three Associations in Connecticut, who are not represented in Convention—Mr. Sproat is desired to communicate a copy of this plan—to the Moderators of the two Associations of New London County, and Mr. Newell is desired to communicate one to the Moderator and the Association of Wendham."

From barely reading the foregoing articles and statements, one would suppose that measures for the promotion of religion in general, without any direct regard to denominational or sectarian interests, were in the contemplation of the framers of "the Plan of Union." Nor can we pretend to say how much, or how little, of such views and expectations occupied the minds of the parties concerned. But it would seem, from the sequel, that what was intended by "the united cause," mentioned in the third article, was, *the prevention of the establishment of an American Episcopate in the British Colonies;* for to this single object all the doings of the Convention were in fact directed. An episcopal establishment had, at that time, an important hearing on the civil and religious liberties of the country, which cannot, at present, be easily estimated. We shall only say, its supposed tendency was such, that the legislatures and leading men, even of the colonies where the Church of England was established by law, were its decided opposers—Need we add our unqualified admission, that Episcopacy at present is, in every civil view, free from all objections?

It does not appear that any of the other denominations that were invited to take part in the Convention, acceded to the proposal. The Presbyterians and the Congregationalists of Connecticut were the only active parties, although others certainly wished them success; and the Convention was kept up with spirit, till the declaration of American Independence, in July 1776, put an end to all fear of British court influence on the religious and civil liberties of the Anglo-Americans; and then the Convention ceased as a matter of course.

But we should not have introduced the notice of this Convention at all, had it not been to our purpose to draw the special attention of our readers to the *second article* of the "Plan"—which we entreat every reader to read carefully, and read again, and remember what he reads. This article, there is every reason to believe, had a great influence in guarding our church from the intrusions of Congregationalism, during the ten years that the Convention existed; for the whole proceedings of the Convention were annually transmitted to the General Synod of the Presbyterian Church, as well as to the General Association of Connecticut, and it is repeatedly recorded that from both these bodies the doings of the Convention met with good acceptance. Thus this second article of the Convention was made to look both parties constantly in the face, and to warn them mutually, not to invade the "peculiar Usages and Forms of government of each other," nor to make any attempt, "directly or indirectly, to change or assimilate the same." Why, alas! was not this very article, *in totidem verbis*, inserted in the plan of intercourse formed between these same churches and the General Assembly, at a later period. It ought to have been entered, in the most conspicuous manner, on the records of both the contracting

parties. Had this been done, it might possibly have prevented that *Congregationalising* of the Presbyterian church, which has been going forward, "with a step as steady as time," for more than thirty years. The truth is, that when the conventional article was formed, both the parties concerned were *awake*, and when the latter plan was adopted, one of them at least, was *asleep*. When the second article of the "Plan" was agreed to in the Convention, there is good reason to believe, that the balance of apprehension that "usages and forms of government" might be meddled with and impaired, was weightily on the side of the Congregationalists. The lines that we have caused to be printed in Italics were not in the first draught of the articles, made and adopted at Elizabethtown, at the first meeting of the Convention. They were added the next year, when the meeting was held at New Haven, and the record of the addition is as follows—"After some particular conference upon the Plan of Union drawn up in November last, it was agreed by this Board that the following addition be made to the 2d article; viz. immediately after the words, 'nor any other church or Pastor,' these words 'nor shall any counsel or advice be asked or given in this General Convention, relative to any internal debates subsisting, or that may subsist, in any of these Bodies." Here surely is the evidence of extreme sensitiveness, on the subject of interference. On which side was it found? We have neither evidence nor belief that it was on the side of the Presbyterians. All their "internal debates" had been settled, and they had been going on in uncommon peace and harmony for ten years; and there is reason to believe they were perfectly satisfied with the articles as they were first formed at Elizabethtown. On the other side, we learn from Trumbull's History of Connecticut, Vol. II., Book II., Chap. XXV., that not long before this period, one of the most unhappy controversies that ever distracted and rent the churches of Connecticut had taken place, and its effects must still, in some measure, have been felt; and we know from our personal acquaintance with the author of the history, (whom we never think of without love and veneration) that, bringing with him into his old age the feelings more generally prevalent in Connecticut in his younger years, he cherished an extreme jealousy that Presbyterianism would prevail over Congregationalism in his native state: Nor at that time did this seem to be altogether an unfounded fear; although no efforts to make proselytes to Presbyterianism, so far as known to us, were ever made by those who professed it. But *tempora mutantur*—Congregationalism has gained the ascendant; and although all that is contained in the article we consider was certainly implied, notwithstanding the expression of it was unhappily omitted in the plan of intercourse *now* existing, there are some who can trespass on all the usages and forms of the Presbyterian church, and boast of the exploit after it has been performed. We cannot help thinking here of a tale, which every body has heard. The tale says, that a cunning farmer once said to a lawyer—"My bull has gored and killed your cow; pray Sir, what does the law say in such a case? The case is a plain one, said the lawyer—You must make good all damages. Well, said the wily farmer, on better recollection, I find the fact is, that it was your bull that gored and killed my cow—Ah! said the sagacious jurist, that, Sir, is a very different case—entirely a different case, Sir." Now, if any one is at a loss for the

full application of this tale to the matter in hand, let him only compare the article of the Convention to which we have repeatedly referred, with the minutes of the General Assembly of the Presbyterian church for a number of years past; and especially with those of 1831, on a motion made by the author of the letters under review; and let him not forget to read the extract made from the letter of the Rev. Mr. Bacon, of New Haven, which may be found in the Christian Advocate for January, 1832, and then the exact applicability of our tale will be seen at once.

The predominancy of strict Presbyterianism in the highest judicatory of our church, for a series of years before the formation of our present constitution, was greatly favoured by the coming of Dr. Witherspoon to this country in 1768, and the influence which he subsequently possessed in all the church courts of which he was a member. That influence was greater than can now be well understood. He has himself assigned a part of the cause, in a published letter to a friend in Scotland—It was, as he states, the great respect and reverence which was then felt in the British colonies, for men who came from the mother country, and who had possessed a known influence there. This, with the Doctor's admitted and commanding talents, and his perfect familiarity with the principles and proceedings of church courts in Scotland, rendered his opinions in presbytery and in the General Synod all but oracular. His influence afterwards was also in some measure increased, by the high standing he had held in the Continental Congress, of which he was a member at the declaration of our national Independence, and of which he was known to have been a decided advocate—Another circumstance contributed to the same effect. He was not only the President of the college of New Jersey, but the professor of Divinity in the institution, and in that character delivered lectures on Theology to many who speedily became ministers of the gospel, after having imbibed his sentiments in regard both to doctrine and church government. He said to the present writer, on coming out of the General Assembly, after an adjournment in 1790—"You cannot know how much pleasure it gives me, when I look round on the Assembly, and see, as I do, that a decided majority of all the members present are not only alumni of our college, but have been my own pupils"—No other man had as much influence as he, in forming the present Constitution of the Presbyterian church.

To these auspicious circumstances, under favour of the great Head of the Church, it is to be attributed, that after three years serious deliberation, and twice sending down to all the Presbyteries a draught of what was in contemplation, the present Standards of doctrine, government, and the directory for worship of the Presbyterian church—Standards purely Presbyterian in all their parts and in every feature—were adopted, ratified, and published, by the General Synod of 1788. One Presbytery, that of Suffolk, on Long Island, reluctated, and even requested to withdraw. It was composed chiefly, if not wholly, of members from New England, who no doubt were imbued with Congregational predilections. But they at length came in, with apparent cheerfulness and cordiality. An influential member, also, of the committee by whom the first draught was made, transmitted a noted letter to the adopting Synod. The letter we have not seen, but have understood that it contained some anti-presbyterial objections to the Constitution, while it was yet under discussion; but after be-

ing read, the letter was laid on the table, and no intimation appears on the record that it was afterwards taken up.

It was not long, however, after the formation of the General Assembly, before those measures began to be taken, which have issued in the deplorable amalgamation of Congregationalism and Presbyterianism, which we now witness; and the very first of these measures—it is acknowledged with deep regret—was adopted on a motion made in the Assembly of 1790, by the present writer. Young and inexperienced, and from early associations rather partial to some Congregational notions and forms, (a partiality of which, two years afterwards, he was effectually cured by a journey through New England)—he proposed that plan of intercourse with the churches of Connecticut which, with some modifications subsequently made, still exists. This was done from having heard, by report, of the good effects which had resulted from the Convention, of which the plan and principles have already been exhibited. It is, however, but justice to the author of this motion, and to those who voted for a renewal of the intercourse, (and it is believed the vote of the Assembly was unanimous) to say, that it was fully understood, that there should be no interference of the corresponding churches with the distinctive forms and usages of each other; but that each should retain their own system, pure and entire, without molestation or solicitation from the other. Nor was there, at that time, the glaring discordance between the doctrinal standards of the Presbyterian church, and the tenets of a large portion of the clergy and churches of Connecticut, which is now notoriously the fact—Hopkinsianism was yet in the bud, for its author had not published his system; and the known dogmas of his school were viewed as crude notions, which were not expected to obtain an extensive prevalence—The abominations of Pelagianism were then entirely unknown in the American church; except so far as they were connected with Unitarianism, which was beginning to be cherished, although not generally avowed, but rather studiously concealed, by a number both of the clergy and laity, in the town of Boston and its vicinity.

When the door was once opened for intercourse, it was not long before it was successively entered by the churches of Vermont, New Hampshire, Massachusetts, and others, as may be seen in the Assembly's Digest, page 292–312. In 1801, "A plan of union between Presbyterians and Congregationalists in the new settlements" was adopted. By this plan, amalgamation was organized systematically, by the highest judicatory of the church; and for a series of years this arrangement brought into the General Assembly, in place of Presbyterian elders, and in the face of the constitution, a number of Committee men, and some who did not even possess that character.

In the mean time, the necessities of the church, especially on the frontiers of the country, and the comparative facility of obtaining Congregational ministers from New England, contrasted with the difficulty of obtaining them in the Presbyterian church, brought in a large number of pastors, of Congregational education and partialities; some of whom were permitted to be enrolled in presbyteries without even a formal adoption of the Standards of the church. The criminal desire of having a *large* church, rather than a *pure* and harmonious one, seemed to obtain a general prevalence; so that an offered addition of members and territory was too readily accepted, without examining into the fitness of the proposed auxiliaries, or as-

sociates, to be admitted to the privileges and immunities which were conceded to them.

Missionary and educational associations, moreover, had much influence, in giving the present Congregational complexion and character to the Presbyterian church. We mistake greatly, if it was not the fond desire of some, and we think of many, that all foreign missions, so far at least as the Congregational and Presbyterian churches were concerned, should be managed by the American Board, whose Prudential committe reside in Boston; that all domestick missions of the same churches should be managed by the Home Missionary Society, with New York as a centre; and all operations for the education of youth for the gospel ministry, by the American Education Society —Such views, indeed, seem to be intimated by the *national character* which these institutions held forth, in the very style and titles they assumed. Now, without imputing any sinister designs to the founders and favourers of these associations, we think it evident, that by whomsoever Foreign and Domestick Missions, and the education of youth for the gospel ministry are conducted, by them also will the church with which they are connected be *ultimately* directed,—at first, perhaps, by *influence*, without an alteration of the forms of church government, but eventually, by the change, modification, or disregard, of any forms which may interfere with their views and operations. Missions and education for the ministry, especially in such a country as ours, are so vitally connected with all the concerns and the whole order of a church, that those who manage the former will infallibly, in a short time, direct the latter also; and we hesitate not to say, that we think it is right and proper that it should be so. There is, and in our judgment, there ought to be, no remedy for the influence which the Congregational churches have had, and will have, on the Presbyterian church, from the causes now in contemplation, but to take the great interests of Missions and education into our own hands, and conduct them actively and wisely by our own agencies; and all the complaint we have a right to make against the Congregationalists, on the score of missions and education is, that they have endeavoured to retain the management of these important interests, instead of yielding them, readily and freely to Presbyterian management, within the bounds of the Presbyterian church—From this source, evils of a very serious and extensive nature have certainly flowed.

The result of the combined influence of the causes which we have now indicated, and of others of less magnitude to which we might advert, has been, to leave our church but little more of its Presbyterian character than its name and its forms. We now regard it as *practically* a Presbyterio-Congregationalist church—From the General Assembly, down to the church session, we are *Congregationalized*. Strict Presbyterianism is considered and represented as bigotry and narrow mindedness, and as indicative of the want of charitable feelings, as well as of a liberal mind.

That we might show in the most unexceptionable manner, the ill effects which have always resulted from the admixture of the heterogeneous elements of Congregationalism and Presbyterianism, and the comparatively peaceful, happy and prosperous state of our church, when it has kept strictly to its true and avowed principles, we have examined its records from its origin to the present time. This has been our scope through the whole; although, from a belief that it would gratify at least a portion of our

readers, we have interwoven a larger portion of our ecclesiastical history than was always necessary to our main purpose, and far more than we at first intended.

It is now very nearly a hundred and thirty years, since the first organization of the Presbyterian church in our country. The thirty years which elapsed, from the union of the Synods of New York and Philadelphia till the formation of the General Assembly, were the halcyon days of our church; and the manifest reason was, because its forms, doctrine and discipline, during this period, were most exactly maintained and regarded: And it has been with a kind of mournful pleasure that we have observed, while attentively reading the ancient records, the blessed effects—the unanimity, the peace, the purity and the prosperity—which resulted from keeping closely and conscientiously, during this period, to the prescriptions and forms of our acknowledged standards—a pleasure rendered mournful, by comparing this felicitous state with the discontents, divisions, relaxation of discipline, and loss of confidence in church judicatures, which the same records show have so often occurred from the collision of Presbyterianism and Congregationalism, during the remaining *century* of our ecclesiastical existence; and which at no former period have been half as great as they are at present.

Much has been lately said, beside what is said in the letters under review, of preserving the unity, and healing the existing divisions of the Presbyterian church. Let it be remembered that wounds can never be truly and permanently healed, while a portion of that which was their cause remains at the bottom of them, unextracted. A grievous departure from the standards of our church, in doctrine, government and discipline—it is our solemn conviction—is the main cause of all the evils that afflict us. If our government and discipline were restored, false doctrine might be banished—till this restoration takes place, nothing effectual can be done. But government and discipline will never be restored, while Congregationalism retains its present influence and predominancy among us. This is the *radical* evil, and till it be removed, it is as vain to attempt the restoration of the Presbyterian church to peace, purity and order, as it is to expect to make a tree fruitful and flourishing, by pruning and training its branches, while a worm is constantly corroding its root. Our whole history demonstrates this; and to make it evident, we have reviewed that history, and fairly exhibited the lesson which it teaches. How much regard it will obtain, or whether any, time will disclose. We have done our duty, and we cheerfully commit the result to the disposal of that blessed Master whom we have honestly attempted to serve, and "who is made head over all things to the church." To prevent being misunderstood, however, and to give our views with still more distinctness, we, in closing this part of our review, solicit the attention of our readers to the following remarks—

1. We feel no hostility to Congregationalists, nor to the system they adopt, when they keep on their own ground; we only protest against all attempts to amalgamate that system with Presbyterianism. By this wretched amalgamation, the good properties of both systems are destroyed—A miserable *tertium quid* is produced, in which all the excellent qualities of the original ingredients are neutralized, or completely changed. A delegate from the churches of Massachusetts, who was a member of the General Assembly of 1832, lately said to us in conversation—"I could not but say to

myself, when I observed the proceedings of that Assembly, *I am glad I am a Congregationalist and not a Presbyterian.*" We replied, that we neither wondered at, nor disapproved the feeling: And we now say deliberately, that for ourselves, we would rather be in the Congregational than in the Presbyterian church—supposing the latter to continue in its present state. The Congregationalists have a known system, and they adhere to it; and although we are Presbyterians in principle, and immeasurably prefer genuine Presbyterianism to Congregationalism, yet rather than belong to a church whose constitution speaks one thing, and whose proceedings speak another—where every thing is fluctuating and uncertain—we would prefer to be connected with those who have adopted a system not *essentially* erroneous; a system to which they tenaciously cleave, and in which we should know what we were to expect. But old as we are, we may yet live to see Presbyterianism restored, in a part at least of the church in which we have ministered for more than six and forty years; and, therefore, while we can retain this hope, we shall abide in this church; and if we are compelled at last to relinquish it, we can still find a refuge among Presbyterians, without asking it of Congregationalists. In the mean time, there are hundreds and thousands of Congregationalists in New England, whom we sincerely esteem and love, as dear brethren in our common Lord; and with some of whom we cherish a warm personal friendship.

There is an Independent congregation in Charleston, South Carolina, that has been served for the last half century by ministers called from the Presbyterian church. Yet it has always been conducted, if our information is correct, on strict Independent or Congregational principles. Nor have the pastors of this congregation, so far as we have ever heard, attempted to change its ecclesiastical order: nor have either pastors or people, found it impracticable, or, we believe, at all difficult, to live in friendship and good neighbourhood with the Presbyterian congregations by whom they have been surrounded. Far better it had been, in our humble opinion, if, in place of "the plan of union between Presbyterians and Congregationalists in the new settlements, adopted in 1801," the General Assembly of our church and the General Association of Connecticut had advised, that on ascertaining, by a fair vote in each congregation, whether the majority were Presbyterians or Congregationalists, the congregation should be organized, fully and entirely, on the system which such majority should be found to prefer: and to continue thus, till a change was desired, either by the whole, or by a part able and willing to support a minister of the gospel; and that when a change should take place agreeably to this plan, it should be made in a peaceable and friendly manner. We would infinitely rather see hundreds of Congregational churches settled through the territory of the Presbyterian church, and keeping strictly to their order, while the Presbyterians kept to theirs with equal firmness and fidelity, than to witness that pernicious mixture and medley of Congregationalism and Presbyterianism, which mars and perverts every thing, and produces "confusion worse confounded."

2. Having said so much on the bad consequences resulting from the commixture of Presbyterianism and Congregationalism in the church to which we belong, it may be proper to state our views of the nature and degree of the blame, which ought to attach to the parties concerned in producing the

evils we have specified. We say then, that for a number of years after the formation of the General Assembly, we do not believe that by either of the parties concerned, was evil intended, foreseen or thought likely to arise, from the measures which have in fact produced it. On the formation of the General Assembly, the members who composed it were called to act in a new character; a character widely different from that which they had sustained in the old Synod; the character of *representatives*—representatives of bodies of which they had formerly been nothing more than component members—representatives, acting under a written constitution of specified and limited powers, which they had no more right or authority to transcend than the members of a session have, to do acts exceeding the powers conceded to them in the constitutional charter. Yet all this, the members of the Assembly, for several years, seem to have overlooked or forgotten; and indeed, up to the present time, there is melancholy proof that the constitutional prescriptions and limitations are not duly considered and regarded—For a short period, the Assembly even invited ministers occasionally present, though not commissioners, to sit and act as corresponding members. What the Assembly therefore then did unconstitutionally, in regard to intercourse and amalgamation with Congregationalists, ought, in all candour, to be imputed to inadvertence, and not to design. It is to be recollected also, that the Convention, of which we have given an account, consisting of Presbyterians and Congregationalists, had acted harmoniously for ten years, and had never trespassed on each other's rights or usages; and thus had inspired a confidence on all sides, that a degree of concert in action between the churches of the two denominations, might again take place, without danger to either, and with advantage to both. Hence we think that the blame of incaution, inconsiderateness, and the want of due vigilance, is all that can justly be laid to the charge of either of the parties concerned; and that of this, the larger share belongs to the Presbyterians; for they were at first the inviters, and the Congregationalists only acceded to the invitation.

The evils, it should be remembered, which have now risen to such a formidable height, came in, for a considerable time, by very gradual advances; so that it is not easy to fix the precise period when the existing danger ought to have produced alarm, and a determined effort to arrest its progress, and to expel it from the ground it had already gained. But for ten years past, at least, the danger has been such, that it seems to us that those who have not seen it, are justly chargeable with wilful blindness, or criminal inattention. Within that period, we have not a doubt, that many individuals have not only seen it, but have knowingly, and with design, endeavoured to promote it—not, we would hope, recognising it as *an evil;* but thinking rather that it was *a good thing*, —a good thing to break down those fences, which the bigotry and narrow mindedness of a goneby age, of comparative ignorance, had erected to stop the march of mind, impede the progress of improvement, and prevent men of liberal minds and noble enterprise from doing and saying whatever they might please, in projecting and promoting grand schemes of reformation, calculated eventually to revolutionize the world. Now, we are willing to leave it to others to decide the point of casuistry—which of two classes is the more criminal; that which is composed of those who *actively* do wrong, or that formed of those who *stand by and permit it*, when they might and ought to prevent

its being done. In our estimation, both are inexcusably blamable, notwithstanding they may plead that they mean "to do God service." The Congregationalists, and quasi Presbyterians, have been to blame for prostrating the barriers, and disregarding the constitutional prescriptions of the Presbyterian church; and the real Presbyterians, who truly love the constitution and all its provisions, have been to blame, for not resisting and preventing, as once they certainly might, the inroads and devastations of the Congregational invaders. For

3. There is a palpable and flagrant moral evil, in adopting and professing to be governed by a constitution which is permitted to be violated, in some of its most important provisions; and which in reality, is scarcely regarded as a binding rule at all. This, as an abstract proposition, requires no proof, and will admit of no controversy. Yet it is a fact, as notorious as it is confessedly most awful, that in European churches, solemn subscriptions, involving all the high sanctions of an oath, have frequently been made to articles and formularies, when the subscribers have believed scarcely a word of that to which they had sworn. Professor Miller has, in his sixth letter, spoken with just severity of this appalling act of perjury, for he shows that it is nothing less; and we heartily subscribe to what he has said, and to what he has quoted from Dr. Witherspoon on the same subject. But although this is the most atrocious form of being false to a subscription made to the Standards of a church, it is not that which at present we chiefly contemplate. We refer principally to what has more of a *negative* character, and which is far more *general*, than such a shocking practice as that just noted; which we would fain hope is not *prevalent* as yet, in the church to which we belong. In a word, we refer to that general *neglect* to observe and carry into effect the prescriptions of duty contained in our publick Standards, which, to a great extent, pervades our whole church. We all know that the Presbyterian system is, in all its parts, a system of *representation*. Congregations choose their pastors and their sessions, and commit to them the management of the spiritual concerns of the church, with the right of appeal or complaint to a higher judicatory, in cases of abuse; and a succession of representative bodies, from the Session to the General Assembly, each having its peculiar duties clearly delineated, constitutes the beautiful ecclesiastical order of the house of God, according to the Presbyterial form of Church government. Now we mistake greatly, if there is not a manifest and lamentable departure from the prescriptions of our constitutional Standards, in all the parts of our ecclesiastical organization. So far as our observation has extended, our Congregations are much disposed to trench on the prerogatives of their Sessions; disposed, in certain cases, to assume to themselves, the powers which they have delegated to their elders; and to order their affairs much as is done in Congregational churches; and the Sessions are often, we believe through timidity, inefficient in sustaining the order and purity of the church —They are afraid of becoming unpopular, and are willing to adopt the common notion, that it is best to let irregularities alone, or only to say they disapprove of them, and hope they will be amended: and that to do more than this will be regarded as carrying things with a high hand. Presbyteries often act on much the same plan. They attend to their stated business; but as to taking care that discipline is maintained in the churches under their care, or exercising

discipline on their own members for preaching unsound doctrine, or for almost any thing short of gross immorality, it is seldom attempted; and when attempted, it is in great danger of being rendered abortive, by those who dislike the attempt. The difficulty of carrying through a disciplinary proceeding, discourages and enfeebles those who would readily take part in it, but for the opposition they know they will have to encounter; and the probability that, even if they are successful in the courts below, what they do will be undone by a higher judicatory. In the mean time, the lawful prescriptions of the higher judicatories are often set at nought. It is not long since we heard it gravely maintained in a Presbytery, that a plain, and positive, and strictly constitutional act of the General Assembly, directing what was to be done in a specified case, was to be considered only in the light of a *recommendation*, which might be regarded or disregarded, as the parties concerned might choose—This was pure Congregationalism. As to Synods, who does not know that a sermon was not long since preached at the opening of a Synod, and afterwards published, in which one of the most important articles in our Confession of Faith and Catechisms was directly and violently impugned, and yet no notice was taken of it by the Synod, or by any other judicature—The time was, when the preacher of such a sermon would have been arraigned, within half a day after he was out of the pulpit. That the General Assembly of 1831 was completely congregationalized, in disposing of the case of Mr. Barnes, has been shown by Mr. Bacon, in his letter to us, in a statement as true as it is taunting. And ever since that period, the supreme judicatory of our church, instead of a straight-forward proceeding, agreeably to the principles and forms of the constitution of the Presbyterian church, has tried to settle difficulties and controversies in the Congregational way of compromise; in which something like concession is awarded to both parties, and under colour of promoting peace, materials for prolonged, and, perhaps incurable alienations, are furnished. In a word, the forms of the Presbyterian church are now sometimes used to take vengeance on an obnoxious individual, and at others to protect a favourite; and when neither of these objects is in view, or something may be promoted by the suspending of all discipline, discipline is permitted to sleep. We do not say that this is invariably or generally done; but we do say that there are instances of this kind, and that the evil has reached so far as to impair confidence in church judicatories; and to fill reflecting minds with a painful uncertainty of what is to be the destiny of our church, in a short time to come. It is a fact too notorious to be denied, that doctrines vitally affecting the whole evangelical system, and directly contradictory to those laid down in our Confession of Faith and Catechisms, are both preached and published without fear, or cause of fear, that their advocates and propagators will be visited with the discipline of the church. Now, we hold it to be a moral evil of a flagrant and reproachful kind, for a church, as well as for an individual, to violate or disregard a publick profession. The Standards of our church are her solemn Confession and Profession, before the world; and it is a species of dishonesty, offensive to God, and to all men of upright minds and honourable principles, to profess one thing and practise another—or *not* to practise agreeably to what we profess. The course we are pursuing is exactly that which has been run by the

Calvinistick and Lutheran churches of Switzerland and Germany. In those countries, the Formularies adopted at, or shortly after, the Protestant reformation, remain to this day unchanged—unchanged, as the ostensible creed and symbols of ecclesiastical order, of Unitarians and Neologists. We are rapidly tending to the same goal, and if, in the mercy of God, we are not arrested, we shall as surely reach it, as that like causes produce like effects.

(To be continued.)

NOTICE OF RECENT PUBLICATIONS.

THE BIBLE COMPANION, *designed for the Assistance of Bible Classes, Families, and Young Students of the Scriptures; illustrated with Maps and Engravings from the last London edition. Revised and adapted to the Present Time, with an Introduction, by Stephen Tyng, D. D., Rector of St. Paul's Church, Philadelphia.* 1833.

From a cursory inspection of this little volume, as well as from the commendatory introduction of one well able to make a right estimate of such a publication, it is our judgment, that it will be found exceedingly valuable to the description of readers mentioned in the title—We go farther and say, that we think it will be found a useful *vade mecum* to all who desire to peruse the sacred scriptures carefully and profitably. We therefore recommend it cheerfully and cordially.

EVIDENCES OF CHRISTIANITY, *by Thomas Chalmers, D. D. To which are added, Remarks on the Nature of Testimony, and on the Argument derived from the Commemorative Rites of the Christian Religion. By John Abercrombie, M. D. F. R. S.* 1833.

Chalmers' Evidences have been long before the publick, and need no recommendation. In this, as in other subjects, the talented author has struck out a course of reasoning for himself. His method of proof is novel, ingenious, interesting, and we think conclusive. The additions from Dr. Abercrombie, on the nature of testimony, &c., add considerably to the value of this publication. The work is intended for the use of schools; and at the end of the volume "questions are added for examination of students in the evidences of Christianity;" which will be found useful both to teachers and pupils.

Both the above publications are stereotyped, and published by EDWARD C. MIELKE, 181 Market Street, Philadelphia.

RENUNCIATION OF POPERY, *by Samuel B. Smith, late a Priest in the Roman Catholick Church. Philadelphia. Stereotyped for the Author.* 1833. *8vo. pp.* 64.

This is a publication of considerable interest. The writer first gives what appears to be an unvarnished account of himself, and of the motives that determined him to renounce Popery; and then he combats the main doctrines and peculiarities of Romanism, and does it with the advantage of a personal knowledge of their practical tendency. His composition has a few inaccuracies and peculiarities of expression; but it is in general good; and we think that those who begin to read this pamphlet, will read it through without fatigue; and many, we hope, not without benefit. We have little doubt that the Papists will endeavour to blacken the character of the author; but his book bears every mark of simplicity and honesty, and we hope it will be widely circulated.

Literary and Philosophical Intelligence, etc.

SINGULAR METEORIC PHENOMENON.

We extract from the *American Daily Advertiser*, of the 14th instant, the subjoined article. The appearances of which it gives an account have, we believe, no parallel in the history of this country. What are called *shooting stars* or *falling stars*, are indeed of very frequent occurrence; but such a multitude and continuance of them, and of different magnitudes, and flying in all directions at the same time is, so far as we know, a singular spectacle in the United States—although not altogether singular in Europe. We have

seen various accounts of these splendid natural fire-works of the aerial Heavens, from various parts of our country; and a recent arrival from England, announces that they were seen at sea, at the distance of 130 miles from our coast. The appearances in the morning of the 13th instant, have already occasioned much speculation, and will probably produce much more. As yet, these meteoric phenomena are not satisfactorily accounted for on philosophical principles; but of such a solution we have no reason to doubt they are capable, and we hope it will ere long be given.

Yesterday morning the heevens presented a brilliant spectacle. The meteoric phenomena, popularly called falling stars, were so freqnent, that for more than an honr, it was often impossible to connt those seen at the same moment. They did not differ individnally from such as occnr on most clear evenings, bnt among the thousands exhibited at the time we speak of, might be found some of every variety, from those resembling a faint spark, to what wes scercely inferior to a splendid skyrocket.

They generally moved in diverging lines, in a direction from the zenith towards the horizon; some in their flight crossed the path of others, and a few passed throngh the zenith, although they did not often appear in that point of the heavens. They were first seen by the writer, at a little before four o'clock; at five, when most abundant, the vault of heaven seemed to be covered with interrupted brilliant lines, in the directions already mentioned.

Many stars had already become dim, when this gorgeous spectacle faded before the light of approaching day.

Mrs. Hannah More.—Few persons have enjoyed a higher degree of public esteem and veneration than this excellent and distingnished lady. Early in life, she attracted general notice by a brilliant display of literary talent, and was honoured with the intimate acqnaintance of Johnson and Burke, of Reynolds and Garrick, and of many other highly eminent individnals, who equally appreciated her amiable qnalities and her superior intellect. But under a deep conviction, that to live to the glory of God, and to the good of our fellow creatures, is the great object of human existence, and the only one which can bring peace at the last, she qnitted in the prime of her days, the bright circles of fashion and literature, and, retiring into the neighbourhood of Bristol, devoted herself to a life of active Christian benevolence, and to the composition of various works, having for their object, the religious improvement of mankind. Her practical conduct beautifully exemplified the moral energy of her Christian principles. She was the delight of a widely extended sphere of friends, whom she charmed by her mental powers, edified by her example, and knit closely to her in affection, by the warmth and constancy of her friendship. She lived and walked in an atmosphere of love, and it was her delight to do good; the poor for many miles round her, felt the influence of her nnceasing benevolence, and her nnmerous schools attested her zeal for the improvement and edification of the rising generation. In these works of faith and charity, she was aided, for a long conrse of years, by the concurring efforts of four sisters who lived with her, who regarded her with mingled feelings of admiration and affection, and towards whom her conduct was ever marked by the kindest and most endearing consideration. It was truly a sisterhood, animated by all the social and hospitable virtues. Mrs. Hannah More's last illness was accompanied by feverish delirium, but the blessed influence of Christian habits was strikingly exemplified, even under the decay of extreme old age, and its attendant consequences. Not seldom she broke forth into earnest prayer and devont ejaculation, and invariably met the affectionate attentions of the friends who sedulously watched over her sick bed, by unceasing and most expressive returns of grateful love. The writer of this tribute to her memory saw her only the day before her last seizure, when she expressed to him, in a most impressive manner, the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on his merits alone, and expressing at the same time, a firm and joyful reliance on his unchangeable promises. In her excellent writings she will live long, not only as one of the brighest ornaments of her sex, but as the benefactress of her species.

Loss of Weight in Cooking Animal Food.—It is well known that in whatever way the flesh of animals is prepared for food, a considersble diminution takes place in its weight. As it is a subject both curious and useful in domestic economy, we shall give the result of a set of experimeats which were actually made in a public establishment; they were not undertaken from mere curiosity, bnt to serve a purpose of practical utility.

Twenty-eight pieces of beef, weighing 280 lbs. lost in boiling, 73 lbs. 14 ozs. Hence, the loss hy beef in boiling was 26¼ lbs. in 100 lbs.

Nineteen pieces of beef weighing 190 lbs. lost in roasting, 61 lbs. 2 ozs. The weight of beef lost in roasting appears to be 32 lbs. in every 100 lbs.

Six pieces of beef, weighing 90 lbs. lost in baking, 27 lbs. Weight lost by beef in baking, 30 lbs. in each 100 lbs.

Twenty-seven legs of mutton, weighing 260 lbs. lost in boiling, and by having the shank bones taken off, 62 lbs. 4 ozs. The shank bones were estimated at 4 ozs. each; therefore the loss in boiling, 85 lbs. 8 ozs. The loss of weight in legs of mutton in boiling is 21⅓ lbs. in each 100 lbs.

Thirty-five shoulders of mutton, weighing 350 lbs. lost in roasting, 108 lbs. 10 ozs. The loss of weight in shoulders of mutton by roasting, is about 31⅓ lbs. in each 100 lbs.

Sixteen loins of mutton, weighing 144 lbs. lost in weight, 49 lbs. 14 ozs. Hence, loins of mutton lost by roasting, about 38⅔ lbs. each 100 lbs.

Ten necks of mutton, weighing 100 lbs. lost in roasting, 32 lbs. 6 ozs.

From the foregoing statement, two practical inferences may be drawn. 1st. In respect to economy, that it is more profitable to boil meat than to roast it. 2d. Whether we roast or boil meat, it loses, being cooked, from one-fifth to one-third of its whole weight.—*Philosophical Mag.*

A Capital Suggestion.—The writer of a pleasant and ingenious article in the Medical Magazine, entitled Medical Chit-chat, addressing himself to the editors, asks, "Does it ever strike you, how much our manufacturers or owners of steam engines might increase publick comfort and health, by the simple process of attaching vapour bath rooms to their waste steam-flues? Every puff of this wasted steam would make a bath for a limb, and several would fill a box capable of containing some dozen persons, sitting in the fashion of vapour baths in Russia and Turkey. On board steam boats, on the Mississippi, they would be highly advantageous. The steam necessarily wasted there is enough for a perpetual bath, day and night. Whenever voyages on ocean are common in steam-ships, this will be thought of. The vapour bath which failed some time ago in Boston, was at too high a price. Thousands, especially of labourers, who get begrimmed and sooty in the week would pay six or twelve cents a week for the privilege of using this steam, now wasted, and which might be afforded at this price. Luxury might have its champooners, its heating rooms, and couches, and oil, and coffee. Labour would be better pleased with a simple soaking for six cents. I am confident it could be afforded at that price, wherever steam engines are at work. In Birmingham it would suppress intemperance, for bathing has a wonderful effect in soothing the irritation of the stomach, and bowels, and head, and heart, and skin, on which grog selling thrives. We are not too clean in the United States.

Improvement in the Style of Lighting the Attic Stories of Buildings.—Among the many advances which are making in the finish of our dwellings and other buildings, we would call publick notice to a patented improvement made by Mr. William Wooley, for admitting light into the attic stories, superseding the necessity of the dormer window. This improvement consists of an ornamental iron covering to be inserted under the cornice, and adapted to the particular architecture of the building. The great advantages of it are, that while it adds beauty to the building, it is permanent, being equally strong with any other part of the wall—they are cheap from being made of cast iron—and can be multiplied with safety, so as to cause the attic story to be well and conveniently lighted as any other.

We understand this plan is now being generally adopted: the attic is made about six feet high in the front, which constitutes it a comfortable lodging room. Houses in which these frames are inserted, upon the above principle, are estimated to be of a value considerably enhanced.—*N. Y. Merc. Adv.*

Sandwich Islands.—A gentleman recently from these islands, informs that on the 10th of January last, a charity school was dedicated at Oahu, for the benefit of the foreign residents at that island. It is a neat building of coral, with a spire, a handsome belfry, and a good sized bell. This building was erected by a subscription of the foreign residents, at a cost of $2000, and is entirely distinct from the Missionary establishment at that island. It was but four months from the time the school was suggested until its dedication, so rapidly was the subscription paper filled. Mr. Johnston and wife, who we believe are attached to the Seamen's Friend Society, volunteered their services to take charge of this school, which contained in April last upwards of 40 boys and girls. At the dedication, a very able address was delivered by John Coffin Jones, Esq. U. S. Consul, in which he showed the striking difference between the island fifteen or twenty years since, and at the present time—how much education and civilization had done for them, &c. A school has now been erected, industry is encouraged, and it is in expectation shortly to put up a printing press and publish a newspaper.

The magnificent aqueduct that furnishes the city of Lisbon with water, and which has recently been cut off by the army of Don Miguel, may be regarded as one of the handsomest modern structures

in Europe: from report it will not yield in grandeur to any aqueduct left us by the ancients. That portion of it situated in the valley of Alcantara, about a mile from Lisbon, is of admirable structure, consisting of thirty-five arches at least, through which the purest water traverses a deep valley formed by two mountains. The height of the middle arch from the base to the summit is 263 feet 10 inches; the breadth of the principal arch is 107 feet 8 inches; each block of stone is in general 23 feet high; the arches on each side diminish in thickness in conformity to the size of the stones which at the termination are only eight feet. They owe the execution of this magnificent monument to John V. who laid its foundation in 1713, and it was completed in 19 years afterward. The expense was covered by a tax of one real imposed upon each pound of meat sold in the capital. By the remains of some old walls which have been discovered, it is supposed that the Romans who inhabited Lusitania had endeavoured to construct an aqueduct like that of the present day.—*Paris paper.*

Poisonous Beads.—Those beautiful red seeds with a black spot, brought from India, which are sometimes worn as ornaments of dress, are said by the natives to be so dangerous, that the half of one of them is sufficiently poisonous to destroy a man. This account, however, seems to exceed probability; but they have a very prejudicial quality, I have no doubt, for within my own knowledge I have seen an extraordinary effect of the poison of one of these peas. A poor woman, who had some of them given to her; and who did not choose to be at the expense of having them drilled to make a necklace, put the seeds into hot water till they were sufficiently soft to be perforated with a large needle; in performing this operation, she accidentally wounded her finger, which soon swelled and became very painful; the swalling extended to the whole hand; and it was a considerable time before she recovered the use of it. The botanical name of the plant that produces this pea is *Abrusul precatarius.—Elements of Science of Botany, as established by Linnæus.*

A fine steam ship is now building at Savannah, which is intended to ply between that city and St. Augustine. This will be another link in the line of steam-navigation, which will probably soon be completed, between our Atlantic cities of the north and south, and which may be extended even to the Gulf of Mexico. The commencement has been made in the steam-packet between New York and Charleston, and the success of the experiment will awaken the attention of capitalists. The difficulties which are now found in steam navigation at sea will vanish before the mechanical ingenuity for which our countrymen are distinguished, and each succeeding voyage will suggest some new improvement.—*Balt. Gaz.*

Steam Engine in and near Pittsburgh.—Mr. Samuel Church has just furnished us with a list of the number of steam engines now in operation in this city and its *immediate* vicinity; the power of each engine, the number of hands employed, and the amount of coal consumed monthly. Mr. Church has, himself, been at the trouble and expense of having this statement made out—it is entirely satisfactory, so far as it goes, but there are still many in the *country*, not embraced in this list. We hope to receive a list of these also, through the kindness of the manufacturers or owners.

The number of engines, embraced in Mr. Church's list, is eighty-*nine*—the number of hands employed, 2111—the monthly consumption of coal, 154,550 bushels.—*Pittsburgh Gazette.*

Floating Mattress.—A patent has been obtained by a gentleman of the city of Boston, for an India Rubber Floating Mattress. A satisfactory experiment was made with one as a life preserver, at the navy yard, a few days since, and we understand, says the Evening Gazette, that Commodore Elliot intends to have some further experiments made; the results will be given to the publick.

Among a number of animals lately arrived at the Garden of Plants in the city of Paris, from Russia, is a very extraordinary species of ape, called Simiascoff. It is originally from Lapland, and naturally very ferocious. Its skin is of yellow hue, and variegated like the tiger; its teeth are very long and sharp, and its cry extremely piercing.

Religious Intelligence.

FOREIGN.

While considering in what manner we should fill this department of our work, we received the London Missionary Chronicle for September last; and on inspecting it, had no hesitation in determining to insert the whole article relative to South Africa, and part of the

letter from Madras. The religious intelligence here communicated is recent, and so far as we know, has not before been given, in detail, to the religious publick of this country. What relates to Africa is to us peculiarly interesting. Coming as it does, so soon after the publication of Dr. Philips' most animating letter, and taking it in connexion with the missions from our own country, now going out to the western coast of this great and benighted continent, and also with the missions established in the island of Madagascar, and the favourable disposition of the Pacha of Egypt towards Christian institutions and Christian missionaries, and finally, with the distribution of Bibles on the coast of the Mediterranean, and the breaking up, in a great measure, of the influence there of the piratical Barbary powers—we are ready to hail the rapid approach of the fulfilment of the prophecy, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

The letter from Madras is also of great interest—showing the wonderful progress of the gospel in the populous British presidency, of which Madras is the capital. We do not wonder that the directors of the London Missionary Society should speak as they do, in the introductory article.

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SOUTH AFRICA.

PHILIPPOLIS.

Seldom have the Directors received more important and cheering intelligence, from the greater number of the stations occupied by the Society, than the recent communications have contained. In the various parts of the world to which our brethren have gone forth, the Lord has vouchsafed distinct and animating tokens of his favour, and has honoured them as the means of extensive and important benefit to the people among whom they labour. The substance of the intelligence from the East and West Indies, and from the Hervey Islands, has been already communicated to the friends of the Society; and we have great pleasure in furnishing, on the present occasion, tidings not less impressive and animating from South Africa. The accounts from our esteemed brother, Mr. Kolbe, will not, we feel persuaded, be perused without emotions of devout acknowledgment to the Most High—fervent prayer that the gracious influences of the Holy Spirit may continue to descend, and multitudes be created anew in Christ Jesus—and a deep conviction that we cannot remain guiltless of the charge of being unfaithful to our trust without the most vigorous and persevering efforts on behalf of the inhabitants of this portion of the missionary field. The communications from Mr. Clark are peculiarly interesting, as they present delightful evidence that the poor, oppressed, despised, and plundered Bushmen, who have been libelled as below the human species in the order of creation, incapable of improvement, and whom nothing but powder and ball could tame, are not only susceptible of the comforts of industry and social life, but of the higher and holier blessings connected with a sense of the pardoning mercy of God, and the hopes of immortality.

Extracts of a Letter from Mr. G. A. Kolbe, Missionary, dated Philippolis, September 1st, 1832; addressed to the Foreign Secretary.

Rev. and dear Sir,

The prophet, alluding to the wonderful effects of the Redeemer's gospel, predicted that "the desert shall blossom as the rose." This prophecy has been in some measure fulfilled at this station during the past year. Cast your eyes, Rev. and dear sir, on the reports of former years; compare them with the information contained in the accompanying journal, and you will be induced to exclaim, with the joy of a Christian, "What has God wrought!" Could you behold the train of wagons every Saturday advancing towards the house of God—could you see hundreds (where before tens were only found) hastening to hear the words of life eternal—were you to observe their deep attention under the preaching of the gospel, and view the streaming, penitential tears of genuine sorrow—you would undoubtedly unite with us to praise the Lord for the wonders which he doeth among the children of men. My own heart overflows with gratitude, and I must sink deeper and deeper in the dust of self-abasement, when I reflect on what God has effected through my weak instrumentality. To him—to him alone—be all the glory! On sacramental occasions we have experienced the presence of our merciful and glorious Saviour. Then we have enjoyed a "little heaven below." The affection of

the people towards me I account more than a recompense for all my trials. Our church at present consists of thirty members, who are all (as far as can be ascertained) walking worthy of the gospel of Christ. There are also twenty-five candidates for baptism and church-fellowship. From 80 to 133 children daily attend the school.

You have been informed, from previous reports, that some Griquas from this place, with others, had attacked the Zoola King, Mosselekaats. I feel happy in being able to state that none of our church members had any concern in this wicked transaction, and they all express their abhorrence of such deeds. Our new chapel is completed. It can hold and seat about 500 persons.

We have commenced a Temperance Society, and it promises much success.

Now, Rev. and dear sir, let me beg a continued interest in your prayers, and in the prayers of all my honoured fathers and brethren, for the increasing blessing of Almighty God upon our labours. May he pour out his Holy Spirit in all our hearts, like the refreshing rain after drought!

I remain, Rev. and Dear Sir,
Your obedient servant,
And fellow labourer in the gospel,
(Signed) G. A. Kolbe.

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Extracts from the Journal of Mr. George Augustus Kolbe, from 8th October, 1831, to 3d September, 1832.

November 6th, Sunday.—260 persons attended the different services of religion to-day. Three candidates were admitted as church members. In the evening the Lord's Supper was administered to fifteen persons. We trust the Lord was with us. After the sacrament, two persons came to me, desiring to speak about their spiritual state before God. [Mr. Kolbe afterwards speaks of his weariness of body in the spiritually delightful duties of the day, and closes by remarking, in reference to the people among whom it is his privilege to labour, "It is now ten o'clock, yet we still hear prayers and hymns of praise ascending to God and our Saviour Jesus Christ. May the Lord bless his own work!"]

November 7th, Monday.—100 persons attended the missionary prayer meeting.

November 9th, Wednesday.—The chief sent a letter to the Veld Cornet Joubert, complaining of the intrusions of the farmers, especially of the colonists, who had insulted and beaten his people.

November 20th, Sunday.—178 persons attended the services. Proclaimed a solemn fast to the Lord for the acknowledgment of sin, and deprecating his wrath. A prayer-meeting was held with this intent in the evening, and the following Sabbath was proposed as a day of prayer and humiliation before God.

November 24th, Thursday.—Visited the people in their houses. From this day's experience we are constrained to praise God, who is doing great things for us. A spirit of prayer is more general among the people than I could have expected. Of many who we supposed never had a serious thought about their souls, we were constrained to say, Behold, they pray!

January 14th, 1832, Saturday.—In the evening twenty-nine wagons arrived, all loaded with people who came to attend the services of religion. Mr. Jenkins, of Bootschaap, being here, addressed a crowded congregation.

January 18th, Wednesday.—Vaccinated twenty-six persons. The school increased to ninety children. Service in the evening—102 attended.

January 22d, Sunday.—The number of candidates exceeding thirty, it was thought necessary to divide them into two classes, and to converse with one class on Sabbath between services, and with the other class on Thursday afternoons.

January 25th, Wednesday.—Service in the evening. 100 attended. At the conclusion of the service spake with the candidates. The Lord verily blessed us; every heart appeared to feel, and every eye did weep.

January 29th, Sunday.—This day being appointed as a day of thanksgiving to Almighty God, for having mercifully delivered us from that dreadful disease, the small-pox, Mr. Jenkins preached to 400 persons. After the service many of the people prayed. I preached in the afternoon and evening.

February 5th, Sunday.—Two elders and two deacons were chosen by the unanimous votes of the members. Our church discipline is as follows:—If a member conduct himself unbecomingly, he is reprimanded; if this proceeding have no effect, two other members endeavour to convince him of his error. If their endeavours fail, the subject is brought before the missionary, elders, and deacons, and their conclusion is laid before the whole church. The votes of the members decide the questions brought forward.

February 12th, Sunday.—Prayer-meeting in the morning as usual; 250 attended. 300 attended the other services of religion. This has been a day of apparent spiritual awakening to some. The conversation with the members and candidates was edifying and encouraging. Four English ladies, and two Dutch colonists, attended the service.

Feb. 15th, Wednesday.—Some Bushmen having stolen two heifers belonging to our people, two parties went out last night in qnest of the thieves. This morning many Bnshmen were hronght to the station. The delinqnents were discovered and whipped, and the other Bushmen were sent away with presents of meat, &c. This is another proof thet Bushman may be brought to punishment for their depradatory acts, and that in many cases (as in this) there is no need of discharging a gun, mnch less of shooting them.

February 20th, Monday.—110 children attended the school.

Febrnary 27th, Monday.—Employed between school honrs in visiting tha houses. The word of God is proving a savour of life unto many.

April 1st, Sunday.—In tha morning 200 persons attended tha prayar-meeting. Our new church being so far ready, we were able to hold service in it to-day. This building has been erected entirely hy the inbahitants of the district of Philippolis. The Society assisted with 200 rix-dollars (£15), and soma nails, hinges, screws, &c. It will contain 500 persons. The walls are of stone, two feet and a helf thick, and twalve feet high. To-day the chnrch was filled, and the aisles erowdad, and 100 were obliged to remain in tha street. Fonr children were baptized; two members also were admitted by baptism to church fellowship. In the evening the whola congregation was melted into tears, during the administration of the sacrament.

April 2d, Monday.—335 ehildren in the school.

April 3d, Tuesday —At the catechising of the children this afternoon many adults attended.

April 9th, Monday.—Rode to Dice Fountain (five miles distant from this place). All the scholars requested to go with me. I took as many as the wagon could contain. Snch affection is very pleasing. On my return they (tha children in the wagon) sung many hymns, which quite excited my feelings. At five o'clock met the members of the chnrch.

April 15th, Sunday.—In tha evening a Griqua came, desiring to speak to me. He stated that for some time past ha had had great prejudicas against me and my preaching; that he was sorry for it, and begged my forgiveness. I said, that I had always been praying for him, and freely forgave him all the evil thonghts which he had harboured against ma. I advised him to refrain from Commandoes, and to seek Christ as his Savionr.

May 1st, Tnesday.—This afternoon a little girl eight years old was greatly affected in school whilst repesting tha fonrth commandment. I asked her the cause of her grief; she replied, "I feel that I have sinned, and that I do not turn with my whole heart to Jesus. She preyed; sha knaw Jesus would accept so great a sinner as sha was, and she desired to seek him with her whola heart." Another female was also much affected during the catechetical instrnctions.

May 6th, Sunday.—We trust that the Spirit taught ns to pray, for the blessing of tha Lord was evidently with us during the prayer meeting. During the morning service the congregation was much affected. One person left the chapel, being overcome by his feelings. I greatly rejoiced et the conclusion of tha service, to see meny persons going to the hills and ravines to pour out their supplications before God. O Lord—notwithstanding my unworthiness—O Lord, send us now prosperity! Onr Chief, though no member of the chnrch, is exemplary in his conduct, and attends tha services.

May 8th, Tnesday.—After dinner, rode to a horde of Corannas, who were afflicted with tha small-pox. Found two persons attacked with this disease. Exhorted them to believe on Jesus, and to prepare for eternity. One of these persons appeared to onjoy tha comforts of religion.

May 23d, Wednesday.—Having preached various sermons against drnnkenness, calling npon the Chief and his connoil, from love to thair country, to their people, and to their own souls, to do all in their power to prevent the had practice which tha colonists have of bringing brandy into this country. I rejoice to hear that the Chief has prohibited tha sala of spirits at the station.

May 26th, Sstnrday.—A Griqna, who came from Graham's Town with a load of goods to this station, stopped at Okkert Sehallwyk's (a colonist residing near this station), where he had so mnch brandy given him to drink by tha Boor, that he was fonnd dead in his bed the next morning.

Juna 2d, Satnrday.—To-day we were informed that a person had shot a Griqna in a fit of drunkenness. The ball had entered his hip, but his life was not despaired of.

Jnly 9th, Monday.—Commenced the qnarterly visitation of the people at their houses. At the first housa we called, we found thst all the inmates worshipped God. Three famales, who hava been for some time under religious instruction, were admitted as candidates. The next family we visited appeared to he careless, formal, without the true knowledge which is in Cbrist Jesns. In another family we spoka with an elderly famale, who had bean for soma time under conviction of her sins. In the last honse we entered, the father of the family was a man of much

religious knowledge; had formerly been a member of the church, but appears now to be a hardened, impenitent sinner.

July 14th, Saturday.—How anxiously should a missionary endeavour to gain the hearts of the people among whom he labours, and by his own example evince that religion consists not in words, but in deeds. This week the Lord has greatly blessed us. Seven persons have been admitted as candidates, and many are under religious impressions.

July 15th, Sunday.—400 persons attended the services of religion. Mr. Peel, a Wesleyan, who is compelled to remain a few months here, requested to be considered as a member of our church during his stay. He observed, "that he verily found God was at this place among his children."

July 21st, Saturday.—The Veld-Cornet Jonbert (the nearest Veld-Cornet to this boundary), and two other farmers, arrived here this afternoon, for the purpose of obtaining medical advice, and also to attend the religious services of the station.

July 22d, Sunday.—400 persons attended the services of religion, among whom were four Dutch colonists, four English traders, and an English female.

August 5th, Sunday.—Our chapel was filled—yea, literally crammed. 500 persons attended the various services of religion, among whom were a Dutch colonist, three English traders, Captain Waterboer and his council from Grique Town, and a few persons from Bootschaap. Two adults and one infant were baptized.

August 6th, Monday.—200 persons attended the missionary prayer meeting.

August 12th, Sunday.—400 persons attended the services of religion, among whom were eighty Bechuanas.

September 1st, Saturday.—Service as usual. 300 attended. After service, met the members for prayer and self-examination, preparatory to the sacrament.

September 2d, Sunday.—500 persons attended the different services of religion.

September 3d, Monday.—A meeting was called for the purpose of commencing a Temperance Society. Several persons addressed the meeting, and eighty-three signed as members. Joseph de Bruin (a member of the church) proposed that the use of spirits should be entirely discontinued, even for medicinal purposes; for he observed, that under the name of using spirits as medicine, drunkenness would be secretly indulged in. This proposition was unanimously agreed to, with an amendment.

A memorial was also presented to the Chief and council, signed by all the members, requesting him to issue an order that all spirits brought from the colony, for the purpose of trafficking in this district, should be considered as contraband and forfeited goods.

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PACALTSDORP.

Extract of a Letter from Rev. William Anderson, dated Pacaltsdorp, 14th January, 1833; addressed to the Foreign Secretary.

The past year has been in many respects highly favoured. There is a general improvement among the people; the Temperance Society has been of great utility. What a female Hottentot said, at the meeting I held in May last, to commence a Temperance Society, is, in a considerable degree, realized—viz: "Sir, that is a very good thing; for if it does not reclaim those who are habituated, it may prevent others from contracting the habit. I remember the time that I could not bear even a small quantity of brandy wine, but by degrees, through enticement, I commenced, and now I am fond of it; therefore, Sir, I say it is a good thing." This woman and her husband, and many more, have since been reclaimed; and in the last year we have had few instances of intoxication, but, on the other hand, a more regular attendance at the worship of God, and a more than usual concern about spiritual things. I have had the happiness to see some, who have been a cause of much trouble to me, now walking in the ways of truth and righteousness; one in particular, whose conduct had been such, that after the use of every means I could devise to check him, I more than once considered it to be my duty to expel him the Institution. Upon this man God has been pleased to manifest the power of his grace. He became a candidate for baptism; he was baptized the Sabbath Dr. Philip was with us. It was a pleasing sight to see the father, the daughter, and grand daughter, baptized together; this event had a pleasing effect upon some others, whose conduct had been hitherto very bad. One of these exclaimed, when he left the church, "I could scarcely believe my eyes when I saw Classe Slingen stand before the pulpit. I thought, is it possible?" On the 16th of December last, I baptized six adults and three children: and on the 25th, Christmas day, when usually more than two hundred persons (Hottentots, slaves, &c.) attend our public worship, I baptized five adults and eight children. I had that day a congregation of 450. It was a refreshing season; many who were present had never before seen the ordinance of baptism administered. There are about five or six more adults who give very favourable hopes that they will be soon admitted.

During the past year we have been favoured generally with much health among

us. The births for that period have been nineteen, the deaths eleven. Among those who have departed this life, one was a most worthy character. When a child he lost one hand, through the neglect of his mother; and twice in his life, while in the service of the Boors, he had had narrow escapes with his life. Once a large beam of wood fell on him, which laid him by for a long time; at another time he fell from a wagon loaded with wheat-sheaves, and the wheel passed over his body, yet his life was spared; and though a weakly man, having only one hand, he was very industrious. He had been in the Institution fifteen years; was never burdensome; his garden was cultivated in a manner far superior to any other in the place. He was also a very pious, good man, and in the closing days of his life spoke sensibly of his faith in Jesus Christ. I attended him to his last hour. Some of his last words were—when asked, "Are you afraid of death?"—"How can I, while my eye is fixed upon the Lamb of God, upon a crucified Saviour?"—"Have you pain?"—"I have pain in my body, but no pain in my mind. I am going to God, my Father, through Jesus Christ, my Redeemer."

In September last Mr. Buchanan came here, from Cape Town, and introduced the Infant School System, which has been carried on since by two of my daughters, who conduct it until my two daughters, who went to Cape Town to learn the system under Miss Lyndal, return; and the progress that many of the children make, is wonderful. Some, who did not know a letter in the alphabet, three months ago, begin now to spell, and I do entertain the hope, that it will be of very great service to the institution. I must here relate a very pleasing effect which this school has had already, in the instance of a child two years of age. When the parents sat down to eat, this their only child, first putting her little hands before her eyes, said, "Papa must pray; in our school we pray; papa must pray—why don't papa pray?" I was also told that she puts her hand before her eyes when she goes to bed in the evening. Having mentioned this circumstance in the church, without mentioning the names of the parties, it led to an inquiry among them who it might be, and afterwards I heard that there were two more children, of nearly the same age, who had acted similarly, and that the father of one of these children has since commenced prayer in his family, and shows marks of concern about his soul.

Requesting an interest in your prayers for further support in my advanced stage of life, I remain, dear Sir, yours very affectionately, in the bonds of the gospel,

(Signed) WILLIAM ANDERSON.

P. S. We have a number of very poor, old people at this station, who are well worthy of attention. Some few articles of old clothing would be very acceptable. We should also be glad if favoured with some articles for the sewing-school, such as needles, thread, &c., and some little things to use as rewards for the encouragement of the little ones in the Infant-school.*

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BUSHMAN MISSION.

A Letter from Mr. James Clark, Missionary, dated Bushman Station, Caledon River, 1st November, 1832; addressed to the Foreign Secretary.

REV. AND DEAR SIR,

I have the satisfaction to inform you that two of the Bushmen on this station, by their pious and consistent conduct, give evidence of their conversion to God, and that I now have the privilege to join in prayer even with poor despised Bushmen, whose conduct formerly used to be marked with all manner of irregularity and sin. We have worship every morning on the week days, when all to the number of fifty adults attend. I explain a portion of Scripture, and occasionally call one of the Bushmen to pray, which is frequently done in a very appropriate and interesting manner. One of the two above mentioned men keeps up family worship in his hut, and is very ready to converse with others on the goodness and mercy of his Creator; so much so that lately, in my itinerating among the Bushman, I found his company very useful among them. I would also add, that one of the two Hottentots living here, gives also evidence of true conversion, and that he also keeps up family worship in his house, thus giving a good example to those around him.

With regard to the schools, our numbers continue much the same as formerly mentioned, viz., twenty Bush children, and sixteen adults; seven Hottentot children, and five adults, making in whole, forty-eight, taught daily in the school. Two of the Bush children spell words of four letters, six spell words of three letters; and the others, being very young, are yet in the alphabet, as also the adults; but they all, as well as several of the children (who understand the Dutch language) learn to repeat a small catechism, as also hymns, in which the children have

* Donations of the articles above specified, and of remnants of cotton prints, or other materials for useful female apparel, for this and other stations in South Africa, whence similar requests have been received, if sent to the address of the Rev. J. Arundel, Home Secretary, Mission House, Austin Friars, will be forwarded to the stations by the earliest conveyance.

made considerable progress, and repeat very distinctly. Two of the Hottentots read in the New Testament, and two more are about to commence. The others are advanced in the Dutch spelling-book.

Our gardens completely failed last year, being repeatedly destroyed by myriads of locusts; and as we had no rain for nearly eight months from January last, the Bushmen had no support from the fields around, so that several were necessitated to go to a distance. Those who remained were chiefly supported from the small flock of goats, and the few cows here, the greater number of which have been lent them for their assistance. Since the rains commenced, those who went to a distance have returned, and all those who are able are engaged in making for themselves small gardens on the station. I would also mention that we have had frequent visits from Bushmen living at a distance, with whom we converse on the great truths of the Scriptures; but how far it has been accompanied with the divine blessing, we are unable to speak with certainty. We have the satisfaction to know, however, that they live more peaceably with their neighbours around, which I have no doubt is the means of preserving many of their lives, and which, I have no doubt, is to be ascribed to our residing among them.

As Dr. Philip is on his journey into the interior, I refrain from writing more particularly on the state of this station before his arrival here, when I hope to be able to write you more fully on that subject.

I am, dear Sir,
Your obedient servant,
(Signed) James Clark.

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EAST INDIES.

MADRAS.

Extracts of a Letter from Rev. W. H. Drew, dated Madras, February 1st, 1833; addressed to the Directors of the London Missionary Society.

Dear Sirs,

* * * * *

Religion has made considerable progress in Madras among the European and Hindo-British population, since the arrival of your first missionary, Mr. Loveless. This change is principally owing to the labours of Mr. Loveless, and the different missionaries who have followed him. At the time that he arrived, and for some years after, until 1809 or 1810, there were only two churches and one church attached to the "Propagation" Society. There was then only one evangelical clergyman throughout the Madras Presidency. The holy Sabbath was almost universally spent in visiting, parties of pleasure, dinner parties, card parties, or balls; there were only about twelve persons who religiously observed it (1810). Now the sound of a violin is scarcely ever heard on that day; set visiting is given up, except (I regret to say) among the upper classes; there is a general regard to the decencies of the Sabbath, and there are more than 150 persons and heads of families who *religiously* observe it, in the strict sense of that word. Formerly conversation on religious subjects was never heard; now it is common, and even among those who are not pious. Scripture truths are generally approved; faithful preachers are estimated; there is a prevailing regard for religion and religious persons; and, more than all, family prayer is frequent, as well as social prayer-meetings in private houses. There are now in Madras three Episcopal churches and chapels, four Episcopal mission chapels, a Scotch kirk; and whereas Mr. Loveless, when he first arrived, had to preach for some years with much caution in a private house, there are now five mission chapels. There have also been established within the last few years, a large number of religious societies—viz. a Bible Association, an institution of considerable importance, well supported, standing high in public estimation—a Tract Society—Church, London, and Wesleyan Missionary Society—Society for Promoting Christian Knowledge, and Propagating the Gospel in Foreign Parts—a Christian Instruction Society—several Sunday schools, Free schools, Native schools, Asylums for Orphans, and other benevolent institutions. It is impossible to observe what has been done here, and to know that a proportionate progress in religion has taken place throughout the Presidency in every station wherever there are Europeans, without saying, "What has God wrought!" and without indulging the confident expectation of still greater things. Pious officers are greatly increasing.—There are some in almost every cantonment. From various causes, there has not been, by any means, a proportionate impression on the native population of Madras, but we trust a brighter day is dawning upon them. The most flourishing stations in India, however, are in this Presidency, as you will perceive from the very interesting report of the District Committee, for this year.

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Upon the whole, I feel the need of much heavenly guidence and support. Oh! for a large supply of the wisdom that cometh from above!

With the earnest hope that I shall be remembered in your prayers, I remain, dear Sirs, yours, very respectfully and affectionately,

(Signed) W. H. Drew.

View of Publick Affairs.

EUROPE.

Advices from Europe to the 7th of October have been received by the packet ship Susquehannah, arrived at the port of Philadelphia. A Swedish vessel arrived at New York, has brought intelligence, but no papers, from Lisbon, to the 12th ult. All Europe, except Portugal, is free from a state of actual war; but it is a state of *feverish* inquietude, which exists nearly throughout the whole.

Britain.—In the recess of the British Parliament, occurrences of much importance to the nation at large seldom take place. Parliament was prorogued to the 31st of October, several weeks later than the date of the last accounts. Among the items of intelligence which we have to chronicle under this head, the departure of Donna Maria from London for Lisbon, is about as important as any. The young Queen was attended by her mother, the Duchess of Braganza, and after every manifestation of publick joy on their arrival, and dining with King William and his Queen, Windsor Castle was assigned them as their place of residence while in Britain. At their departure, they received several valuable and interesting presents from the king and Queen of England, accompanied with the kindest and most affectionate wishes for their future prosperity and happiness. An admiral's barge conveyed them to the steam-boat prepared for their reception; and on leaving the port they were saluted with discharges of cannon from the batteries and a ship of war. All this shows, we think, that Britain will, if necessary, interpose to establish the throne of the young Queen, which she has already ascended, but which is still in dispute. Upwards of 1000 recruits for the service of Donna Maria in Portugal had been enlisted in one week in London, and had embarked for Lisbon. Lord William Russell, who it appears had had some misunderstanding with Don Pedro, has returned to England from Lisbon, and it is said that Lord Howard de Walden is to succeed him at the court of the Queen of Portugal—The personal estate of the late Duke of Sutherland is stated to amount to upwards of a million sterling—this is not half equal to the estate of the late Stephen Girard—The great printing establishment of Robert Carrick, of Dublin, with its contents, has been destroyed by fire—Joseph Bonaparte, it is affirmed, has taken Marden Park for the shooting season; of course he will not shoot in the neighbourhood of Bordentown for the present autumn—what a pity!—Sir J. Herschell is about leaving his residence near Slough, for the Cape of Good Hope, to make observations on the fixed stars in the southern hemisphere—Eight wagons were employed in removing his telescopes, transit instruments, and other apparatus. Mr. Richard Heber, one of the greatest book-collectors of the age, died lately at his residence at Pimlico. Such is the size of the library he has collected, that it is said it will take 365 days, on a moderate calculation, to dispose of it by auction. The Caledonian Mercury, of the most recent date, says—"it is our duty to state that the cholera has again appeared among us, and that several have already been its victims." An English paper contains the following articles relative to the British Colony at the Cape of Good Hope:—"The enterprising inhabitants of this colony have determined to send an expedition to explore unknown regions towards the centre of Africa, under the direction of Dr. Smith, the assistant staff surgeon, who has already been a great traveller beyond the frontiers; there is a very great spirit among the people of the Cape to encourage the enterprise. Strong oxen wagons, to the number of six, eight, or ten, will be the chief mode of conveyance for the persons composing the expedition, with the baggage, arms, philosophical apparatus, provisions, articles of traffick for barter, &c.; and it is expected that they will be absent for a year or two, according to the distance they may be able to penetrate. Dr. Smith expects to bring back with him objects of natural history, specimens of mineralogy, &c. He may possibly discover some rich gold mines, and new creatures of great curiosity and interest to the scientifick world." It is stated that there has been a considerable deficiency of income from the customs and excise during the last quarter of the year, falsifying the calculations and estimates of the Finance minister. The death of Rammohun Roy, the celebrated Brahmin, is announced in the London papers—He died at Stapleton Grove, near Bristol. He was a learned man; and about as much, or rather as little, of a Christian, as the Unitarians, by whom we believe he was claimed—The Marquis of Wellesley has been appointed Lord Lieutenant of Ireland—The harvest in Scotland has been most satisfactory. The grain has been housed, stacked in great abundance, and in excellent condition—A most violent gale on the coast of

England, France, Belgium, and Holland, occurred on the 31st of August, and the first of September. It occasioned the loss of many lives by shipwreck, and destroyed much property on the land.

France.—It is stated that previously to her visit to England, and the brilliant reception and royal attentions which she received there, Donna Maria and her mother had travelled through a great part of France, without receiving any governmental notice whatever; and the neglect is attributed to the offence given to Louis Philippe and his family, by the young Queen refusing a matrimonial connexion with the second son of the king of the French—preferring a union with the duke of Leuchtenburg, the brother of her mother-in-law. There is little doubt that a desire to secure a favourable intercourse with Portugal, has had an influence both in Britain and France, in their manœuvres with respect to this royal damsel—The king of the French has lately made an excursion with his queen through a part of Normandy. At Cherbourg, they were received with great manifestations of affectionate loyalty—The court and opposition papers, however, give very different accounts of the popular feeling in France toward the present occupant of the throne. The French find it difficult to preserve the territory conquered from the Dey of Algiers from the incursions and depredations of the Arabs; and it is thought that many years must elapse before the territory can be possessed in peace, and with much advantage to the conquerors. An expedition has lately proceeded from Toulon to Bougia, a small sea-port about 40 leagues east of Algiers, where the Arabs had acquired the ascendency—The vintage in France this year, it is said, promises to be uncommonly fine—Not long since, considerable uneasiness was apparently felt by the authorities of France, from the apprehension of treasonable proceedings, countenanced and favoured by the Duchess de Berri—A proclamation, or whatever else it might be called, laying claim to the crown of France in behalf of her son, was printed, and the copies secretly scattered about the streets of Bourdeaux. At the last accounts, however, anxiety from this quarter was thought to be nearly done away. Partial disturbances from several causes have recently taken place in various parts of the kingdom, but nothing that endangered the peace of the nation. Russia, Austria and Prussia, are unfriendly to France, on account of the overthrow of the legitimate dynasty; but France and Britain are at present in amity, and if cordially united, they are, humanly speaking, more than a match for the whole of Europe beside. The cholera has again appeared in Paris, and threatens to be as prevalent and as fatal as it was two years since. Prince Talleyrand had arrived in Paris from London—Mr. Livingston, our ambassador to France, accompanied by the officers of the United States' ship Delaware, had been presented at court, and by invitation, had dined with the King and royal family on the 26th of September; and on the same day Mr. Harris, our late Charge d'Affaires, took leave of the King, preparatory to his leaving Paris.

Spain.—The last arrivals from Europe announce positively the death of the King of Spain, and as the intelligence comes in different directions, we rather think the public will not be again *disappointed*. The Moniteur, the official paper of the French court, announces this event in the following terms:

"The King of Spain died on the 29th ult., at three o'clock in the afternoon. A telegraphic despatch, sent off by M. de Rayneval, announced the event to the Government yesterday. In conformity to the last will of his Catholic Majesty, the Queen Dowager had been declared Regent during the minority of the young Queen Isabella. The Ministry has not been changed. Madrid was perfectly tranquil. A courier was sent out last night with orders for M. de Rayneval to declare that the French government is disposed to recognise the new Sovereign, as soon as it shall have received the necessary notification. M. Jules de Larochefoucald, one of the King's Aides-de-Camp, set out, it is said, yesterday morning for Madrid, with despatches, among which are autographic letters from his Majesty and the Queen, to the widowed Queen of Ferdinand VII. We learn from Madrid that a Council of Regency was formed just before the King's death, to assist the Queen in the government of the kingdom. It consists of five members, namely, the Infante Don Francisco de Paule, the Duke de l'Infantado, M. Zea Bermudez, the Bishop of Seville, and General Castagnos."

It is most probable that there will be a civil war in Spain, in a conflict between the claimants of the crown. Don Carlos, the brother of the deceased monarch, would be his successor, but for the repeal of the salique law, which excluded females from the throne. This repeal Don Carlos will not regard, and he has a strong party even in Madrid. It is rumoured, moreover, that his claim will be powerfully sustained, by Russia, Austria, Prussia, and Naples; and that General Bourmont will leave Portugal and command the forces to be arrayed against the reigning Queen. France and Britain will probably recognise the right of the Queen regent; and it is not improbable that all Europe may be disturbed in the sequel. The *cholera* prevails to a considerable extent, in several parts both of Spain and Portugal.

Portugal.—Donna Maria arrived in Lisbon on the 22d of September, and was most enthusiastically received by the inhabitants of that city, and by the civil and military authorities. As both Britain and France will probably and speedily acknowledge her as the rightful sovereign of Portugal, there seems little doubt that her claim to hold the sceptre will ultimately be established. Yet there is every indication that the mass of the population of this priest-ridden kingdom are in favour of Miguel. The Swedish vessel lately arrived at New York, brings information direct from Lisbon, eighteen days later than had previously been received: and the statement is, that although the Miguelite forces had been repelled in all their attacks on Lisbon, yet the siege was maintained; the adjacent country had been desolated to prevent the furnishing of supplies; and Lisbon was straitened for provisions. The royal aquednct which supplied the city with water, had also been stopped. A previous rumour that Bourmont and the French officers under him had resigned, seems to be falsified. The captain of the Swedish vessel reports, that the day he left Lisbon, Don Pedro's forces marched out to attack the Miguelites, and that he heard the report of the cannon of the conflicting armies, but did not know the result.

Italy.—An article from Bologna states that "a gloomy discontent, foreboding some extraordinary event, pervades the whole of Italy. Throughout every state, every city, indolent Naples excepted, there is a deep-rooted feeling of dissatisfaction against the different governments, and a hatred to Austrian power and Austrian influence. Unless some attempt at conciliation, and a complete change of policy take place, a storm will ere long burst forth from many quarters, and be tremendous in its violence. The enormous military force, which is so ostentatiously displayed in every small town, is the sole obstacle to the exhibition of the bitter feeling which rankles in the heart of every Italian."

Rome, Sept. 17.—M. Van Rothschild, has been here for some days, and the new loan for 5,000,000 is finally concluded with him—not, however, at 82, as I before announced, but at 80, from which the commission is to be deducted. The government is indebted for these good terms to the competition of two other bankers, Messrs. Valentine and Apoll.

Belgium & Holland.—These states that lately filled the world with the noise of their doings, seem now to attract little notice. We have observed nothing in the last month relative to either of them, that is worth reporting. They seem to remain *in statu quo* —neither of them satisfied, but both thinking it best to be quiet.

Austria, Russia & Prussia.—There has been a meeting or Congress, of the sovereigns of these great powers, in the latter part of the summer and the beginning of autumn, at Munchengratz, a town of Bohemia, on the river Iser—which has attracted much observation throughout Europe, and given rise to many opinions. The Congress is dissolved, but its doings are not known, except by conjecture. A French paper, the *Messager des Chambres*, concludes a long article, filled with conjectures and suppositions relative to this Congress, with the following paragraph. "In resuming this question, it may be admitted, without fear of being far from the truth, that the Congress, at which the last act was performed at Munchengratz, has done nothing more (so far as immediate measures are concerned) than determine upon measures of discipline and internal police for all the countries under its influence; and that as to plans relating to external matters, they have only adopted principles for some, and marked out a line of policy for others, altogether dependent upon events." It is stated that there is to be another meeting, during the coming winter or spring, probably at Vienna, of these same sovereigns, or of their plenipotentiaries, to form a new *Holy Alliance*—so called by an impious misnomer. We think it requires neither the spirit of prophecy nor the eyes of Argus, to discern that the great object of these consultations among the absolute monarchs of Europe is, to stop the progress of what is called *liberalism*, and to guard their own dominions in particular against its influence. It may however lead to war, but we hope not. Some conjecture that the partitioning of European Turkey is among their plans.

Turkey.—Another most desolating fire has occurred at Constantinople. It is said to have laid one-third of the city in ashes. The capital of the Mohammedan Sultan seems to us to have suffered more by fires, especially of late, than all the other cities of Europe taken collectively—Every thing indicates the rapid downfal of the Moslem power. European customs, usages, arts and fashions, which half a century since would not have been tolerated in the dominions of the Grand Seignor, are now not only tolerated, but to a certain extent, encouraged and patronized—These are subverting the very foundation of the Mohammedan superstition, while its military prowess has entirely ceased to be formidable. It is said that the Sultan has very lately applied for Russian troops, to defend him against his own dissatisfied subjects.

ASIA.

Canton.—Canton papers to the 31st of May have been received at New York. Availing himself of their contents, the editor of the Journal of Commerce says, "The interesting information as to the east coast [of China] will be found to prove plainly, the real state of things in this singular country. The violent proclamations, disregarded by even those who issued them; the want of will or power to repel the visits of foreigners; the general wish for trade; the all but incredible weakness of the government; the tyranny and rapacity of the mandarins, present a picture which could not be rivalled by any other country in the world. It is only required that it should be so willed by foreigners, and in a few years, either with or without the direct consent of the government at Peking, the valuable trade along the whole eastern coast of China will be open to them."

Death of the Empress of China.—On the 15th of July, died at Pekin, the consort of the Emperor of China. A general mourning has been ordered in consequence. The Mantsher *employes* are for 27 days to wear garments of coarse white linen, and caps without tassels or buttons: during 100 days they must not shave their heads. The Chinese people must leave their heads unshaved for the same period, and are to wear no tassels on their caps for seven days. The right of nominating the Empress belongs to the Emperor's mother, who solicits, within three years, one of the five spouses of her son for that office.—*Russian paper.*

Bankok.—An accredited agent of the President of the United States, Mr. Roberts, has formed a treaty of commerce and friendship with the King of Siam.

AFRICA.

Beside what may be seen in our Religious Intelligence, we have nothing to report from Africa, except the following article.—

Egypt.—"By accounts from Alexandria, it appears that the Egyptian government has issued an Ordonance, prescribing as follows—1. The prohibition of receiving Turkish coin in the Government offices is renewed, and is to be strictly acted upon. 2. The officers of the Custom-houses and lezarettos are enjoined to seize all Turkish coin found among objects landed, or in the possession of travellers. 3. The authorities are to cease all intercourse with merchants who may import such coin into Egypt."

AMERICA.

Mexico.—A recent arrival brings intelligence, that in a general engagement, Santa Anna had gained a decided victory over the opposers of the established government. A few of the leaders only had escaped. We hope that this may be the termination of the sanguinary conflict for power, in this great but distracted republick.

In the other States of Southern America, we know of no important recent changes.

United States.—An unhappy controversy is going on between our general government and the constituted authorities of the State of Alabama. Numerous settlements, it appears, contrary to treaty, have been made on the lands of the Indians, within the State of Alabama. The President of the United States has required these *squatters*, as they have been denominated, to remove without delay, and has taken measures to carry his requisitions into full and immediate effect. The Governor of Alabama protests against this proceeding, and by proclamation makes known his intention to maintain the right of the State to extend its jurisdiction over the Indian lands, within its limits, and to protect those who have set themselves down on the disputed territory. He pleads in justification of this course, the example of Georgia, where it is affirmed, a similar proceeding was sanctioned by President Jackson. What will be the issue remains to be seen. For ourselves, when we consider the amount of Indian wrongs and African oppression, with which our beloved country stands chargeable before the righteous Sovereign of the Universe, we cannot but fear that out of these wrongs and this oppression, as their sources, calamities will come on our land, which will show us our sin written in its punishment.

A few days hence the next meeting of our Congress will take place. It will be one in which concerns of the utmost importance must receive attention; and the opinions of our leading men differ, and will come in conflict. Let every Christian feel his obligation, earnestly to implore from that God who has the hearts of all men in his hands, and who is the great fountain of wisdom, the guidance of our legislators into measures favourable to equity and peace, and that he would continue to bless us, by turning us as a nation from our sins, and causing that righteousness to prevail, by which alone a people can be exalted, and rendered truly and permanently prosperous.

*** An attendance on Synod, in the first part of the present month, and subsequent indisposition, have caused a very unusual delay in delivering this Number of our Miscellany to our subscribers—They will appreciate our apology.

THE

CHRISTIAN ADVOCATE.

DECEMBER, 1833.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXXXII.

In the sixth petition of the Lord's prayer, which is, "And lead us not into temptation, but deliver us from evil," our Catechism teaches us that "we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted." This answer is in accordance with an explicit promise, made in the Scriptures of truth to the people of God, in the following words—"God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." It is in answer to prayer, it should always be remembered, that God is wont to fulfil the promises he has made to his children. If they neglect to ask the things which he has promised, he usually teaches them their duty by withholding the stipulated benefit, till its loss brings them to cry to him earnestly, both for the pardon of their sin in neglecting to ask that they might receive, and for the conferring of the favour which, on account of their neglect, has been justly withheld: and when brought to this temper, they again experience, perhaps in a more signal manner than ever before, the fulfilment of a promise which had seemed to fail.

It is important, my young friends, that you should understand, that the verb *to tempt* has two distinct and very different meanings, in our translation of the Bible—otherwise, the holy Scriptures may appear to contradict themselves. In Genesis xxii. 1, it is said explicitly, "that God did tempt Abraham;" and in James i. 13, it is declared, in the same unequivocal manner, that "God cannot be tempted of evil, neither tempteth he any man." You will observe then, that in the first of these instances, the verb *to tempt* is of the same meaning as the words *to prove, to try, to put to the test*. Thus when Abraham was commanded to offer up his son, which was the thing in which it is said God tempted him, the faith and obedience of Abraham were *tried, put to the proof*, or *test*, by requiring him to do an act to which the most powerful objections would arise, in any mind not in the possession of the most vigorous faith and unbounded confidence in God.

But in the second instance, the verb *to tempt*, is used in its more common signification, which is *to entice, to seduce, to allure* into error, vice, or sin, by placing objects or considerations before the view of the mind, which may have a powerful tendency to produce such an effect. Now, in this sense of the word, God can never be tempted; he is incapable of being *enticed, seduced*, or *allured* to any evil; and he is equally incapable, from the perfect purity and holiness of his nature, of producing such an effect on others, by any direct influence on their minds; or by entrapping or ensnaring them, when they are desirous to avoid evil, and have used their endeavours and sought his aid, that they might escape it. Yet when men have not done this, but on the contrary have chosen and sought evil, and have refused his instructions, admonitions, warnings, and reproofs, he may justly leave them to be overcome by the temptations which they have sought, and loved, and complied with; yea, he may, in his righteous displeasure, so order his providential dealings, that they will be tempted even to their certain perdition.

It is against this fearful divine dereliction, that the petition under consideration, "lead us not into temptation, but deliver us from evil," is pointedly and especially directed. "Abandon us not to temptation," is Campbell's translation of the first part of this petition; and he shows, I think conclusively, that the original words* have this import in other passages of the New Testament, and ought to be so understood in the Lord's prayer. "My brethren, says the apostle James, count it all joy when ye fall into divers temptations," and the reason immediately follows, "knowing this, that the trial of your faith worketh patience:" and in the sequel he adds, "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him." Now, as the providence of God directs and orders all the events of our lives, he may be said *to lead us into temptation*, when he permits us to fall into it; and this may be done in mercy, knowing that the temptation, by grace and strength derived from him, will be overcome, as it was in the case of Abraham; and that our crown of eternal life, like his, will be the more glorious, as the reward of the victory achieved. But to be *abandoned to temptation*—to be left not merely to fall *into* it, but to fall *before* it, to be overcome by it, and to abide under its power, unreclaimed, and without deliverance or help from God, this indeed is awful beyond all expression—it is to be judicially left to certain and eternal ruin.

Having thus given a general, and I would hope sufficient explanation of the petition demanding consideration at this time, I will call your attention to a number of particulars, in which a somewhat comprehensive, and yet summary view, shall be given of the subject of temptation, which is one of great practical importance.

1. We are always to avoid temptation as much as we can, without neglecting, refusing, or deserting our duty. Whoever rushes carelessly, or unnecessarily into temptation, has no reason to expect that he will escape without injury; far less can he reasonably hope to avoid even gross sin, if, as it has sometimes been expressed, "he tempts the devil to tempt him;" that is, seeks for scenes or objects of temptation, to gratify an unhallowed curiosity, or rather, (as I suspect in such a case is always the fact) is prompted by the desire of indulging, *mentally* at least, in

* Μη εισενεγκης ἡμας εις πειρασμον.

the sin to which he knows he will be allured. In a word, we are never voluntarily, and of choice, to expose ourselves to any temptation, but on the contrary, to avoid it by all proper precautions. Hence we ought not to think it an extreme, carefully to consider our constitutional make, to know what are the transgressions to which we are most prone, that we may with peculiar vigilance guard against provocatives to easily besetting sins. This is a consideration that should have influence on youth, in choosing a trade or profession, and even on those who are thinking of offering themselves as missionaries, when they examine into their qualifications for the undertaking they contemplate—The inquiry should be, will not the course of life on which I think of entering, expose me to temptations, to a compliance with which I am, from constitutional make, or some other cause, peculiarly prone. But on the other hand, whenever in the providence of God, without our seeking, and contrary to our choice, "we fall into temptation," and plain and important duty requires us to meet it, we ought to look to God for special aid, and go forward with determined resolution.

2. It ought to be habitually impressed on our minds, that we are not sufficient of ourselves to resist any temptation. It has been justly observed, that the foul transgressions of eminent saints, of which we read in sacred story, took place by the commission of sins to which we should suppose they, of all men, were the least exposed—as Moses, the meekest of men, sinned by intemperate anger; Abraham the father of the faithful, by a distrust of the providence of God; and so of several others. The truth is, that as through Christ strengthening them, his people can do all things, so without him they can do nothing. Hence they are taught, in all things to distrust themselves; and to be sensible of their insufficiency, without divine aid, for any good work, or to avoid even enormous sins; and to look constantly to him to uphold and guard them—thus showing, that "when they are weak then they are strong"—strong, not in themselves, but "in the grace which is in Christ Jesus."

3. In connexion with what has just been said, it is proper to notice what has been called *tempting God*. "Men *tempt God*, when they unseasonably and irreverently require proofs of his presence, power, and goodness; when they expose themselves to danger from which they cannot escape without the miraculous interposition of his providence; and when they sin with such boldness as if they wanted to try whether God could, or would, know and punish them."* Good men may commit this sin by expecting extraordinary interpositions in their favour, beyond what God in his word has authorized them to expect. But none except the most impious and abandoned, can do that which is last mentioned by the author I have quoted.

4. It is of importance to remember, that when a temptation solicits or assaults, if we would have any rational prospect of withstanding it ultimately, it must be resisted at once, and with the most decisive resolution and effort. Indeed, all dallying with temptation, as I have elsewhere shown, is sinful in itself; and it may provoke God to withhold, or withdraw, that gracious influence, without which we are sure to fall. Let a temptation, whether it be alluring or terrifying, get possession of the fancy and the feelings, and its full prevalence is all but certain. On this point, let me recommend to your review and care-

* Brown's Dictionary, under the word *tempt*.

ful attention, what I have said in my xvth lecture, on the temptation by which our first mother was fatally seduced.

5. The sources of temptation are the world, the flesh, and the devil. *The world*, proves a source of temptation both from the good and the evil which we may meet with, in our progress through it. The profits, pleasures, and emoluments of the world, often prove a snare and the occasion of sin. Hence we should pray with the Psalmist, that God would "incline our hearts unto his testimonies and not unto covetousness," and that he would dispose and enable us, agreeably to the apostolical injunction, "to set our affections on things above, and not on things on the earth"—The dismaying evils of the world which may prove temptations, are the outward troubles and afflictions which we meet with in it—poverty, persecution, the death of friends and relatives, loss of reputation, and sometimes of life itself. "In the world," said our Saviour, "ye shall have tribulation." When we are exercised with temptations of this description, we should think much of what Christ our Saviour endured for us, and how little, in the comparison, we are called to suffer for our fidelity to him; and we should pray that our outward afflictions may be "for our profit, that we may be partakers of his holiness," and that we may neither "despise the chastening of the Lord, nor faint when we are rebuked of him."

The flesh, that is our corrupt and depraved nature, is also a fruitful source of temptation. In the vth chapter of the Epistle to the Galatians, the apostle gives a catalogue of "the works of the flesh," and sets these in contrast with "the fruit of the Spirit." He shows that in every sanctified soul there is a constant conflict between these opposing principles. His direction is, "walk in the Spirit, and ye shall not fulfil the lust of the flesh;" and he declares that "they that are Christ's have crucified the flesh with the affections and lusts." It is with his corrupt nature that every believer has his longest and sorest conflicts; and his constant prayer should be, for those supplies of grace from the fulness of Christ, by which he may at length be brought off a conqueror and more than a conqueror, over these dangerous enemies of his soul.

Satan, is by way of eminence, denominated "the Tempter"—He was so called emphatically, when he assaulted Christ in the wilderness. He began to act in this hateful character when he assailed our first parents in Paradise, and he has been making his assaults upon all ranks of mankind ever since. "Be sober, be vigilant, says the apostle Peter; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But it should never be forgotten, that Satan has no *direct* control over the human will; he cannot force or compel us, to yield to his temptations. Hence the direction, "resist the devil, and he will flee from you." Yet the arts and wiles of our great adversary are such, that if he were not limited and controlled by God, he would doubtless succeed in his attempts to destroy imperfect man, since he found the means of seducing the parents of our race, when they had no imperfection. But Christ, our Saviour, was "revealed to destroy the works of the devil;" and to the blessed Redeemer we should especially and directly apply for protection and deliverance, when temptations come more immediately from the great enemy of God and man. This was the counsel of Luther—He advises that under the manifest assaults, suggestions, and injections of our adversary the devil, we should pray to the Lord Jesus

Christ, that is, to God in Christ, directly, specially, and solely, for his interposition and succour; since he was tempted in all points as we are, yet without sin, and is able to succour those who are tempted. Doubtless, Satan is ever ready and constantly engaged to enforce, as far as he is permitted, every temptation that assails us, from whatever quarter it may arise. But there are some temptations, and of the most terrific kind, sometimes called "fiery darts of the devil," which seem to proceed immediately from this fearful enemy. A flood of blasphemous, strange, horrible, dismaying, and almost overwhelming *thoughts*, or, as I would rather call them, *imaginations*, are sometimes poured in on the soul. Sometimes such thoughts, in a more separate and unconnected manner, rise up in the mind, or are suddenly and unaccountably darted into it; and having once entered, they are renewed from day to day, till the sufferer is harassed and tormented almost beyond endurance; and perhaps is distressed with the apprehension of having committed the unpardonable sin, and is even tempted to self-destruction. Individuals of a melancholy temperament, or of a nervous habit, are most frequently afflicted with this calamity, and commonly to the greatest degree; but persons of every kind of constitutional make, and some of the most vigorous health and best spirits, are not always free from a measure of these most distressing mental affections. Nor are persons of the most eminent piety, exempted from them. On the contrary, persons of this character have often been peculiarly subject to this class of temptations.

In regard to this great affliction, the first thing to be observed in seeking relief, is to recollect, and keep it in mind, that temptation, considered by itself, is not sin. Our Lord Jesus Christ, "who did no sin," was tempted by Satan; nor can we easily conceive of more horrible suggestions, than those of worshipping the devil, and of plunging down a precipice; and yet these were among the temptations of our blessed Lord. These thoughts, or imaginations, therefore, so long as they are promptly resisted, rejected, and abhorred, are not sinful—The next thing to be remembered is, that we cannot reason them away. "To attempt to think them down is madness"—said Dr. Johnson, to one who consulted him on the subject. To the same effect precisely, was the opinion of Luther; and indeed of all who have written most discreetly on the subject. The great point to be carried, is to prevent them from being brought before the view of the mind, and as much as possible to disregard them, and not even to notice them distinctly, when they do occur. All recalling of them, or thinking them over—to which there is often a strange propensity—is to renew their impression and increase their strength. The plain duty of the afflicted party therefore is, to lift up the heart in fervent aspirations to the once tempted and now glorified Redeemer, for his protection—for grace and strength to endure the trial while it lasts, and to grant deliverance in his own time and way; and then immediately to occupy the mind vigorously with some lawful object or pursuit. Idleness and solitude are to be avoided as much as possible. "Be not solitary, be not idle," was the summary advice of Burton, in his "Anatomy of Melancholy," which Dr. Johnson thought should be amended thus—"Be not solitary when you are idle, be not idle when you are solitary." By the observance of these directions, and a resolute and persevering adherence to them, the temptations we consider will at length vanish without injury; nay, it may be, with lasting benefit to the afflicted party. The ex-

cellent John Newton, in a letter to one who, under the distress we contemplate, asked his advice, makes a remark to this effect—that however horrible and dismaying these temptations seem, while they last, yet after they are removed, *they leave no scar upon the conscience.* Such certainly has been my own observation, in the cases—considerable in number—on which I have been consulted, and my advice requested. It is by sap and mine, far more frequently than by these furious assaults, that the great adversary of souls effects his purposes. It is by promoting, by every means in his power, carelessness, gradual backsliding, a worldly spirit, neglect of watchfulness, and the conscientious discharge of duty, that he gains an advantage against the professed disciples of Christ; and it is by artful and gradual seductions into flagrant sin, or by endeavouring to keep them in carnal security, or a delusive contentment, derived from purposes of future amendment and repentance, that he ensures, most frequently and certainly, the eternal perdition of unregenerate sinners. With warning you, therefore, my young friends, in the most solemn manner, against these artifices of the great tempter and deceiver, I close my discussion of the sixth petition of the Lord's prayer; and proceed immediately to a brief consideration of its conclusion—

This conclusion is thus expressed—"For thine is the kingdom and the power and the glory for ever, Amen." In these words, according to our Catechism, "we are taught to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power and glory to him: and in testimony of our desires and assurance to be heard, we say, Amen."

The word *for*, with which the conclusion of the Lord's prayer is introduced, intimates that what immediately follows is to be considered as a *conclusive reason*, why every petition of this inimitable prayer may properly be offered up to God, and why the answer of the petitions may be expected by every truly devout worshipper: and need any thing be said, to show the force and sufficiency of the reason thus assigned? Surely a Being who is the Sovereign of the universe, infinite in power, and whose glory transcends all conception, and which will endure to eternal ages, must be the proper, and the only proper object, of supreme worship, adoration and praise; and the source also from which his dependent creatures may expect, in the way of his own appointment, a gracious answer to all their reasonable requests, and the supply of all their real wants. But let us dwell for a moment, on each of the clauses in the answer now under consideration.

1. We are "to take our encouragement in prayer from God only." Since God is the only proper object of religious worship, if he has pointed out a particular way and manner in which our approach to him may be acceptably made, it is plain that all our *encouragement* to hope for a favourable hearing and answer of our requests, must be taken from a compliance with his prescribed order. If we adopt any method of access to him, different from what he has prescribed, so far from having reason to hope for a gracious audience and acceptance, we have every ground to expect his frowns, and the rejection of our petitions. Now, God in his holy word has taught us in what manner we are to approach him in prayer. We are to regard him as the only living and true God—abhorring all idols, and all participation of any creature with him in religious homage. We are also to come to him through the mediation of Christ

alone,—rejecting all other mediators, of whatever character or rank. We are moreover, to come humbly confessing our sins, and in the exercise of true faith in his promises of forgiveness, and justification unto eternal life, through the atoning blood and perfect righteousness of his Son, and the renovating and sanctifying influence of his Holy Spirit. Those, therefore, who deny the mediation of Christ; those who look to any other mediator than to him alone; and those who mention, or rely in any measure on their own merits, or on any human merit, to recommend them to God —oppose his prescribed way of access and address, and adopt one of their own, which he will never regard, or treat with any thing but rejection and abhorrence.

2. In our prayers to God we are to praise him. That thanksgiving and praise to God constitute an essential and most delightful part of prayer, I have heretofore distinctly and fully shown. I need therefore only here remark, that in ascribing "kingdom, power, and glory to God, this itself is a high act of praise, and that this was what was intended in the answer we consider. To show this very summarily, I remark, that when we say "thine is the kingdom," we ascribe eternal and absolute sovereignty over the whole universe of material and immaterial beings to God, as the great "I AM:" that when we say "thine is the power," we acknowledge his omnipotence; that he is not only the Creator and upholder of all things, but that nothing is too hard for him to effect; that his counsel shall stand, and that he will do all his pleasure: that when we say "thine is the glory," we acknowledge "that he is possessed of all those excellencies that render him glorious in the eyes of men and angels; and that the praise and honour of every thing that is great and excellent, or has a tendency to raise our esteem and admiration, is due to him." And we recognise the truth, that this kingdom, power, and glory, all belong to God, in the word "forever;" that is, he will possess them, without any intermission or diminution, to all eternity.

3. In testimony of our desire and assurance to be heard, we say Amen. The word *Amen* is a Hebrew term (אמן) which denotes firmness, certainty, fidelity. In devotional exercises, this word signifies both *so be it*, and *so it is;* and both these meanings we are taught to give it in the answer before us; the former, as a testimony of our *desire*, and the latter as the expression of our *assurance* that we shall be heard. Now the use of the word will be the testimony of our *desire*, when "by faith we are emboldened to plead with God that he would fulfil our requests;"* and it will be the expression of *assurance* to be heard, when, in the same exercise of faith, "we quietly rely upon him," to grant us what we ask in accordance with his holy will. It was, therefore, with a striking propriety, that the whole canon of scripture was concluded with the repeated use of this significant term—"He which testifieth these things saith, surely I come quickly. Amen. Even so come Lord Jesus—The grace of our Lord Jesus Christ be with you all. Amen."

And thus, beloved youth, I close not only this lecture, but the whole of those which I have delivered to you on our excellent Shorter Catechism—thankfully acknowledging the goodness of God, that he has spared me and strengthened me, to complete this laborious undertaking—the most important, it may be, of my ministerial life, and on which I earnestly implore his blessing—hoping that not only while I

* Larger Catechism.

live, but when my body shall have returned to its native dust, these lectures may remain, as my testimony to his holy truth; and praying that through his condescending and superabounding grace, he may make them, with all their imperfections, the humble instrument in his own almighty hand of bringing many sons and daughters unto glory, with whom the author may be permitted to rejoice, and say, "Here am I, and the children thou hast given me." Amen and Amen.

A PASTOR'S ADDRESS TO HIS CHURCH.

The following article from the London Evangelical Magazine for September last, seems to have been composed with some reference to the commencement of a new year; and in that view it may be appropriate to some of our readers, who will probably not receive this number of our Miscellany, till another year has begun its course. But the duties it inculcates, are important and seasonable at all times; and we hope the paper will be read and pondered, by all who see it in our pages. What the writer (who apparently was a Congregationalist) addresses to Deacons, is equally applicable to the elders of Presbyterian churches. The quotation from our own Payson, is very impressive—We wish that every clergyman would adopt his resolution, and follow his example.

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Dear Brethren,—In reviewing the past, there is much cause for humiliation and thankfulness. As the professed disciples of Christ, and the members of a Christian church, we are spared in the enjoyment of many mercies, while many around us are in circumstances of suffering and distress—while many more have finished their earthly pilgrimage—and while the successive months of another year have passed into eternity, and carried in their account concerning every one of us to God the righteous Judge of the world. Not only have we been continued in being, but, amidst many and great imperfections, we have been enabled to hold fast our Christian steadfastness, to keep our faces Zion-ward, and in some measure to value and improve the religious privileges with which we have been favoured.

"Having, therefore, obtained help of God, we continue unto this day;" and whilst we remember, with deep humiliation of soul, that our spiritual diligence and improvement have not been so great as they ought, let us be thankful for that measure of consoling and supporting grace which we have experienced, and sincerely pray that the year on which we have entered may, by the abounding blessing of God, be distinguished by increased zeal in the service of God, and a large measure of the enjoyment of *peace*, and *unity*, and *holy prosperity*.

When any work is to be done for God, it is good to set about it while a *sense* of duty is strongly impressed on our minds.

When the law of circumcision was appointed, in token of the covenant made with Abraham and his seed, the patriarch implicitly obeyed, without asking a reason for the divine command; and his obedience was *prompt*, even while the command was sounding in his ears, and a sense of duty was strongly felt. Gen. xvii. 23. When in the wilderness of Sinai, God gave command unto Moses to number the people, we find that the work was begun to be executed on the very day that the order was issued. Numb. i. 1—3, 18. And of like import was the language of the Psalmist. Ps. cxix. 60.

Duty is not always pleasing: it is sometimes both difficult and painful; but if we are conscious

that it is *duty*, we ought not to *hesitate*, nor yet to *delay;* for all God's requirements are authoritative, and the law of Christ, in all matters, ought at all times to be binding on our consciences.

We are required, as Christians, to be sober—to watch and to pray—to be given to *hospitality*—to distribute to the necessities of the saints—to avow our decided and fearless attachment to the gospel of Christ—willingly to deny ourselves—to take up our cross, and to follow him, in proof of our discipleship—to study the things that make for peace—to *strive together* for the faith of the gospel—and to embrace every opportunity to do good unto all men, but especially to them who are of the household of faith.

Whilst these duties refer to *all* professing Christians, there are other and distinct duties which claim the constant, and vigorous, and best attention of several classes of individuals connected with the church of Christ.

On the ministers of the gospel is binding the affectionate and faithful discharge of ministerial and pastoral duties, as those who are set for the defence of the gospel, "and appointed to watch for souls as those who must give account."

Towards the faithful minister of the gospel is incumbent, especially on the people of his immediate charge, obedience, affection, and high esteem, for his work's sake—a united concern for his comfort, a high solicitude for his usefulness, and a frequent remembrance in their intercessions in secret, at the domestic altar, and in all meetings for social prayer.

The deacons, the other officers of the church, should be careful to maintain eminent internal piety, and a holy consistency in every part of their deportment, but in a peculiar manner in that part of their conduct which has immediate connexion with the church of God. Brethren, be examples to all around you of warm, decided, and self-denying attachment to the word of truth and the means of grace; of unwearied zeal for the peace, the unity, and the holy prosperity of Zion; and, permit me to add, for the comfort and encouragement of your minister.—1 Tim. iii. 8—13.

To all the members of this Christian church I would add, with the utmost affection and earnestness, Be lovers of good things, and good men; be anxious, by a practical manifestation of the truth, to commend yourselves to every man's conscience in the sight of God—to let all men see that you prefer Jerusalem to your chief joy—that you esteem it a greater privilege and a higher honour to sit at the threshold of God's house than to dwell in the tents of wickedness—and that you value the reproach of Christ more than all the riches of time. "Brethren, labour less for the meat that perishes, than for the bread that endures to eternal life."

To missionary collectors, to Sabbath-school teachers, and to tract distributors, allow me to say, Be punctual as to time, be regular in the prosecution of the duties which engage your attention, be unwearied in your efforts to do good, and, above all, do not neglect to pray much that your labour may not be in vain in the Lord.

Let those who engage themselves in frequent visits to the habitations of the afflicted and dying, cultivate an affectionate disposition, and pray much for grace to enable you to be faithful at the trying crisis, for in many instances the soul must then be saved, or lost for ever; and on the consciences of such as are recovered from affliction, urge the immense importance of attention to the day of God, the word of God, and the house of God.

To those who assist in conducting the district and other prayer-meetings, allow me to recommend a conscientious attention to appointment, likewise to endeavour to have the heart warmly engaged in the exercise; for when we feel ourselves, then others are likely to feel and be benefited.

Avoid, brethren, for the sake of your own personal religion, for the sake of the church to which you stand related, and for the sake of the Saviour's honour, undue intercourse with the men and the things of the world.

In reply to one who urged the late excellent Dr. Payson to mingle in such society, and to frequent places of publick amusement, he wrote, saying:—

"Can a man walk in pitch and his feet not be defiled? Can a man take coals of fire in his bosom and his clothes not be burned? If he can, he may then mix freely with the world, and not be contaminated. But I am not the man that can do it. I cannot think it proper or expedient for a Christian to go into any company, unless necessity calls, where he may, perhaps, hear the name he loves and reverences blasphemed, or at least profaned; where that book, which he esteems the word of God, will, if mentioned, be alluded to only to awaken laughter or "*adorn a tale;*" where the laws of good breeding are almost the only laws which may not be broken with impunity; and where every thing he hears or sees has a strong tendency to extinguish the glow of devotion, and entirely banish seriousness. Two or three plain rules I find of wonderful service in deciding all difficult cases. One is, to do nothing of which I doubt in any degree the lawfulness; the second, to consider every thing as unlawful which indisposes me for prayer, and interrupts communion with God; and the third is, never to go into any *company*, *business*, or *situation*, in which I cannot conscientiously ask and expect the divine presence."*

Brethren, be eminently circumspect. The ungodly may charge you with hypocrisy, which they would be glad to fix as a brand on your character; but be careful not to give the remotest countenance for any such aspersion, but make it *apparent* that the word of God is your rule, that conscience is your guide, that religion is your aim, and that you are looking forward to heaven as your home—"that you are looking for the mercy of our Lord Jesus Christ, unto eternal life."

G. N.

HYMN ADAPTED TO PSALM VIII.

ADORING THANKFULNESS.

(*From a little Volume entitled "For Ever," by a Clergyman.*)

Oh, sweet employment! sweet indeed
To hearts attuned and strung by heaven,
To pay to God the grateful meed,
For hope inspired, and sin forgiven!

Father, we thank thee! babes in mind,
We hang upon thy smile alone;
No joy apart from thee we find,
No care or grief before thy throne.

When wondering reason takes her flight,
Thy mighty universe to scan,
Sees worlds on worlds, 'mid fields of light,
Then backward looks—Lord, what is man!

But what art thou? Transcendent Love,
Beyond the flight of thought or speech;
Soaring a seraph's wing above,
Yet stooping to an infant's reach!

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* Dr. Payson's Life, pp. 21, 22

Miscellaneous.

For the Christian Advocate.

Mr. Editor,—The following letter was written by a clergyman some years ago, and the person whose case is described is no longer an inhabitant of the earth. If you should be of opinion that its publication might answer a good purpose now, it is at your service.

Windsor, Nov. 27, 1833.

A LETTER TO A BACKSLIDER.

Stop, friend, and consider. Once you made a flaming profession of religion. Once your voice was heard in the social meeting for prayer and praise, and was ever raised in solemn warning and earnest exhortation to careless sinners. Then, many eyes were fixed upon you. The pious rejoiced over you as a lost sheep, returned to the shepherd and the fold. Your old companions in pleasure and iniquity, were, for a season, arrested by your apparent conversion, and in half-earnest began to consider their ways. Your own feelings seemed to be lively and comfortable, and your prospects bright. Most were disposed to augur favourably of your perseverance; but a few of the more spiritual and experienced Christians shook their heads, and said, "the young man carries too much sail, and has laid in too little ballast." They remarked, that you were too fond of being in company, and of being conspicuous; and that they would much rather see evidence of a more humble and contrite spirit. It was, moreover, soon observed, that the simple fervour with which your prayers in public were poured forth, was exchanged for a more studied and laboured form of expression, as if indeed you were sensible that you were praying in the presence of your fellow men, and as if you were not regardless of their admiration. There was also a change in your countenance and air, the impression of which was not favourable on the minds of the pious. You began also, about this time, to be censorious in regard to other professors, and were much occupied with disputation about some metaphysical points in theology. I think it was your purpose to endeavour to prepare for the ministry, and many good men stood ready to aid you in accomplishing this object. Indeed, you began to feel as if you had already received a commission to preach, for on all occasions you were ready to mount the rostrum, and address the congregation. In these addresses, while there was much good matter, there was an appearance of self-confidence, and a love of denunciation, which disgusted many pious persons. I must think, however, that this premature appearance in public, was of real injury to you. Whatever good might have been received by others, none was derived from the exercise by yourself. You were evidently puffed up with some vain anticipation of future eminence—a windy conceit of your own talents and eloquence. Your affected behaviour, and assumed countenance of wisdom and importance, were clear indications that your heart was not right in the sight of God. When a pious female friend, with whom you had been accustomed to hold much religious conversation, undertook the painful office of speaking plainly to you, respecting your faults—although the thing was done with caution and tenderness—it provoked your anger. You repelled her friendly admonition, with words not altogether free from reproach. But you were soon sensible that you had acted improperly,

and even inconsistently with your character as a professor. Next day you went back to acknowledge your fault, and very appropriately quoted that of the Psalmist, "Let the righteous smite me, and it shall be as excellent oil, which shall not break my head;" but your confession was made with such an air of self-importance, and with so little of the appearance of true contrition, that the person to whom it was made, declared that she was more deeply wounded and grieved by the confession, than by the rough repulse which she had at first received. And you know that ever afterwards you shunned her company; and if there was no marked contempt in your behaviour towards her, it was altogether discordant with those terms of friendly and familiar intercourse which had existed before.

I need not here put you in mind of the circumstances connected with your relinquishment of the ministry. They ought to this day to be deeply mortifying to you, whatever your thoughts about religion may now be. But I must revert to your imprudent attachment to Miss A—— as one of the conspicuous reasons of your apostacy. Nothing but the vainest ambition could ever have led you to entertain any notion that one in her sphere, and devoted to fashionable literature and amusements, as she was, would deign to look with favour on a young man of small education, and of connexions no how distinguished in the world. Your personal appearance, it must be admitted, was prepossessing, and you had acquired some taste in dress—indeed much too great for your situation and dependent circumstances. By this foolish attachment, which the lady seems to have treated with a large share of her usual coquetry, you were led into a great deal of fashionable irreligious society. Here, feeling your defect of genteel breeding, you were induced to make a great effort to appear polite, and to render yourself agreeable; by which means, you were often exposed to ridicule, while you vainly thought that you were held in admiration. But this was not the worst. By too great a desire to please your company, you were often led to connive at things offensive to God; and sometimes, rather than appear illiberal, to express opinions which your own better judgment did not approve. That, in one instance, if not more, you visited the theatre, in compliance with the expressed wishes of the object of your attachment, is a fact too notorious to be concealed or denied. And what rendered this conduct more remarkable, some persons who had seen you at the sacramental table, the preceding Sabbath, now saw you enjoying yourself in listening to the rehearsal of one of the most immoral plays, ever acted on our boards. It is also reported that you now, contrary to all your opinions when under the serious impressions of divine truth, openly defend the innocence of dancing parties; and by your frequent example prove, at least, that you were pleased with such amusements.

That you were injured and unjustly censured by the church of which you were a member, I know you have loudly complained; and were not backward to impute to the venerable pastor, whose hoary hairs you were bound to reverence, motives which no one will believe actuated him, who looks back on the godly tenor of a life, drawn out to nearly three score and ten. And, although it is a possible thing, that you did not receive an impartial trial, and that many witnesses, if you had been allowed time, could have been produced to establish facts which would have had a strong bearing on the case; yet to all who have not the opportunity of examining the whole

proceedings, it will ever appear more probable, that you are prejudiced in your own favour, than that the church, which could have no ground of prejudice, should unjustly condemn your conduct as unchristian. And I must say, that from all that I have heard of the case, their proceedings were perfectly correct; and there was no good reason to wait for new evidence, when there was enough already proved, on which to found the censure which they passed. But under the impression that you were hurried into trial, and that some of the judges were prejudiced, you seem entirely to have lost sight of the real criminality of your own conduct. You seemed to feel that if you could succeed in making the publick believe, that the church had acted precipitately and irregularly, on your trial, that it would follow of course that you were innocent. This, however, is very far from being a just inference. If I understand the facts in the case, you might have been, *and ought to have been*, excluded from the communion of the church, upon your own confession. You acknowledged that you went to Mr. W.'s store and took up goods to a considerable amount, on the repeated declaration, that Mr. B. would be responsible for the payment; whereas, this gentleman knew nothing of the transaction. It was a downright fraud. It would have been forgery if the transaction had been in writing. And I am informed, that these goods, thus fraudulently and by means of falsehood, obtained, are not paid for to this day. By various pretences and subterfuges Mr. W. has been prevented from prosecuting you, and still you are living at your ease, with the hard earned money of your neighbour in your pocket, without his consent. I am strongly tempted here to make some remarks on the mysterious settlement of your business, as treasurer of a certain benevolent society, which had entrusted you with their funds. There is no doubt that there was a considerable *deficit*, of which you could give no account, but by saying, that you must have been robbed—solemnly declaring, that you had never applied to your own use, one cent of the society's money. But we will leave this in that obscurity which will probably cover it, until the light of the day of judgment shall reveal the whole truth.

And now, Sir, permit me solemnly to put it to your own conscience, whether I am not right in conjecturing, that while you were making a great exertion to preserve your character in the sight of men, you were not living secretly, in known sin; such, as even now to hear named, would cause you to blush? This is a question for your own conscience. I would not wish to know the answer. If I did, I should never think of proposing the question, with that view, to *you;* for I should have no expectation of hearing the truth from your lips, in such a case.

But now, having acquired a worldly competency, and more, by your recent marriage; and having united yourself with the Universalists, you have become very bold, not to say, arrogant. I understand that you are in the habit of making a jest of experimental religion, averring that you have gone the whole length, and that there is nothing in it but enthusiasm, or hypocrisy. As to your adopting the tenets of the modern Universalists, who hold that there is no future punishment, I can only say, that the doctrine suits you; but if you were a real Christian, you would be as safe and comfortable without it. That you have been brought to embrace this doctrine by the evidence of truth, I shall never believe—and can hardly think you believe it yourself. You

must be conscious, that there has been some tampering with reason and conscience on this subject. But leaving these things to the judgment of Him who will bring every secret thing to light, I will pass on to observe, that you gain very little by your apparent confidence, and arrogant challenging all who deny the doctrine of universal salvation. Before either your arguments or assertions will produce much effect on the prudent, you must satisfy them on a preliminary point, viz. why it is that this doctrine is the refuge of those who are evidently flying from God? Why it is greedily embraced by the debauched part of society? Why the truly devout and pious abhor it? And how comes it to pass that you should first make this great discovery when manifestly, in the opinion of all who know you, your principles and character as a man of truth and honesty—to say nothing of piety—are in a course of rapid deterioration. It may be disagreeable to you that I speak thus plainly my opinion of your moral condition: it is, indeed, painful to me, but I have a duty to perform, which, when it is executed, I shall bid you farewell, probably for ever; and leave you to your own reflections.

My object is not to dispute with you about future punishment—for I hear that you are a great polemic—but simply to give you one more solemn warning. The relation in which I have stood to you makes this my duty, and authorizes me to speak without disguise. But I am surprised, that when flying from the church, and from the truth, you should ever have thought of seeking refuge in Universalism. Why did you stop short of open infidelity, or blank atheism? Or do you think that your system brings as much comfort to the sinner as atheism itself? But why trammel yourself with the Scriptures, since they can never be made, by any perversion, to favour your beloved tenet? You might as well pretend that no such person as Jesus Christ was ever mentioned in the New Testament, as that the doctrine of future punishment is not inculcated there. It would really be ridiculous, were not the subject so grave, to see the pitiful shifts and perversions, to which resort is had, to remove out of the way the plain declarations of Holy Scripture, on this subject. I have found by long experience, that when men's reason becomes perverted beyond a certain point, nothing is too extravagant for them to believe; or to profess to believe. It would be just as wise to argue with the inmates of Bedlam as with such. They are no more capable of feeling the force of an argument—or of acknowledging it—than a man whose eyes are obstinately shut, of seeing the objects around him. In regard to such, the admonitions of our Lord seems to be, "Let them alone."—"If the blind lead the blind both must fall into the ditch." Before I heard of your conversion to the doctrine of the Universalists, I still followed you, not only with prayer but hope: but now, I must confess, that my hopes are nearly extinct; and whether I should continue to pray for you, is become a serious case of conscience with me. There is a line, over which, when a man has passed, we may not pray for him, if we know it; that is, when he hath sinned *a sin unto death*. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again to repentance." I am afraid, if your eyes should now be opened to see the enormity of your sin, that you would not be able to say

with Paul, "I did it ignorantly;" but having "received the knowledge of the truth," and afterwards having "wilfully sinned," there would be nothing remaining for you but "a fearful looking for of judgment and fiery indignation."

Although I write these fearful things, I have a feeble hope that the event will be more favourable, and that you will make haste to recover yourself out of the snare of the devil, by whom you have been led captive at his will. Listen, I beseech you, to the deep, secret whisper of conscience, (if, alas, it be not seared,) within your own bosom. There must be, at times, a secret misgiving, and an awful foreboding, that all may not end well.

I have now brought this address nearly to a close; and as already intimated, it will probably be the last warning which you will ever receive from me. My days are drawing to an end—my time is much occupied with other weighty concerns. It may seem strange to you, that after so long a silence, I should now trouble you with such a serious call. Of this I can myself hardly give any rational account. While confined to my chamber with sickness, the recollection of many past scenes revived, and among other objects, I thought of *you*—for whom I once entertained so tender an affection—and I felt a sudden impulse to address you. Instantly, I obeyed the feeling, and thus you have a long, and, I am afraid, unwelcome epistle, from the sick chamber of a former friend. Would to God I could snatch you as a brand from the burning! My inmost soul is moved with compassion towards you. There is no sacrifice, or penance—if lawful—which I would not perform for your salvation. I once thought that I should present you as one of my spiritual children before the throne of God. I was never so much disappointed in my hopes of any one—but my affection no doubt blinded me to your faults, at that time. Others saw with different eyes. Well; my task is ended,—I send forth this last epistle with an humble prayer that God may melt your heart, and enlighten your eyes. O that it might yet please Him, who has the hearts of all men in his hand, to grant you repentance unto life, and the remission of sins! Amen.

Yours, &c.

From the Christian Observer for Sept.

MEMORIALS OF PIOUS NEGROES:—CORNELIUS OF ST. CROIX.

A very interesting Moravian missionary station for more than a hundred years has been that of St. Croix, one of the Danish West Indian islands, which was captured by Great Britain, in the year 1801. We might relate many remarkable facts relative to this mission and its pious and zealous conductors; one of whose greatest afflictions was to witness the barbarities exercised upon the Negroes, many of whom suffered bonds, and imprisonment, and stripes, for their adherence to the Gospel. But, passing by these general narratives, we turn our attention for the present to the edifying life of a humble convert, once a poor degraded slave, but even then Christ's freeman; and now an inhabitant of that blessed world where oppression is unknown, and sorrow and sighing have for ever fled away. The following is the account left upon record of him, in the Annals of the Moravian Missions:—

"Towards the close of the year 1801, the mission in St. Croix was deprived of one of the most intelligent and useful native assistants, who for more than fifty years had walked worthily of his calling by the Gospel—namely, the Negro Cornelius. This man was in many

respects distinguished among his countrymen, which will render the following brief sketch of his life interesting.

"Above fifty years ago he became concerned for the salvation of his soul, and felt a strong impulse to attend the preaching of our missionaries, and their private instructions. However, he could not at once forsake his heathenish customs. It happened once that he attended the merry-making of his countrymen. Even into this house of riot the good Shepherd followed this poor straying sheep. The late brother Frederic Martin, passing by, and being made attentive to the uproar, looked in at the door, and immediately espied his scholar Cornelius. He beckoned to him to come out, and, in a friendly but serious and emphatic address, represented to him, that it was not becoming for one who had declared that he would give his heart to our Saviour, to attend such meetings as these. 'Here,' said the missionary, 'the devil has his work, and you have assured me that you will not be his slave. But now I discover that your heart is still in his power; for you love the vanities of the world, and the company of the children of disobedience, in whom he rules. It would therefore be better that you left off coming to our meetings, and to the school.' This offended him greatly, and he thought, 'What is that to the White man, and what do I care for him?' However, his amusement was spoiled for that time; he went home much displeased, and resolved never more to visit the missionaries, or attend their meetings. But his heart was not at rest, and his convictions grew so strong that he could not sleep at night. The address of the missionary sounded continually in his ears, and made so strong an impression upon him, that he altered his mind and visited him. Being received, not, as he feared, with displeasure, but with great cordiality, he was exceedingly affected, and with tears described the distress of his mind during the preceding days.

"In 1749, he was baptized, and ever after remained faithful to the grace conferred on him. He had an humbling and growing sense of the depravity of his heart, but he also made daily progress in the knowledge and grace of his Lord and Saviour Jesus Christ.

"God had blessed him with a good natural understanding. He had learned the business of a mason well, and had the appointment of master-mason to the royal buildings, in which employment he was esteemed by all who knew him, as a clever, upright, and disinterested man. He laid the foundation of each of the six chapels belonging to our mission in these islands. He was able to write and speak the Creole, Dutch, Danish, German, and English languages; which gave him a great advantage above the other Negroes. Till 1767, he was a slave in the royal plantation, which afterwards belonged to Count Schimmelman. He first purchased the freedom of his wife, and then laboured hard to gain his own liberty, which, after much entreaty, and the payment of a considerable ransom, he effected. God blessed him and the work of his hands in such a manner, that he could also by degrees purchase the emancipation of his six children.

"In 1754, he was appointed assistant in the mission. After his emancipation, he greatly exerted himself in the service of the Lord, especially among the people of his own colour, and spent whole days, and often whole nights, in visiting them on the different plantations. He possessed a peculiar talent for expressing his ideas with great clearness, which rendered his discourses pleasing and edifying, as

well to White people as to Negroes. Yet he was by no means elated by the talents he possessed. His character was that of an humble servant of Christ, who thought too meanly of himself to treat others with contempt. To distribute to the indigent and assist the feeble was the delight of his heart, and they always found in him a generous and sympathizing friend and faithful adviser.

"While thus zealously exerting himself in promoting the salvation of his countrymen, he did not neglect the concerns of his family. We have already seen how sedulously he cared for their temporal prosperity, in working hard to purchase their freedom. But he was more solicitous for the welfare of their souls. God blessed his instructions, and he had the joy of seeing his whole family share in the salvation of the Lord. Being found faithful, they were employed as assistants in the mission.

"The infirmities of old age increasing upon him, he ardently longed to depart and be with Christ. A constant cough, and pain in his side, checked his great activity, caused occasional dejection of mind, and seemed at times to shake his faith and fortitude. He now and then complained of a declension of his love to the Lord Jesus; and once, while meditating on that text, 'I have somewhat against thee, because thou hast left thy first love,' he exclaimed, 'Ah! I too have left my first love!' A few days before his end, being visited by one of the missionaries, he said, 'I ought to have done more, and loved and served my Saviour better: yet I firmly trust that he will receive me in mercy, for I come to him as a poor sinner, having nothing to plead but his grace and righteousness through his blood.' His children and several of his grandchildren having assembled round his bed, he addressed them in the following very solemn and impressive manner:

"'I rejoice exceedingly, my dearly beloved children, to see you once more together before my departure; for I believe that my Lord and Saviour will soon come and take your father home to himself. You know, dear children, what my chief concern has been respecting you, as long as I was with you; how frequently I have exhorted you not to neglect the day of grace, but to surrender yourselves with soul and body to your Redeemer, and to follow him faithfully. Sometimes I have dealt strictly with you, in matters which I believed would bring harm to your souls, and grieve the Spirit of God; and I have exerted my parental authority to prevent mischief; but it was all done out of love to you. However, it may have happened that I have sometimes been too severe. If this has been the case, I beg you, my dear children, to forgive me; oh, forgive your poor dying father.'

"Here he was obliged to stop, most of the children weeping and sobbing aloud. At last one of his daughters recovered herself, and said, 'We, dear father, *we* alone have cause to ask forgiveness, for we have often made your life heavy, and have been disobedient children.' The rest joined in the same confession. The father then continued: 'Well, my dear children, if all of you have forgiven me, then attend to my last wish and dying request. Love one another! Do not suffer any quarrels and disputes to arise among you after my decease. No, my children,' raising his voice, 'love one another cordially: let each strive to show proofs of love to his brother or sister. Nor suffer yourselves to be tempted by any thing to become proud, for by that you may even miss of your soul's salvation; but pray our Saviour to grant you lowly minds and hum-

ble hearts. If you follow this advice of your father, my joy will be complete, when I shall once see you all again in eternal bliss, and be able to say to our Saviour; Here, Lord, is thy poor unworthy Cornelius, and the children whom thou hast given me. I am sure our Saviour will not forsake you; but I beseech you do not forsake *him.*' He fell gently asleep in Jesus on the 29th of November, 1801, being, according to his own account, eighty-four years of age."

For the Christian Advocate.

NO SIMILARITY BETWEEN THE DOCTRINE OF TRANSUBSTANTIATION AND THE DOCTRINE OF THE TRINITY.

The argument drawn in favour of Transubstantiation, from its being no more incredible than the doctrine of the Trinity, is altogether irrelevant and false. Our belief of the doctrine of the Trinity, is not contradicted by any of our senses—but the doctrine of Transubstantiation, is contradicted by all our senses that can be applied to the subject—It is contrary to our *sight*, our *touch*, our *taste*, and our *smell*. To all these senses the elements of bread and wine are recognised to be still bread and wine, as fully after the consecration as before.

It has been justly remarked, in regard to this subject, that there are two kinds of things which are proposed to our faith—Those of one kind are absolutely and entirely detached and separated from corporeal things; and these are called *Mysteries*. These things are purely the objects of faith, without the external senses having any thing to do with them: and such an article of faith is the doctrine of the Trinity—it is a mystery. But there are other things which are sensible and material, that God makes use of as instruments and means to verify the mission and teachings of his messengers, and to be emblematical of spiritual things—these are not mysteries. Such were the miracles wrought by Christ and his apostles, and such was his resurrection; and of the very same character are the sacraments, both of the Old Testament and the New. In regard to things of this latter kind or order, where spiritual things are found joined with corporeal things, the spiritual things, symbolized by what is sensible, remain objects purely of faith; but in regard to the sensible symbols, or emblems themselves, it is clear, that what is true in regard to them, must be judged of and decided by the external senses. Hence it follows conclusively, that we must resort to our senses to determine the question—whether the bread and wine in the Eucharist, remain real bread and wine after consecration; or whether these elements, which all our senses declare to be still bread and wine, are not in fact the proper natural body and blood of our blessed Saviour—It appears, then, that the parallel attempted to be run between the doctrine of Transubstantiation and the doctrine of the Trinity, is utterly fallacious. The two things are totally different, and can admit of no fair comparison; inasmuch as the one is an object wholly of faith, with which the external senses have nothing to do; and the other is an object in which the external senses have to do, and, as far as sensible things are concerned, are the proper and competent judges of the facts, which are and must be addressed to our senses. The truth is, the doctrine of Transubstantiation is in contradiction to the whole evidence—the evidence of the external senses—on which we believe the resurrection of Christ, and the other miracles recorded in the Bible.

There is a pleasant story told on this subject, relative to an interview between the celebrated Erasmus, and Sir Thomas Moore, when the former was on a visit to England. They were both Catholicks, but Erasmus was one of those who felt himself at liberty to question this doctrine of Transubstantiation, or at least to dispute against it, for the sake of an argument. Sir Thomas's great argument was the efficacy of faith; that is, believe that in the Eucharist you eat the very body of Christ, and then you really eat it. Shortly after this dispute, Erasmus returned to Holland, and Sir Thomas lent him a small horse, called a palfrey, to carry him to the place where he was to go on ship-board, and a servant was sent to bring back the palfrey. But the story says, that Erasmus took the palfrey over to Holland, with himself, and sent back these lines to Sir Thomas—

Nonne meministi
Quod nihi dixisti,
De corpore Christi,
Crede quod edis and edis—
Idem tibi scribo
De tuo palfrido,
Crede quod habes et habes.*

OBITUARY.

Died, at his lodgings, in Philadelphia, on the 5th of the present month, (Dec. 1833,) the Rev. Ezra Fisk, D. D., Professor of Ecclesiastical History and Church Government in the Western Theological Seminary of the Presbyterian Church, located in Alleghany Town, in the vicinity of Pittsburg, Pennsylvania.

His funeral was attended by many of his clerical brethren, and by other citizens of respectability, on Saturday the 7th inst., to the burial ground of the 2d Presbyterian church, where his corpse was deposited in the family vault of Dr. John White, who kindly offered it for this purpose. A funeral service was performed on the occasion, in the lecture room adjoining the burial ground: in this service the Rev. Dr. John M'Dowell made the introductory prayer; Dr. A. Green gave out a psalm, and followed it with an address;* Dr. W. Neill followed the address with a prayer; and the service was closed with a hymn and the apostolical benediction, by Dr. Green.

The Address delivered on the occasion was as follows—

Friends and Brethren,

Death seldom seizes on a victim, whom, if permitted, we should more earnestly desire to rescue from his grasp, than in the instance in which he laid his corpse-making hand on the dear brother, whose funeral rites we now celebrate. But we are to remember that death is God's messenger; and as it is not in our power, so it ought not to be our desire, to interfere with his arrest, whenever we perceive that he has received a commission to strike—Least of all should we do this, or be disposed to repine, however great may be our loss, when death is sent to call an eminent friend and servant of God, from his labours and sufferings on earth, to his rest and his reward in heaven—

* Do you not remember
What you said to me
Concerning the body of Christ,
Believe that you eat it, and you do eat it—
The same thing I write to you
Concerning your palfrey,
Believe that you have him, and you have him.

* In this address, when delivered, there were some inaccuracies and omissions, which are corrected and supplied in the publication. Nothing, however, is changed or added, which at all affects the general character of what was orally delivered; and if any apology be necessary for the changes made, it is amply furnished by the unavoidable and extreme haste with which the address was prepared.

"Why do we mourn departed friends,
Or shake at death's alarms;
'Tis but the voice that Jesus sends
To call them to his arms."

The Rev. Dr. Ezra Fisk, whose mortal remains are now before us, was born in the town of Shelburn, state of Massachusetts, in January 1785; and in Williams' college, of the same state, he received his academical education. He was graduated in 1809; having been, during his college course, one of the little band of pious youth that met frequently for prayer, with a special reference to evangelical missions; and of which the well known and much lamented Mills and Richards were leading members. His classical studies, previously to his entering college, and his theological studies afterwards, were prosecuted under the Rev. Dr. Packard, the pastor of a Congregational church in the town of his nativity; and for whom he ever retained the greatest love and veneration, as the man whose early instructions had imbued his mind with those principles, and given him those views, which had effectually preserved him from the pernicious errors, both in philosophy and theology, which have recently obtained a lamentable currency.

Having preached as a licentiate for about a year, he was ordained as an evangelist in 1810. His labours in this character were principally performed among the numerous destitute congregations, then in the state of Georgia; and here, in March 1812, he entered into the marriage relation, with a daughter of the venerable Dr. Francis Cummins. In the autumn of the same year, though debilitated by his residence and labours in the south, he preached as a missionary for some months, in this city. In August, 1813, he was permanently settled in the ministry at Goshen, in the state of New York—so that he appears to have sustained the pastoral relation to his beloved people, a little more than twenty years.

An affection of the lungs compelled him to intermit the greater part of his ministerial duties, in the autumn of 1832, and to seek relief by a winter's residence in the more genial climate of Georgia. During his absence, he unexpectedly received the appointment of Corresponding Secretary and General Agent of the Board of Missions of the General Assembly; which, on his return, he declined to accept; under a conviction that his health was not such as would enable him to endure the labours, hardships, and exposures of the appointment.

He was recommended in May last, by the Directors of the Western Theological Seminary, to the last General Assembly of the Presbyterian church, for the appointment of Professor of Ecclesiastical History and Church Government, in that seminary. After his election to the designated professorship by a vote of the Assembly, he visited the Seminary at Alleghanytown, and having inspected its state and prospects, he accepted the professorship assigned him. His separation from the beloved people of his pastoral charge was, both to them and to himself, a most trying occurrence. His farewell sermon to his brethren of the Presbytery of which he was a member, is published, and remains to them, and to the attached people of the congregation that he left, as a memorial of his affection, and the depository of his wise counsels.

On his way to Pittsburg, he arrived with his wife in this city, on Saturday, the 2d of Nov. last. In the evening of the next day, the Sabbath, he preached his last sermon, in the lecture room where we are now assembled. His text was, *Col.* i. 12: "*Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of*

the saints in light." From these words, while addressing his Christian brethren, he undesignedly drew his own character, and described the blood-bought inheritance of his Redeemer, of which, in a few days, he was to be made a glorified partaker. Immediately after preaching, he was taken with great sickness of the stomach, followed the next day by a high fever, and a distressing pain of the head. To these symptoms, on the third day, was added a violent affection of the breast, accompanied by a cough, discoloured and bloody expectoration, and an incessant and exhausting hiccup. In about two weeks, however, all these threatening symptoms disappeared, under the medical treatment he received. He seemed, indeed, to be free from all actual disease, and was in a state of such promising convalescence, as to be encouraged by his physician to hope that the time was not far distant, when he might with safety go abroad, and eventually pursue his journey. But an all-wise, sovereign, and holy God had otherwise ordained. On the night of the last Lord's day, he was taken with a relapse, and although he seemed in a degree relieved, during a part of the next day, yet the following night, alarming symptoms, which seemed to threaten his immediate dissolution, made their appearance; and although some abatement to the violence of his complaint was obtained, yet the oppression of his lungs not only continued but increased, till exhausted nature, on Tuesday last, about four o'clock in the afternoon, yielded the conflict—His death was not painful; he fell asleep in the Lord. I conversed and prayed with him, about two hours before he expired—The hand of death was then on him, although his mental faculties were unimpaired, as indeed they appeared to be to the very last. A beloved brother,* whom a severe indisposition prevents being present at this time, took my place, shortly after I retired; and spoke to him in a strain of Christian and consolatory address, accompanied with prayer, which is testified by those who heard it (as a number did) to have been of the most appropriate, elevated and animating kind. The eyes of the dear deceased, were steadfastly fixed on the speaker, till they were closed in death—having given previously repeated intimations, in reply to questions asked by his beloved partner, that he understood all that was said. A heavenly composure, or serenity of soul was vouchsafed him, during the whole of his illness. Nor did it in any degree abate, when he knew that he was dying; and it left imprinted on his features, after his spirit had fled from its earthly abode, such a sweetness of expression, as I have never seen in any other countenance, after death. For him, the king of terrors had no terror. He might indeed say with the apostle, "O death where is thy sting; O grave where is thy victory. The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ."

The intellectual powers of Dr. Fisk were of the solid, more than of the brilliant kind. His imagination was not the distinguishing faculty of his mind. His imagination was indeed by no means barren; it was fertile; but its fertility was that of thought, and not that which is prolific of poetic images, or rhetorical figures. His mind was vigorous, penetrating, discriminating, and judicious. This was its character. He saw truth with a quickness, perspicacity and depth, that was uncom-

* The Rev. Wm. L. M'Calla.

mon; and hence he could separate and disentangle it from error, with a readiness and accuracy that few possess.

His affections were tender and strong, but not violent. In the connubial relation he was exemplary—He imparted, and I know he also received, in that relation, a high degree of the happiness which it is calculated to cherish and bestow. In every domestic relation he excelled as an example. In friendship he was most sincere and unwavering; not affected by a change of outward circumstances; or if he was, he only changed to cleave closer to his friend, when others proved fickle or faithless. Alas! in him I have lost a friend, whose place I can scarcely hope to be supplied.

He was peculiarly grateful for favours received. He spoke frequently, and with much sensibility, of the friendship and kind attentions which, during his illness, he and Mrs. Fisk had received in this city—not only from his clerical brethren, but from many others, both male and female. He said that he knew he had some friends here, but that he had received friendly offices, far beyond his expectations. Modesty and humility were ever distinguishing features of his character.

His integrity was of the most unsullied and unbending kind. He had doubtless adopted the resolution of Job—"My heart shall not reproach me so long as I live." Hence it was, that he acquired the high estimation which he held in the minds of all honourable men who knew him, and enjoyed the peculiar confidence of his brethren in the ministry. He was a man, whom all who were acquainted with him intimately, knew where they would find him, on every question in which truth, and consistency of character and profession, were concerned. It was his integrity, prudence, discretion and firmness, mingled with a mildness of manner, and so far as duty would permit, a spirit of accommodation and conciliation, which gave him the extensive influence that he confessedly possessed.

His literary attainments were highly respectable. Of the original languages of the Sacred Scriptures, he had acquired a better knowledge and a greater familiarity, than is possessed by most of the clergy of our country. He loved science in almost all its departments; and in some, not often cultivated, he had made a desirable progress. In mental philosophy, I do not know his superior, in the church to which he belonged. He loved this study. It accorded with that close and discriminating investigation, to which his faculties were adapted, and in which he delighted. His was the true Baconian system of philosophy, applied to the mind—a system in which facts, and fair *inductions* from facts, stand for every thing; and hypotheses and fanciful speculations stand for nothing. Such alone was the philosophy which had charms for our departed friend. He considered a plain declaration of the word of God as establishing a fact, to which all speculation was implicitly to bow and submit; and not busy itself in perverting, disguising, or endeavouring to explain away the announced fact—a fact resting on the declaration of Him who cannot err.

His theology was that of the Protestant Reformation, as embodied in the doctrinal standards of the Presbyterian church. In every department of this Theology he was an adept. He had carefully examined its foundations, and all its bearings: And he was prepared to defend and maintain the system, on the grounds both of reason and Scripture.

The piety of Dr. Fisk was truly eminent. It was not a flighty and

fluctuating principle in his mind, or in his life. It was a deep, solid, consistent, tender and well examined principle; influencing his judgment and his affections, more than his imagination; and it was carried out into all his connexions and intercourse with the world, directing and animating him in every duty. Hence, as I have learned from his beloved and bereaved consort, he had attained, and for years in succession preserved unshaken, what is denominated in Scripture, *the full assurance of faith.** He could say with the apostle, "I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day." In the very near and certain approach of death, the friend of his bosom, as she told me yesterday, asked him, whether his hope of heaven was as firm as it had usually been. His answer was—"I have not a doubt." When she inquired of him, not five minutes before he breathed his last, whether he felt *perfectly* happy—emphasizing the word *perfect* —he distinctly answered "*yes.*" No wonder that his countenance beamed with joy in death, and left its impress on his clay cold features.

As a preacher, our deceased brother was in a high degree impressive. He sometimes held his audience in almost breathless silence, and very often melted them into tears. Yet his, in general, was not that showy eloquence, in which many delight, and consider as the charm of pulpit addresses. His manner indeed was always free, and dignified, and solemn, and affectionate. But his preaching was peculiarly doctrinal and instructive; followed, in almost every sermon, with close application, and sometimes with strong appeals to the conscience and the heart. He was abundant in pulpit labours. To these labours, sometimes beyond his strength, is probably to be attributed that disease of the lungs, which in two instances produced hæmoptosis, and still oftener interrupted his publick preaching, and has at length terminated in death. His preaching was eminently blessed. Few ministers of the gospel have had more seals to their ministry than he. At one period, he had a revival of religion, which continued, with very little fluctuation, for more than four years. A most remarkable revival, of which he gave me personally an account, took place among the people of his pastoral charge, not long before he was attacked by the pulmonary complaint, which entirely silenced him for a time; and from which he sought and found relief, in the journey to the South, from which he returned but a few months since.

The preaching and pastoral services of Dr. Fisk falsify completely, the wild notion of those who think that there must be a resort to new measures, and a new mode of preaching, if a minister is to expect a revival of religion among his people. He adopted no new measures—he disapproved of them utterly. He used no new mode of preaching. He preached as I have stated—in the old fashioned way, and in maintenance of old fashioned doctrines—the doctrines taught in the Confession of Faith and Catechisms of our church—To these he steadfastly adhered; these he lucidly explained and powerfully enforced; and these the Lord blessed, to bring into his church—not hastily, but after time to examine and prove them—such a number of hopeful converts, as are seldom seen to crown the most faithful labours, in the service of Him whose blessing alone gives the success. I have been credibly informed, that when Dr. Fisk settled in the congregation of Goshen, the

* Heb. x. 22. πληροφορια πιστεως.

communicating members of his church were in number between ninety and a hundred; and that when he left them, they exceeded five hundred; beside more than two hundred, who had been dismissed to join other churches, or had been removed by death.

Such a man, my brethren, as he of whose character I have sketched the outline, and given a few of the principal lineaments, was surely qualified, in an eminent degree, to be a theological professor —to have the superintendence and instruction of youth, while under training for the gospel ministry: And having received this appointment, as you have heard, how mysterious seems the providential dispensation, that while going to the field of his destined engagements, full of hope, and cheered with the prospect of future and extensive usefulness, he should fall by the way—that his life should be cut off in the midst—that an infant seminary should have its raised expectations blasted at once, and be clothed in sackcloth, instead of the habiliments of joy and gladness. O my brethren! the death of such a man, in such an exigent time as the present, such a critical period in the existing state of our church, and such a dearth of men qualified to fill the station which he was about to occupy—O it is a loss indeed! Is it a frown upon our church? Is he taken away from the evil to come? The Lord knoweth; and what his people know not now, they shall know hereafter. We prostrate ourselves before Him, who doth all things well. We say, "thy will be done;" and we ask to be enabled rightly to improve the dispensation that afflicts us.

Bereaved partner of the deceased —Yours is the greatest immediate trial. But under it, you have every consolation of which your situation admits. You not only do not mourn as those who have no hope, but you mourn with the full confidence of hope; a confidence that he to whom your heart was knit, has already exchanged *his* hope for fruition: And you also, I know, cherish for yourself, a hope full of immortality—a hope that as your husband is not lost but gone before—so that you will shortly join him again, in those blessed abodes where the inhabitants "go no more out;" where they no more say, "I am sick;" where God shall wipe away all tears from their eyes; and an eternity of unutterable bliss, shall be spent in the beatific vision of your redeeming God and Saviour. Look to him to sustain and comfort you —to comfort you with those consolations of his Holy Spirit which are neither few nor small. On your Heavenly Father "cast all your cares, for he careth for you." He will not leave you comfortless; he will be to you the widow's God and husband; his providence *will* provide for and protect you; and his grace will be sufficient for you; and will conduct you to those mansions, into which the beloved of your soul has already entered; and from which, if a wish could do it, you would not draw him, to another conflict with this world of sin and sorrow. You have all our sympathies and our prayers—May the Almighty God be your refuge, and have underneath and around you continually, his almighty arms of protection, love and guidance.

Brethren in the gospel ministry —The death of our brother is loudly and affectingly monitory to us. Its language is, "work while it is day; the night cometh when no man can work." With our best exertions, we render but a scanty tribute of gratitude—and gratitude is all we have to render —to that Saviour, who, we trust, has not only called us out of darkness into his marvellous light, but has "counted us faithful, putting us into the ministry." Our Mas-

ter has indeed honoured us; but it is with an honour which is accompanied with a fearful responsibility. The charge of souls, is the most weighty charge with which a mortal can be entrusted. It is, (said one of the fathers of the church)—"it is a burden which angels might tremble to take upon them." "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Yet never, never should our feebleness be made an excuse for the lack of fidelity. We are to be as active, as diligent, and as earnest, as if success depended on ourselves alone—while yet, we are constantly to recollect, that "neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." The unexpected departure of our lamented brother, teaches us that we may be preaching our last sermon when we least expect it; and when our prospects of usefulness seem most bright and flattering. Let us then live every day, and perform every service, as though it were our last. Let the desire of winning souls to Christ absorb our minds—Let us, in our preaching, "know nothing but Jesus Christ and him crucified;" and count it our best honour, and highest happiness to spend and be spent in his service—ever endeavouring to hide our worthless selves behind our blessed Lord. And whether it be little or much, that we are doing, or can do, let us seek to be sincerely and unreservedly devoted to him, and to the advancement of his precious cause, in the salvation of our perishing fellow sinners. While God is calling one and another of his faithful ministers away from the field of labour, he is, let us remember, leaving the more to be done by those who remain. Whatsoever, therefore, our hand findeth to do in the vineyard of the Lord, let us do it with our might, knowing that "there is no work, nor device, nor knowledge in the grave," to which we are fast hastening. May God of his mercy grant, that we may so acquit ourselves—so fulfil our ministry—that when we come to die, whether it be by a sudden arrest, or by lingering decay, we may—like him for whom we mourn—have no fear of death; have nothing to do but to die; to fall asleep in Jesus and be for ever with the Lord.

Hearers of every class and character present—Be admonished, on this occasion, of your responsibillty, as hearers of the gospel. When its messages are delivered to you with fidelity, they become "a savour either of death unto death, or of life unto life," to your souls. Be reminded that those who perish from under a faithful gospel ministry, perish with no ordinary condemnation. You and your ministers are to have another meeting at the final judgment. If they have been instrumental in bringing you to glory, you will hear them say, with unutterable joy, "here are we, and the children thou hast given us." But if their ministrations have been neglected to the loss of your souls, they will appear as swift witnesses against you; and all their misimproved warnings, admonitions, and entreaties, will only serve to sink you into deeper perdition. Listen then to the gospel call, as to that which calls you from sin and hell, to holiness and heaven. Avoid delay in attending to your immortal interests. Delay has peopled the mansions of the damned. Let not the present solemnity pass unimproved. Lay your own mortality to heart. Make now an honest estimate of your character, state and prospects. Are you, in your own account, prepared for death? If not, be assured of one thing—it is, that you are likely to die such as you now are, unless it be your purpose, in the strength

of God, *immediately* to give all diligence to make your salvation sure. Beware of satisfying yourselves lightly, in this most important of all concerns. Be assured, that nothing short of the regeneration of the heart, will qualify you for the heavenly joys. Such, remember, is the declaration of the Saviour himself—"Except a man be born again, he cannot see the kingdom of God." The graces of repentance and faith, are found only in those who are born of the Spirit. Supplicate his almighty aid, in every purpose you form, and in every effort you make, in returning unto God. To him, without any farther procrastination, devote yourselves—your hearts, your life, your all. Be of the number of those who resolve, that let others do as they may, as for you, you will serve the Lord. Never will you regret such a determination, if you form it sincerely and keep it faithfully—May God dispose and enable you to do it—"And to him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever—Amen."

We readily comply with a request, to give publicity in the Christian Advocate to the following interesting letter.

A Letter from the First Presbyterian Congregation in Goshen to Mrs. Esther Fisk, Widow of the late lamented Ezra Fisk, D. D.

Goshen, Dec. 9, 1833.

Mrs. Esther Fisk,

Madam,

On hearing of the lamented death of your husband, their late respected pastor, the congregation over which he presided in this place, held a meeting, at which we were appointed a committee to express to you their sympathy and condolence, in the severe loss you have sustained, and the heavy affliction you have been called on to bear.

We are directed by the congregation to ask your permission, to have the remains of their late friend brought to this place for interment; supposing that no spot could be so appropriate as that where so many of his years were passed in the able and faithful discharge of the functions of his high calling. Sure are we, that in no other place can the last offices of friendship be more feelingly performed; and no where could his remains be more piously guarded.

We are also charged by the congregation, to invite you to reside with them, as their guest, during the winter; that they may be enabled to administer to your *comfort* and happiness, under the severe bereavement which, in the dispensation of Providence, you have so recently sustained.

This letter will be handed to you by Messrs. Wilson and Harris, appointed by the congregation to visit you on this melancholy occasion, to superintend the removal of the remains, should their request be complied with; and to wait on you to this place.

With our best wishes for your happiness, and our kindest sympathies in your distress, we are, madam, very respectfully, yours,

Saml. J. Wilkin,
Wm. Horton.

The strokes of death seem to be falling in rapid succession on the ministers of the Presbyterian church—on men of promise and of eminence—and of every age; as if to impress us with the truth, that at any period of our ministe-

rial labours our opportunity to do further service in the vineyard of the Lord may be finally, perhaps suddenly, terminated, and we be called to give an account of our stewardship. Two months since, we inserted a short account of the death of the lamented FULLERTON, in the 32d year of his age; in the foregoing article, we give the obituary of the distinguished brother who died in his 48th year; and to this we are here to add a short notice of the decease of the Rev. Dr. John M'Millan, in his 81st or 82d year—a venerable father, in character as well as in age, of the Presbyterian church. We trust that his funeral sermon will be published, and that with it some further account of his life and labours, will be added to the autobiography, contained in his already published letter to the President of New Jersey College. Our notice must be confined to the following extracts of a letter, for which we are indebted to the kind attention of the post-master of Canonsburg—The letter is of the date of 19th of November ult.

"The Rev. John M'Millan departed this life on Saturday last, the 16th inst., in the 81st or 82d year of his age, and the 56th of his ministry. He attended Synod in October last in Pittsburg. After the Synod adjourned, he, in company with Dr. Herron, went in a steam boat to Wheeling, to settle a difference in the church there. He returned on the Tuesday before his death to this town; came to my house, sat about three hours in my office, conversed with Dr. Brown and others, and said he was in his usual health, but somewhat tired with his ride. When he parted from me he said, if my carriage does not come in for me, I will call with you to-morrow. In bed that night, at the widow Ritchey's, he was taken extremely ill, got up and came down stairs, but gave no notice to the family. When day appeared, by the help of his crutch, he proceeded to Dr. Leatherman's house, about sixteen rods from Mrs. Ritchey's—and so remained there, till his soul winged its way to its eternal rest—that rest which is provided for the people of God. He was buried on the Sabbath [the day after his death] and a large funeral [assembly] attended. I hear that Dr. Ralston is shortly to preach a funeral sermon on the death of the old doctor. No doubt there will be [published] an obituary [article]. If ever disinterested benevolence beamed forth in a clergyman, no small part of this belonged to Dr. M'Millan—I have made free to communicate the above to you."

Review.

LETTERS TO PRESBYTERIANS, *on the Present Crisis of the Presbyterian Church in the United States. By Samuel Miller, D.D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.*

(*Continued from page* 507.)

Professor Miller asks, (page 12) "Do the *great mass* of the ministers and members of our church differ *more* among themselves at this hour, than did those who directed her affairs ninety years ago, at the date of the unhappy rupture which has been described?" We answer, yes—ten times as much—unless this question be understood equivocally. A difference, it is well known, may be as real and as great, when only a trifle is the matter in controversy, as when the most important concern is the

cause of discord. The difference ninety years ago, as we have shown from authentick records, was about the revival of religion which then existed, and the education of men for the gospel ministry. We would not call these trifles; but the difference on these topicks was found to be small and immaterial, when the parties came to understand each other, as they did in forming the act of union. On one side, there had been a charge of the want of vital piety; and on the other, of a disregard to an act of Synod, and the want of literature in those who were licensed to preach the gospel. But there was no charge of heresy, or unsoundness in doctrine, and no ground for such a charge, on either side: and as to church order, we have shown that both parties maintained Presbyterian church government, more strictly while they were separated, than they had done before. At present, the chief points of difference are wholly dissimilar from those of the period referred to by the Professor. The very vitals of our whole system are now struck at. Our complaint, and that of those who think with us, is in regard to the want of soundness in the faith, and adherence to the Presbyterian government, as laid down in our constitution, in those to whom we are opposed. We therefore speak in no exaggerated terms, when we say that the present difference is ten times as *important* as it was ninety years ago; whether the difference itself, that is the *alienation* of the parties from each other, be greater or less—a question of comparatively little moment. As to what are called at present *new measures*, we admit there is a considerable resemblance between what is now seen in our church, and what was witnessed in some places during the Whitfieldian revival. But we have always considered these new measures, much as we dislike them, as the dust of the balance, when compared with prevailing heresy, the open violation or disregard of the solemn pledges, given in ordination vows, to sustain Presbyterian order, and the almost total banishment of discipline from our church. But whatever be the *difference* about new measures, it is only to be *added* to the more important articles we have mentioned, to show how much greater is the width of the separation now existing between the parties in our church, than that which has taken place at any former period.

We have not been inattentive to the language of Professor M. in the interrogatory on which we remark—that he speaks of "the *great mass* of the ministers and members of our church," when he compares the present difference with that of former days. We have also noted his more explicit language, in another part of his first letter, (p. 14) where he says, "that a very large majority—nay nineteen-twentieths of the whole number of our ministers, are sufficiently near to the scriptures, and to each other, in respect to all the essentials of truth, to be comfortably united in Christian fellowship and co-operation, I cannot allow myself to doubt." Now we confess, that we cannot avoid having strong and painful doubts, where the Professor declares he has none. We have, nevertheless, cherished the hope, and still cherish it, that there is a majority—whether a large or a small one, we will not say—who are, as yet, essentially *sound in doctrine*. But what of this? If the majority are so much afraid of offending the minority—if they have such a *Polemophobia* of producing a conflict in the church, that they will not stand up for the truth, and meet a departure from it with that necessary discipline, by which alone it can ever be repressed, but will suffer the minority to disseminate heresy *ad libi-*

tum—"the great mass," as to any practical efficiency, are on the same side with those from whom they doctrinally differ. We shall here quote anew—and we beg the special attention of our readers to the quotation of—a part of an extract from the farewell sermon to his presbytery, and as it has proved to the whole Presbyterian church, of that patriarch of the West, the Rev. Dr. M'Millan, who has recently gone from contending for the truth on earth, to receive the plaudit and reward of his Master in heaven. "At the present day," says this departed saint, "I believe that the church is in greater danger from those who style themselves peace-men, than from all the errors that abound in her; for these generally cast their weight into the scale of the errorists, and thereby not only countenance and encourage them in their errors, but weaken the hands of those who are labouring for the peace and purity of the church. And it is my serious opinion, that our church will never have peace and purity in union, until it is purged by discipline of the false doctrines which defile it, and the false measures which distract it." Here is our opinion, expressed with admirable simplicity and perspicuity. Let us stand on the same ground with such worthies as Dr. M'Millan and Dr. Fisk, whose sentiments, we have good reason to believe, were substantially alike, and let the majority stand as it may—The desire of being and keeping with the majority, has proved the snare and the ruin of many a hopeful man, both in church and state. We must remark here, however, that "the *great mass* of the ministers and members of our church," (yet we trust not "nineteen-twentieths of the whole number,") are, as we have shown, *congregationalized*, and that this is the radical cause of the whole evil. That a decided majority of the *ministers* of our church —we still have some hopes of the *eldership*—are not willing to sustain strict Presbyterian government in the judicatories of the church, is, we fear, a fact that cannot with truth be denied. Here is our bane, and till it be removed, every fancied remedy will prove but a mere *placebo*.

We must say a few words on the evidence which Professor M. thinks he derives of the substantial unanimity which exists in our church, from the manner in which the narrative of the state of religion, and the pastoral letter of 1832, were adopted by the General Assembly. Toward the close of the protracted sessions of that year, notwithstanding the palpable violation of the constitution of the church, in the first part of the sessions, by invading the exclusive right of synods to divide presbyteries, there seemed to be indications of good things to come, which inspired hope, in those who felt themselves aggrieved. Such certainly was our own state of mind, and we know it was that of several others. This may account for the withholding of opposition, and almost of remark, by those who might have thought there were some things objectionable, in the statements of that narrative. For ourselves, we thought and said, that we considered it as among the best compositions of the kind, if not the very best, that we had heard on similar occasions. But truly, on a reperusal of that narrative, we see but very little that has any bearing on the point for which Professor M. has alluded to it; and we are rather surprised at his reference—The narrative chiefly consists of the statement of facts, which had been made in the written reports of presbyteries, and of corresponding churches; and which the writer of the narrative skilfully digested, with the addition of some remarks of his own—remarks to which his own

fervid mind gave a warm colouring, although not beyond what he believed to be the truth—There ought to have been, what there was not, a distinct notice of many things in the state of the church, which called both for regret and censure.

As for the pastoral letter, its history is, we suspect, *unique*, in the proceedings of our church judicatories. The proposition for the sending forth of such a letter at that time, was submitted to the Assembly by the present writer; with the explicit declaration, of what was strictly the fact, that it was the result of no combination, or preconcert of any kind, but the spontaneous suggestion of his own mind, brought forward after consulting with only a single member of the house, who was named, and who was then on the floor. The proposition, notwithstanding, produced one of the most animated debates that ever occurs in deliberative bodies, and which lasted through the day. It was boldly and emphatically declared, by those who opposed the proposition, that no pastoral letter could, at that time, be written, which would not do much more harm than good. When the vote was taken, in a house consisting of 248 members, the majority in favour of the proposition was, to the best of our recollection, only four. Yet the vote in favour of the letter, when brought in and read, was by acclamation—without debate, and with only one feeble no—some asserted, it was entirely unanimous. We confess we were never so surprised, at any apparent change of opinion in a deliberative body, that we ever witnessed. We were for a while utterly at a loss to account for it, and hoped it was ominous of good. But the event has not realized our hope. Of the 2253 churches, then reported to be under the care of the General Assembly, we very much question if this pastoral letter was ever publickly read in the hearing of fifty—we have heard of only one instance, after repeated inquiries. And if a pastoral letter is not publickly read to a congregation, its very name is a mockery; for after all the publications of religious periodicals, and the distribution of the printed minutes of the Assembly, the mass of our congregations—not one individual in ten, taking the aggregate of the Presbyterian church—will ever know the contents of such a letter, if they even so much as know of its existence, unless it *is* read in their hearing. If this letter was read from the pulpit of a single clergyman who voted against its being written, we should be glad to hear of it, as a surprising fact. But this is not all. The letter has been treated as a nullity, by the most, perhaps by all, of those whose errors it was intended to correct, or to prevent. For six months after the issuing of that letter, *we err* greatly, if there was not nearly or quite as much *undue excitement* in religious meetings; as many *bodily agitations;* as little guarding against *indecorum in social worship;* as great an *excess of social meetings and exercises;* as much *praying and exhorting of women*, in promiscuous assemblies; as much *disturbance of the settled order of churches;* as much *regard to irregular preachers;* as much *disregard to the doctrinal standards of our church;* as much *hurrying of new made converts into the church;* and as many *new measures for the promotion of religious revivals*, as there had been for six months before the letter was written. We know that some of the evils just enumerated, and which are exactly those specified in the pastoral letter, have been gradually lessening for some time past; although the most of them yet exist, and in several places with little abatement. But the diminution of the extravagancies of various kinds, which have unhap-

pily accompanied the late revivals of religion, so far as such diminution has actually taken place, is to be attributed to the ascendency which common sense, reason, and sober piety, always gain, by time and observation, over whatever opposes them; and not to the influence, in any degree worth estimating, of the pastoral letter—This doing of the General Assembly, like many others of late, has been very little regarded. Are we then asked, why was it carried by a unanimous vote? We will state facts, and let our readers draw their own conclusions. The question whether such a letter should, or should not be written, was decided by the call of the roll, and the recording of the yeas and nays —The question was carried, and the letter was written. It was then palpable, that the majority that had voted for issuing a letter, would also vote for the adoption of the one that was read; and if opposed, the yeas and nays would doubtless be called for, and recorded, on this, as on the previous question—What would be the consequence? —The whole church, and the publick at large, would see the name of every man who had sought, by his vote, to preclude the Presbyterian church from being counselled and warned by its supreme judicature, on the important topicks, and in the affectionate manner, which that letter exhibits. Do we not here find the cause of the unanimous vote? A motion was also immediately made and carried, to erase the yeas and nays already recorded, on the question whether a letter should be issued; and this was followed by another successful motion, to erase the yeas and nays on the question for dividing the presbytery of Philadelphia by an act of the Assembly, and on the principle of elective affinity—That the General Assembly has a right to correct its own minutes, no one can question; but for ourselves, we wish they would very rarely, if ever, exercise this right, by expunging a record of yeas and nays —Why should they be erased? Ought any man to be ashamed that the world should know how he voted, on any question whatever? Are not the yeas and nays recorded for the very purpose of showing how every member gave his vote? Yes; and it may sometimes be of high importance to the individuals concerned, to be able to appeal to an unquestionable record, to show in what manner they did give their votes, on a particular and interesting occasion—If what we have now said will not enable our readers to determine why the pastoral letter was voted for unanimously, and so little regarded afterwards, we cannot solve the problem.

The peace of the church is unquestionably a precious blessing, for the preservation of which, *personal* sacrifices, to almost any extent, ought to be made. But the truth of God and the order of his house must not be sacrificed, even for the preservation of peace. Professor M. fully agrees with us in this; but he seems to think that all important differences in the Presbyterian church may be reconciled, without a division. If this can be effected, none will rejoice in such an event, if we live to witness it, more than ourselves. But we solemnly protest against the late fashionable method of settling differences by *compromise;* that is, by letting those who teach false doctrine, and violate their ordination engagements, and disregard the order of the Presbyterian church at pleasure, take their course, with only saying what amounts to this—"it were well, dear brethren, if you would be a little more careful of what you say and do," and then declaring that they are no longer to be disturbed by those to whom they have been opposed. We have had more than enough of such *reconciliations* as

this already. And when we consider how numerous and important are the existing differences, even if we take into view only those which relate to the topicks on which Professor M. has dwelt in his letters—how strong are the attachments of the parties who differ to the things about which they differ; how prostrate the discipline of the church has become, especially in regard to discipline for unsoundness in the faith; and how deeply and generally our church is embued with the spirit of Congregationalism—we confess that we almost despair of seing *real concord* restored, while our church is composed of such heterogeneous materials.

We feel constrained to say, that we think professor M. is in an extreme, in the indulgence of his fears of the evils that may ensue from a disturbance of the peace of the church. He seems to be horrified at the very thought of it. Let us not forget that the Bible is full of examples, of the testimony which the decided friends of God's truth and ordinances have borne in their favour, in the face of prevailing degeneracy; and this, although the peace of the church might be disturbed, and frequently was, in fact, greatly disturbed, by what they said and did. The history of the ancient prophets, of our blessed Saviour himself, and of his holy apostles, is in great part the history of their conflicts with the corruptors of the church of God, and the disturbance of the false peace in which it had settled down. The prophet Jeremiah, after lamenting in the most pathetick strains the state of the church in his day, mentions among the worst evidences of its corruption, that those, from whom decision in favour of reformation might have been expected, were "not valiant for the truth upon the earth;" our Saviour declared that he "came not to send peace but a sword;" the apostle Paul had a constant conflict with false teachers and false brethren—In regard to the latter he says, "to whom we gave place by subjection, no not for an hour;" and why not?—The answer is "that the truth of the gospel might continue with you." Of false teachers he hesitates not to declare, "I would they were even cut off that trouble you." The apostle John enjoins, "If there come any unto you and bring not this doctrine [the doctrine of Christ] receive him not into your house, neither bid him God speed"—Why so sternly repulsive?—For a very sufficient reason—"he that biddeth him God speed, is partaker of his evil deeds." Nearly the whole of the short epistle of Jude consists of a warning and of fearful denunciations against false teachers; and he tells the churches, "it was needful for me to write unto you, and to exhort you, that ye should earnestly contend for the faith *once* delivered to the saints." At the time of the Protestant reformation, there was a great cry against disturbing the peace of the church. But had this been regarded by Luther, Zuingle, Calvin, Cranmer, and Knox, what would have become of the *real* church of Christ? It might still have been slumbering in the corruptions of the Man of sin. What if the heroic Scotch Presbyterians, and the devoted English Puritans, had succumbed to those who wished and admonished them not to disturb the peace of the church? There might have been no Presbyterian and Congregational churches at this day in the United States.

It is manifest then, that there are occasions on which it is indispensably incumbent on the friends of pure evangelical truth and gospel order, and most of all incumbent on the ministers of Christ, who are "set for the defence of the gospel," to disturb the peace of the church—so far as it will be disturbed by standing up, and

standing firmly for the truth of God and his sacred institutions. The only question is, whether such an occasion exists at present in the Presbyterian church. If we did not most solemnly believe that it does, no consideration on earth (God helping us by his grace) should induce us to take the course we have been pursuing for three years past. Often have we been tempted and strongly inclined to shrink away from it. Often have we sought counsel of God. Often have we asked ourselves—what if we should be called to our last account—not an improbable event at our age—in the midst of what we are doing and writing? The result has been, that while we have been sensible of great imperfection in all we have done, we have believed that our *course itself* has been, and is, the right course; and we have not dared to abandon it. But for this, we should long since have been silent. We were, in fact, almost silent, for a year after the General Assembly of 1832. But we have been constrained to break our silence. If we are naturally prone to controversy, it was long before the propensity showed itself. We were about forty years in the ministry, before we ever wrote a sentence of polemicks, or were engaged in serious religious controversy of any kind. We have always hated it, and we still hate it. But in opposition to our reluctance, it is our purpose, in reliance on divine aid, to maintain, as far as our feeble powers will permit, our part of the struggle in which the best friends of the Presbyterian church are now engaged, for the preservation of her purity and her *eventual* restoration to solid peace—till we either see a favourable issue of the conflict, or death, or some other dispensation of the providence of God, shall manifestly decide that we have fulfilled our part of a sacredly incumbent duty.

(To be continued.)

Literary and Philosophical Intelligence, etc.

We think we cannot so well occupy, for the present month, the pages devoted to Literary and Philosophical Intelligence, as by the insertion at large of the following interesting paper. It is a document which ought to be preserved, not only as a memorial of wonderful and successful enterprise, but as one to which it may be desirable and useful to be able hereafter to refer, for the facts and discoveries which it records—Seldom is it seen that "all the glory" is so distinctly acknowledged to be due to God as it is in this paper, when success and preservation have been the result of a hazardous and important undertaking, in which men of the world alone were engaged—The conclusion of the article is admirable.

The Arctic Expedition.—The following letter addressed by the gallant navigator to the admiralty, will put our readers in possession of all the adventures and discoveries of this memorable expedition.

Admiralty, Oct. 22.

Sir—I am commanded by the Lords Commissioners of the Admiralty to transmit you the copy of a letter addressed to their Secretary by Captain Ross, containing an outline of the proceedings of that gallant officer and his brave companions, and their providential deliverance from a situation of peril unequalled in the annals of navigation, and I am to express their lordships' wishes that a document so honourable to the parties, and to the naval service of the country, may, through the committee for managing the affair at Lloyd's, be made public.

I am, sir,

Your very humble servant,

J. Barrow.

Mr. Bennet, Lloyd's.

On board the Isabella, of Hull, Baffin's Bay, Sept. 1833.

Sir,—Knowing how deeply my Lords Commissioners of the Admiralty are interested in the advancement of nautical knowledge, and particularly in the improvement of Geography, I have to acquaint you, for the information of their Lordships, that the expedition, the main object of which is to solve, if possible, the question of a north-west passage from the Atlantic to the Pacific Ocean, particularly by Prince Regent's Inlet, and which sailed from England in May, 1829, notwithstanding the loss of the foremast and other untoward circumstances, which obliged the vessel to refit in Greenland, reached the beach on which his Majesty's late ship Fury's stores were landed, on the 13th of August.

We found the boats, provisions, &c. in excellent condition, but no vestige of the wreck. After completing in fuel and other necessaries, we sailed on the 14th, and on the following morning rounded Cape Garry, where our new discoveries commenced, and, keeping the western shore close on board, ran down the coast in a S. W. and W. course, in from 10 to 20 fathoms, until we had passed the latitude of 72 north, in longitude 94 west; here we found a considerable inlet leading to the westward, the examination of which occupied two days; at this place we were first seriously obstructed by ice, which was now seen to extend from the south cape of the inlet, in a solid mass, round by S. and E. to E. N. E.; owing to this circumstance, the shallowness of the water, the rapidity of the tides, the tempestuous weather, the irregularity of the coast, and the numerous inlets and rocks for which it is remarkable, our progress was no less dangerous than tedious, yet we succeeded in penetrating below the latitude of 70 north, in longitude 92 west, where the land, after having carried us as far east as 90, took a decided westerly direction, while land at the distance of from 40 miles to the southward was seen extending east and west. At this extreme point our progress was arrested on the 1st of October, by an impenetrable barrier of ice. We, however, found an excellent wintering port, which we named Felix Harbour.

Early in January, 1830, we had the good fortune to establish a friendly intercourse with a most interesting consociation of natives, who, being insulated by nature, had never before communicated with strangers; from them we gradually obtained the important information that we had already seen the continent of America; that about 40 miles to the S. W. there were two great seas, one to the west, which was divided from that to the east by a narrow strip or neck of land. The verification of this intelligence either way, on which our future operations so materially depended, devolved on Commander Ross, who volunteered this service early in April, and accompanied by one of the mates, and guided by two of the natives, proceeded to the spot, and found that the north land was connected to the south by two ridges of high land, 15 miles in breadth; but, taking into account a chain of fresh water lakes, which occupied the vallays between the dry land which actually separates the two oceans is only five miles. This extraordinary isthmus was subsequently visited by myself, when Commander Ross proceeded minutely to survey the sea coast to the southward of the isthmus, leading to the westward, which he succeeded in tracing to the 99th *degree*, or to 150 miles of Cape Turnagain of Franklin, to which point the land, after leading him into the 70th degree of north latitude, trended directly; during the same journey he also surveyed 30 miles of the adjacent coast, or that to the north of the isthmus, which, by also taking a westerly direction, forming the termination of the western sea into a gulf. The rest of this season was employed in tracing the seacoast south of the isthmus leading to the eastward, which was done so as to leave no doubt that it joined, as the natives had previously informed us, to *Ockullee, and* the land forming Repulse Bay. It was also determined that there was no passage to the westward for 30 miles to the northward of our position.

This summer, like that of 1818, was beautifully fine, but extremely unfavourable for navigation; and our object being now to try a more northern latitude, we waited with anxiety for the disruption of the ice, but in vain; and our utmost endeavours did not succeed in retracing our steps more than four miles, and it was not until the middle of November that we succeeded in cutting the vessel into a place of security, which we named "Sheriff's Harbour." I may here mention that we named the newly discovered continent to the southward, "Boothia," as also the isthmus, the peninsula to the north, and the eastern sea, after my worthy friend, Felix Booth, Esq. the truly patriotic citizen, of London, who, in the most disinterested manner, enabled me to equip the expedition in a superior style.

The last winter was in temperature nearly equal to the means of what had been experienced on the four preceding voyages, but the winter of 1830 and 1831 set in with a degree of violence hitherto beyond record—the thermometer sunk to 92 degrees below the freezing point, and the average of the year was 10 degrees below the preceding; but notwithstanding the severity of the summer, we travelled

across the country to the west sea by a chain of lakes, 30 miles north of the isthmus, when Commander Ross succeeded in surveying 50 miles more of the coast leading to the north-west, and by tracing the shore to the northward of our position, it was also fully proved that there could be no passage below the 71st degree.

This autumn we succeeded in getting the vessel only 14 miles to the northward, as we had not doubled the Eastern Cape, all hope of saving the ship was at an end, and put quite beyond possibility by another very severe winter; and having only provisions to last us to the 1st of June, 1833, dispositions were accordingly made to leave the ship in the present port, which (after her) was named Victory Harbour. Provisions and fuel being carried forward in the spring, we left the ship on the 28th of May, 1832, for Fury Beach, being the only chance left of saving our lives; owing to the very rugged nature of the ice, we were obliged to keep either upon or close to the land, making the circuit of every bay, thus increasing our distance of 200 miles by nearly one half; and it was not until the 1st of July that we reached the beach, completely exhausted by hunger and fatigue.

A hut was speedily constructed, and the boats, three of which had been washed off the beach, but providentially driven on shore again, were repaired during this month, and the unusual heavy appearance of the ice afforded us no cheering prospect until the 1st of August, when in three boats we reached the ill-fated spot where the Fury was first driven on shore, and it was not until the 1st of September we reached Leopold South Island, now established to be the N. E. point of America, in latitude 73, 56, and longitude 90 west. From the summit of the lofty mountain on the promontory we could see Prince Regent's Inlet, Barrow's Strait, and Lancaster Sound, which presented one impenetrable mass of ice, just as I had seen it in 1818. Here we remained in a state of anxiety and suspense which may be easier imagined than described. All our attempts to push through were vain; at length being forced by want of provisions and the approach of a very severe winter, to return to Fury Beach, where alone there remained wherewith to sustain life; there we arrived on the 7th of October, after a most fatiguing and laborious march, having been obliged to leave our boats at Batty Bay. Our habitation, which consisted of a frame of spars, 32 feet by 16 feet, covered with canvas, was, during the month of November, enclosed, and the roof covered with snow, from 4 to 7 feet thick, which being saturated with water when the temperature was 15 degrees below zero, immediately took the consistency of ice, and thus we actually became the inhabitants of an iceberg during one of the most severe winters hitherto recorded; our sufferings, aggravated by want of bedding, clothing, and animal food, need not be dwelt upon. Mr. C. Thomas, the carpenter, was the only man who perished at this beach, but three others, besides one who had lost his foot, were reduced to the last stage of debility, and only 13 of our number were able to carry provisions in seven journies of 62 miles each to Batty Bay.

We left Fury Beach on the 8th of July, carrying with us three sick men, who were unable to walk, and in six days we reached the boats, where the sick daily recovered. Although the spring was mild, it was not until the 15th of August that we had any cheering prospect. A gale from the westward having suddenly opened a lane of water along shore; in two days we reached our former position, and from the mountain we had the satisfaction of seeing clear water across Prince Regent's Inlet, which we crossed on the 17th, and took shelter from a storm 12 miles to the eastward of Cape York. The next day, when the gale abated, we crossed Admiralty Inlet, and were detained six days on the coast by a strong N. E. wind. On the 25th we crossed Navy Board Inlet, and on the following morning, to our inexpressible joy, we descried a ship in the offing, becalmed, which proved to be the Isabella of Hull, the same ship which I commanded in 1818. At noon we reached her, when her enterprising commander, who had in vain searched for us in Prince Regent's Inlet, after giving us three cheers, received us with every demonstration of kindness and hospitality which humanity could dictate. I ought to mention also that Mr. Humphreys, by landing me at Possession Bay, and subsequently on the west coast of Baffin's Bay, afforded me an excellent opportunity of concluding my survey, and of verifying my former chart of that coast.

I now have the pleasing duty of calling the attention of their lordships to the merit of Commander Ross, who was second in the direction of this expedition. The labours of this officer, who had the departments of astronomy, natural history and surveying, will speak for themselves in language beyond the ability of my pen; but they will be duly appreciated by their lordships, and the learned bodies of which he is a member, and who are already well acquainted with his acquirements.

My steady and faithful friend, Mr. William Thom, of the royal navy, who was formerly with me in the Isabella, besides his duty as third in command, took charge of the meteorological journal, the distribution and economy of provisions, and to

his judicious plans and suggestions, must be attributed the uncommon degree of health which our crew enjoyed; and as two out of the three who died in the four years and a half were cut off early in the voyage, by diseases not peculiar to the climate, only one man can be said to have perished. Mr. M'Diarmid, the surgeon, who had been several voyages to these regions, did justice to the high recommendation I had received of him: he was useful in every amputation and operation which he performed, and wonderfully so in his treatment of the sick; and I have no hesitation in adding, that he would be an ornament to his Majesty's service.

Commander Ross, Mr. Thom, and myself, have, indeed, been serving without pay; but, in common with the crew, have lost our all, which I regret the more, because it puts it totally out of my power adequately to remunerate my fellow sufferers, whose case I cannot but recommend for their lordships' consideration. We have, however, the consolation, that the results of this expedition have been conclusive, and to science highly important, and may be briefly comprehended in the following words:—The discovery of the Gulf of Boothia, the continent and isthmus of Boothia Felix, and a vast number of islands, rivers, and lakes; the undeniable establishment that the north-east point of America extends to the 74th degree of north latitude; valuable observations of every kind, but particularly on the magnet; and to crown all, have had the honour of placing the illustrious name of our Most Gracious Sovereign William IV., on the true position of the magnetic pole.

I cannot conclude this letter, sir, without acknowledging the important advantages we obtained from the valuable publications of Sir Edward Parry and Sir John Franklin, and the communications kindly made to us by those distinguished officers before our departure from England. But the glory of this enterprise is entirely due to Him whose divine favour has been most especially manifested towards us, who guided and directed all our steps, who mercifully provided, in what we had deemed a calamity, his effectual means of our preservation; and who, even after the devices and inventions of men had entirely failed, crowned our humble endeavours with complete success.

I have, &c.

John Ross, Captain R. N.

To Captain the Hon. George Elliot, &c.
Secretary of the Admiralty.

Religious Intelligence.

LETTER FROM MR. GUTZLAFF.

We know not when we have read an article of Religious Intelligence with deeper interest, than the following letter to a merchant of Philadelphia, from the learned, devoted, and enterprising missionary, Gutzlaff. No man is better acquainted than he with the state of China, and the manners and usages of its inhabitants; and if his anticipations are well founded, what thrilling information to the friends of missions, and how auspicious to the sacred cause in the promotion of which they are employed, is the fact, that the door is opening, and the prospect bright, for the introduction of the pure gospel of Christ into the most populous nation of the world; embracing at least a fourth part of the human race.

Canton, May 21st, 1833.

Dear Sir,—Highly delighted at the receipt of the medicines which you had the kindness to send me, I offer you my most sincere thanks.

After having made three voyages, and being on the eve of a fourth, I rejoice in the prospect of seeing very soon a free communication with this mighty empire opened. There are at present no obstacles to the promulgation of the blessed gospel in the maritime provinces. The jealousy of government has by repeated attempts been blunted, and the friendship of the natives has considerably increased. We have had many a severe contest with the crooked and detestable policy of the mandarins, but our relations are now such as to preclude the possibility of any serious collision. Still, however, furious edicts are fulminated against the "daring and deceitful barbarians, who like rats approach the coast," yet they harm us as little as the Papal bulls.

I anticipate with the most intense joy the final overthrow of the kingdom of Satan in China. Many a year will still elapse, many a hard struggle will still take place, but I am confident that the Al-

mighty will carry on his great work. Do not consider me a visionary. I have witnessed facts which even exceeded my most sanguine expectations. The desire for becoming acquainted with our religion and science is truly great in the Shekeang and Keagnan provinces. Many thousand books have found, during this last voyage, their way to all the ports of the empire, and have been scattered thence into the interior. Having come in contact with many Chinese and Manchoo grandees, I am more convinced that we have nothing to expect from government, which is utterly devoid of all principle; but, on the other side, we have to expect every thing from *the people*, who form a glaring contrast with their rulers. Their kindness cannot be exceeded. It is now my intention to establish a hospital at Flaugchoo, the capital of Chekeong. I have neither funds nor friends except well-wishers. At the same time, it will be necessary to counteract the anti-national feelings of government by the press, and to impart science by the same means. It will not be very easy to gain a permanent footing, but as the emperor does not disapprove of my conduct, which has been repeatedly reported to him, I hope to succeed by the gracious interposition of Providence. Indeed I leave all to my God and Saviour, who has preserved me until this moment amidst all dangers and granted so free an entrance to this secluded nation.

Receive my sincerest thanks for the interest you have taken in my behalf, and tell those unknown friends who are ready to aid me, that till my last breath I shall live exclusively for China. Whenever the ice is broken, and free intercourse granted, we will witness the regeneration of the largest nation on the globe.

For all my undertakings I feel my utter helplessness, and remain prostrate before Him, who alone can carry on the work. May the Almighty bless you with his grace from on high.

Believe me to be, dear Sir, your thankful servant. Signed,

CHARLES GUTZLAFF.

WESTERN FOREIGN MISSIONARY SOCIETY.

The Missionary Chronicle of this Society, containing the Nos. for October and November, has just reached us. We are glad to learn that its regular monthly appearance may hereafter be expected; and we earnestly recommend its patronage to all our readers. They really ought to take it, both for their own information and the advantage of the society—The expense is trifling, only fifty cents a year. We wish we had space to insert a large part of the pamphlet before us; but we can make room only for a few short extracts.

MISSION TO WEST AFRICA.

A statement of the organization of this mission was given in our last No. In anticipation of the departure of the Jupiter for Africa in the following week, a union meeting, comprising the Methodist and Presbyterian congregations of Norfolk, was held in the Presbyterian church of that borough, on Sabbath evening, the 27th. The Rev. Mr. Boydton, of the Protestant Episcopal church, introduced the exercises of the evening with an appropriate hymn. The Rev. Mr. ——, Presiding Elder of the Methodist Episcopal church, addressed the throne of grace; after which Messrs. Laird and Cloud, of the Western Foreign Missionary Society, and Messrs. Spaulding and Wright of the Methodist Episcopal church, all missionaries to Africa, then addressed a large and attentive assembly.

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A few days before leaving this country, the Rev. Mr. Pinney very unexpectedly received the appointment of temporary agent and governor of the colony of Liberia, which, on consultation with his friends, he concluded to accept. The following letter, since received from him, will not only explain the reasons of his conduct, but develope the truly heroic spirit with which he repairs to Africa. It is addressed to the executive committee.

Norfolk, November 1st, 1833.

Respected Brethren,

Very unexpectedly to me, I have been obliged by circumstances to decide once more on an important step, without the privilege of a previous consultation with the Board at Pittsburg; though, thanks to God, I was not left to act wholly alone, and without any to advise. On the 29th, I received by mail a commission as Colonial Agent, from the Board of Managers of the American Colonization Society. It evidently contemplates but a short period, and is to continue only till the re-election of a proper man to take the *permanent* agency. It is only *temporary*, and it was this fact alone that procured the consent of my mind to act, without first obtaining your opinion. Under the momentary expectation of sailing, some decision was immediately necessary, and, assisted by the advice of my associates in the mission, and of your Corresponding Secretary, Mr. Swift, and the request of some of the

warmest friends of your society, I have concluded to accept, if contingencies do not render it unnecessary.

As may be supposed, my mind was not a little perplexed, and if I have made a wrong decision—the error has been in judgment—not intentional.

The question to be decided appeared to me in this way: Will it upon the whole be subservient to our great purpose—the spread of the gospel—for me to accept the appointment? On the one hand, I had before me a consciousness of my many disqualifications for the station, the possibility that it might for a time interfere considerably with my engagements to the missionary society, the disappointment which it might occasion in the minds of many who will learn the fact without knowing the motives; the possibility that some may make a handle of it to injure the cause of missions—especially at the south; and to crown all, the apparent impropriety of doing any thing in the case, without the previous consent of your board. On the other hand, were the evils which might accrue, in the derangement of the affairs and loss of property of a sister institution, whose prosperity I believed useful to the designs of missionary societies—the inconvenience to our mission likely to arise from the absence of an agent: the probability that the arrangement would soon terminate, and that my relation to one might not at all interfere with, but rather promote the interests of the other society; and the conviction that, under existing circumstances, a *merely nominal agency* would secure the interests of the colony better than *none at all.*

I trust the sentiments of your Board will accord with the choice between difficulties which I have made, and, that the Christian public will, in general, approve. That there will be wanting individuals—to misconstrue, and even misrepresent the affair, I dare not hope: when was a good cause without opposers? Having, to the best of my ability, weighed the matter, I feel prepared to bear any obloquy which may be consequent. My Lord has said, "Wo unto you when *all* men speak well of you."

My object is singly to spread the gospel by the use of the best means; and this, under God, I trust will continue to actuate me through life. There is no diminution of confidence or interest in the success of our efforts. But, confident in the promises of God, and in the prayers of his people, in whose hearts our object occupies no inferior place—I feel anxious to press onward—and spend in this work. We shall triumph: our cause is that of truth and God, and though *we* may fall, others shall enter in and reap. Ten thousand lives would cheaply purchase the successful spread of salvation in Africa.

In these sentiments my brethren perfectly agree with me. Our hearts may be troubled, but not cast down—distressed, but not perplexed.

In view of the recompense of reward, we can measurably affirm with the apostle, "for me to live is Christ, to die is gain." We are waiting with feelings allied to impatience for the day of actual entrance upon the field of labour—and are anxiously expecting the day of embarkation.

We covet nothing on earth, but the honour and privilege of spending our "little span" in the service of Jesus, if we are only door-keepers in the sanctuary. Our daily prayer is, that many others may press with us into the same work.

That God may bless your society with a numerous band of faithful missionaries, and succeed and govern all your counsels, is my constant prayer.

In the bonds of Jesus,
Yours, sincerely,
J. B. Pinney.

To the Board of Managers of the W. F. M. Society, Pittsburgh.

The *Jupiter* finally put *to sea* on the 6th of November, having on board, besides the ten persons connected with the two missions, Dr. Todson, colonial physician, Messrs. Williams and Roberts, old colonists, and fifty coloured emigrants.

INDIAN MISSION.

On Friday evening, Oct. 18th, the Rev. Joseph Kerr, was ordained to the work of the gospel ministry by the Presbytery of Ohio, as an evangelist, to labour among the Western Indians, under the direction of the Western Foreign Missionary Society. The Rev. David M'Conaughy, D. D., President of Washington College, preached the sermon; the Rev. Dr. Herron proposed the constitutional questions; the late venerable Dr. M'Millan offered the ordaining prayer, and the Rev. H. R. Weed, of Wheeling, gave the charge.

On Monday evening, the 4th inst., the Western Mission was organized, in the 1st Presbyterian church in this city.

"The prospect and progress of the Western Foreign Missionary Society," says the Christian Herald, from which we copy a statement of this meeting, "are advancing quite beyond the most sanguine anticipations of its warmest friends. Two years only have now performed their rounds since its organization, and then it

had its friends, its funds and its men to seek among the friends of the Redeemer —bnt other and older institntions, with highar pretensions and more imposing elaims, were sweeping awsy its resonrces, throughont the length and breadth of the land.—*Now*, undel the smiles of Providence, the pionaers of this infant society have selected several sites snitable for missionary stations, on each of two *antipodal* continents. For the eastern continent, five missionaries have embarked, viz—Mr. Pinney, Mr. Cloud, Mr. and Mrs. Laird, and Mr. Temple, (a man of colonr and an assistant,) who are now, wa trust, safely and prosperously ploughing the mighty deep, on their way to proclaim to the degraded Africans "the unsearchable riches of Christ," and lead them to that "fonntain that is opened for sin and for uncleanness," where they may "wash their robes, and make them white in the hlood of the Lamb."

Another family, consisting of six members, set ont on Wednesday morning last, on their way to occnpy a station in the distant wast, among the "Wea Indians." —The Rev. Wells Bnshnell, superintendent of this mission, is a gradnate of Jefferson collega, took his degree in the spring of 1823, and, after studying theology at Princeton, was ordained and installed as pastor of the Presbyterian church at Meadville, in the fall of 1826. With a heart devoted to the cause of missions, after much deliberation, and no doubt much prayer, he resigned this desirable and important charge, for the express pnrpose of saying, "Here am I, send me," and of acting accordingly. Mrs. Eleanor Bnshnell, his wife, is the daughter of John Hannen, Esq., of Alleghenytown, and cheerfnlly unites with Mr. B. in the work. They, with two children, have surrendered the endearments and comforts of society, for the waste howling wilderness, with the hope that, hy the hlessing of the Almighty and the aid of his Spirit, they may he instrnmantal in opening up "waters in the wilderness and streams in the desert," to refresh the thirsty soul and comfort the sorrowfnl sonl.

The Rev. Joseph Kerr is also a gradnata of Jefferson college, and proseeuted his theological studies in the Western Seminary. He was married, on the 15th October, to Miss Mary Ann Caldwell, a family connexion of Mrs. Bnshnell—he was ordained to tha work on the 18th, hy the Presbytery of Ohio, with a view to hia present destination—and on Monday evening, the 4th inat., was finally devoted to the missionary work among the aborigines of our country.

Miss Martha Boal was a resident and a teacher in Xenia, Ohio; and, having imbibed a devoted missionary spirit, she determined on giving herself to the work—bnt, being a member of the Associate chureh, and seeing no prospect of that denomination engaging in the missionary enterprise, she offered her services to the Western Foreign Missionary Society, and was accepted.

Miss Nancy Henderson wss a suecessful teacher in an infant school, and will oceupy a eorrespondent station in the family, with Miss Boal, in teaching the Indians the elements of education and domestie indnstry, as well ss what is more important, "tha redemption that is in Christ Jesus." It is expected, howaver, that in the spring the family will separate, and form two stations, as opportnnity and expediency may advise.

This interesting and beloved family was organized in the First Presbyterian church in Pittshurgh, on last Monday, being the fourth day of the present month. The exarcises of the evening were introdnced with prayer, hy the Rev. A. D. Campbell, and after singing, the Rev. W. D. Smith, who explored the Indian eonntry, and selected the station they are about to occupy, delivered an address to the audience. After again singing, the Rev. Dr. Herron, chairman of the executive committee, addressed the missionaries, put tha proper questions, received their ohligations, organized them into a missionary family by prayer, and gave them an appropriate and impressiva oharge.

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ANNUAL AUTUMNAL MEETINGS.

The Synod of Pittsburg hegan its sessions in this city, October 17th, and closed them on the 22d.—During its meating, besides the ordination of the Rev. Mr. Kerr as a missionary to tha Western Indians, already noticed, a meeting for religious exercises was held, when

"The Rev. W. D. Smith, an agent lately employed hy the Western Foreign Missionary Society to visit the Indian tribes on the western frontier, for the pnrpose of selecting the most suitable places for locating missionary stations, having at considersble length addressed tha Synod, tha following resolution was offered and nnanimously adopted.

Resolved, That this Synod, relying npon the aid of the Great Head of the church, do pledge itself to sustain tha Western Foreign Missionary Society in attempting the immadiate snpply of every unsupplied and aecessihle tribe of the Western Indian Reservation with the means of grace."

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From Angnst 15th to Octoher 20th, the amount of cash received hy the Western Foreign Missionary Sociaty, was $2101 26½ cents.

View of Publick Affairs.

The latest intelligence from Enrope is under date of Nov. 7th, from Liverpool—Having in our last number given a view of the political aspect of Europe, and indeed of the world at large, more extensive and particular than usual, we shall at present only notice such recent occurrences as are of most interest. In Britain, the most important article of news, in our estimation, is the return of the expedition under Captain Ross, which was sent to discover a north-west passage into the Pacific Ocean, and which it was feared had terminated in the perishing of the adventurous explorers. Of this a full account is given in a former part of our present number. We have seen no account of the meeting of the British Parliament, which was prorogued to the 31st of October—France appears to be entirely tranquil—The news of the most interest is from Spain. We mentioned last month the death of King Ferdinand, and intimated that it was probable a conflict and civil war would ensue. This has accordingly taken place. The northern, and north-western provinces of Spain, have proclaimed as king, Don Carlos, the brother of the deceased monarch; and it appears that they are *determined* to support his claim to the crown by military force. The mails from Madrid to France and Portugal have been stopped, and intercourse in general is suspended. Meanwhile, Isabella, the daughter of Ferdinand, a child of about two years of age, was proclaimed Queen of Spain, at Madrid, on the 24th of October, and great rejoicings, with the illumination of the city, took place on the occasion. Her mother acts as regent, and has hitherto retained in their places the ministers appointed by the late king. Rumours, however, are afloat, that great changes are to be made. It was thought proper, two days after the proclaiming of Queen Isabella at Madrid, to disarm a corps of Royalist volunteers, who it was understood were hostile to the young Queen, and disposed to side with Don Carlos. The volunteers resisted, and some fighting ensued, between them and the troops attached to the Queen. But the regent, in a proclamation which she issued on the occasion, says that there were only "two or three killed, and five or six wounded," and that the whole disorder was terminated in an hour. It appears, however, that 300 of the volunteers escaped into the country—They were pursued, and it was supposed would soon be captured, killed, or dispersed. Judging from the whole aspect of the last accounts, appearances seem to be favourable to the establishment of the claims of the Queen regent and her daughter. But the conflict has only commenced, and what will be its issue time alone can disclose—We have seen several statements, to which we know not what credit is due, that a considerable body of French troops was marching to the frontiers of Spain—In Portugal, it appears that the Miguelite forces have been compelled to retreat to a considerable distance from Lisbon, leaving open the communication of the city with the adjacent country. On the whole, we think the cause of Miguel is desperate; but the accounts from Portugal are not very recent—The Pope is in great wrath against Don Pedro, for not accrediting his Legate, or regarding his ghostly decrees. This promises well—The rest of Europe remains *in statu quo*—Nor have we observed any changes of much importance, in the other quarters of the world, announced within the past month—The latest accounts from Mexico still continue to represent the triumph of Santa Anna as complete, and as promising the restoration, and it is hoped the establishment of peace, in that great republic.

Shortly after the publication of our last number, President Jackson's Message to Congress appeared. Our readers have all seen it, and we leave them to form their own opinions on its character—Congress have but just entered on business; but indications, not to be mistaken, already show, that warm debates are to be expected, and that measures deeply affecting the welfare, and perhaps the peace of our country, will be adopted, in the course of the present session. Let all who believe in the duty and efficacy of prayer, be earnest in their supplications to heaven, that wisdom and integrity may guide our public counsels, and that the prosperity and happiness of our beloved country may be continued and perpetuated—mindful always that "righteousness exalteth a nation, but that sin is the reproach of any people."

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